

AMERICANISM

&

THE ANTI-CHRISTIAN CONSPIRACY

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by

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Nolite conformari huic saeculo sed reformamini

And be not conformed to this world, but be reformed. (Rom 12:2)

If the Church prepares the priest for the times, she does not model
the priest by the times. (*L'Osservatore Romano*)

Société de Saint-Augustin

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+ Marie-Alphonse, Archbishop of Cambrai

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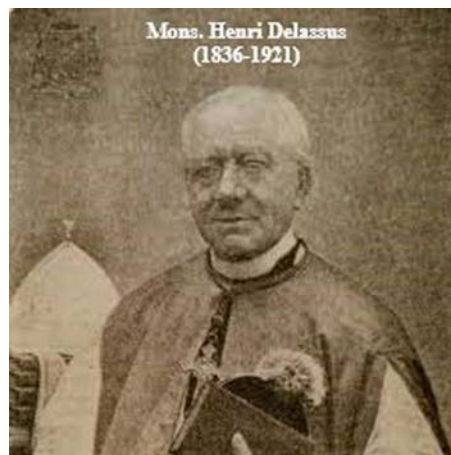
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DECLARATION

Once the letter of the Sovereign Pontiff to His Eminence Cardinal Gibbons on Americanism was published, nothing more was needed to print in this book than a section of *Documents and Clarifications*. This work could have come to light before the Pontifical Act, given that the *Imprimatur* was dated December 8, 1898. But news reports from Rome announced that the Sovereign Pontiff, concerned about the religious tendencies characterized under the name *Americanism*, had submitted this topic to the examination of a commission of Cardinals. Thus, I waited daily for the judgment of the Holy See on this matter that I had dealt with in this work; the publisher proceeded accordingly.

The Pontifical Document has just been released. It brings to us new proof of the solicitude of His Holiness Leo XIII to maintain in everything and everywhere the spirit of the Church in its purity and her doctrine in its integrity. It raises admiration in us for this paternal care that warns the faithful in order to prevent harm, thus safeguarding the interests of religion and souls, while showing them the consideration they deserve.

This intervention, at the same time so firm and gentle, cannot fail to produce the best fruit in the bosom of the Church in America and wherever Americanism has penetrated.



Is there anything else necessary to say? This was the question I asked myself while reading this Pontifical Document. Was there still a *raison d'être* for this book that was about to be printed? I believed so. The Sovereign Pontiffs have always admitted that there should be commentary on their doctrinal acts. Of course, in this case the commentary preceded the Pontifical Letter; it would have been presented differently had it come after. As it is, it offers a new demonstration of the truth that he who keeps his eyes constantly focused on ecclesiastical Tradition does not run the risk of going astray; and that, when talk of novelties has passed, he can predict without a doubt, the coming decisions of the Apostolic See. It is, indeed, as His Holiness Leo XIII reminds us, "The history of all the past centuries bears witness that the Apostolic See is always tied, in a constant way, to the same dogma, the same meaning, the same doctrine."

Another motive to publish this book, even after the Pontifical Letter, is that it does not limit itself to showing the errors included under the name of Americanism; it endeavors above all to show the 'whys and wherefores,' that is to say, the doctrinal fields near this precipice and the abyss into which those who venture near it fall, a chasm broad and deep enough to swallow Christian society itself should it remain deaf to the warnings that the Holy See has not ceased to issue ever since the *Declaration of the Rights of Man*. For, from this source all evils come, and these evils are such that there is only one word to characterize them: An *Anti-Christian Conspiracy* that can prepare the path for the Antichrist.

If, in this exposition, I have erred in anything, I retract those words before God immediately; further, I am willing to publicly retract my words at the slightest indication from the ecclesiastical authority.

It is a privilege, an infinitely precious privilege, for us as Catholics to have an infallible judge of our discourses and writings, to whom we can submit them with filial confidence and perfect assurance of being held to the truth or brought back to it.

Thus, even when the most difficult and most delicate questions shake the world, the Catholic, called to intervene by his situation or the desire of his superiors, if he does so after preparing himself through study and prayer and in a spirit of complete submission to the Church and her infallible Head, he maintains a perfect peace and joy in his soul, which gives him the hope of serving God and helping his brothers.

H. D.

Lille, 1899, 1st day of the month of St. Joseph, Patron of the Holy Catholic Church

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Original Latin text of *Testem Benevolentiae Nostrae*

Dilecto filio nostro Jacobo tit. Sanctae Mariae trans Tiberim
S. R. E. Presbytero Cardinali Gibbons
Archiepiscopo Baltimorensi
Leo XIII PP. XIII

Salutem et apostolicam benedictionem.

Dilecte fili noster,

Testem benevolentiae Nostrae hanc ad te epistolam mittimus, ejus nempe benevolentiae quam, diuturno Pontificatus Nostri cursu, tibi et Episcopis collegis tuis ac populo Americae universo profiteri numquam destitimus, occasionem omnem libenter nacti sive ex felicibus Ecclesiae vestrae incrementis, sive ex utiliter a vobis recteque gestis ad catholicorum rationes tutandas et evhendendas. Quin imo saepe etiam accidit egregiam in gente vestra indolem suspicere et admirari ad preaeclara quaeque expectatam, atque ad ea prosequenda, quae humanitatem omnem juvant splendoremque civitatis.

Quamvis autem non eo nunc spectet epistola ut alias saepe tributas laudes confirmet, sed ut nonnulla potius cavenda et corrigenda significet; quia tamen eadem apostolica caritate conscripta est, qua vos et prosequuti Semper et alloquuti saepe fuimus. Jure expectamus ut hanc pariter amoris Nostri argumentum censeatis; idque eo magis futurum confidimus quod apta nataque ea sit ad contentiones quasdam extinguendas, quae, exortae nuper in vobis, etsi non ómnium, at multorum certe animos, haud mediocri pacis detrimento, perturbant.

Compertum tibi est, dilecte Fili Noster, librum de vita Isaaci Thomae Hecker, eorum preasertim opera qui aliena lingua edendum vel interpretandum susceperunt, controversias excitasse non modicas ob invectas quasdam de ratione christiane vivendi opiniones. Nos igituru, ut integritati fidei, pro supremo Apostolatus munere, prospiciamus, et fidelium securitati caveamus, volumus de re universa fusiori sermone as te scribere.

Novarum igitur, quas diximus, opinionum id fere constituitur fundamentum, quo facilius qui dissident ad catholicam sapientiam traducantur, debere Ecclesiam ad adulti saeculi humanitatem aliquanto propius accedere, ac, veteri relaxata severitate, recens invectis populorum placitis ac rationibus indulgere. Id autem non de vivendi solum disciplina, sed de doctrinis etiam, quibus *fidei depositum* continetur, intelligendum esse multi arbitrantur. Opportunum enim esse contendunt, ad voluntates discordiarum alliciendas, si quaedam doctrinae capita, quasi levioris momenti, pretermittantur, aut molliantur ita, ut non eundem retineant sensum quem constanter tenuit Ecclesia.

Id porro, dilecte Fili Noster, quam improbando sit consilio excogitatum, haud longo sermone indiget; si modo doctrinae ratio atque origo repetatur, quam tradit Ecclesia. Ad rem Vaticana Sy-

nodus: "Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tamquam divinum depositum Christi Sponsae tradita fideliter custodienda et infallibiliter declaranda... Is sensus sacrorum dogmatum perpetuo est retinendus, quem semel declaravit Sancta Mater Ecclesia, nec unquam ab eo sensu altioris intelligentiae specie et nomine recedendum." (Const. De Fid. cath., c. IV)

Neque omnino vacare culpa censendum est silentium illud, quo catholicae doctrinae principia quaedam consulto praetereuntur ac veluti oblivione obscurantur.

Veritatum namque omnium. Quotquot christiana disciplina complectitur, unus atque idem auctor est et magister *Unigenitus Filius qui est in sinu Patris*. (Joann., I, 18) Eadem vero ad aetates quaslibet ac gentes accommodatas esse, perspicue ex verbis colligitur, quibus ipse Christus apostolos est alloquutus: *Euntes docete omnes gentes... docentes eos servare omnia quaecumque mandavi vobis; et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi*. (Matth., XXVIII, 19 s.) Quapropter idem Vaticanum Concilium: "Fide divina, inquit, et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur, et ab Ecclesia, sive solemnio iudicio sive ordinario et universali magisterio, tamquam divinitus » revelata credenda proponuntur." (Const. De Fid. Cath., c. III) Absit igitur ut de tradita divinitus doctrina quidpiam quis detrahat vel consilio quovis praetereat; id enim qui faxit, potius catholicos sejungere ab Ecclesia, quam qui dissident ad Ecclesiam transferre volet. Redeant, nil enim Nobis optatius, redeant universi, quicumque ab ovili Christi vagantur longius; non alio tamen itinere quam quod Christus ipse monstravit.

Disciplina autem vivendi, quae catholicis hominibus datur, non ejusmodi est, quae, pro temporum et locorum varietate, temperationem omnem rejiciat. Habet profecto Ecclesia, inditum ab Auctore suo, clemens ingenium et misericors; quam ob causam, inde a sui exordio, id praestitit libens, quod Paulus Apostolus de se profitebatur: *Omnibus omnia factus sum, ut omnes facerem salvos*. (I Cor, IX, 22)

Aetatum vero praeteritarum omnium historia testis est, Sedem hanc apostolicam cui non magisterium modo, sed supremum etiam regimen totius Ecclesiae tributum est, constanter quidem *in eodem dogmate, eodem sensu eademque sententia* (Conc. Vat., ibid, c. IV) haesisse; at vivendi disciplinam ita semper moderari consuevisse, ut, divino incolumi jure, diversarum adeo gentium, quas amplectitur, mores et rationes numquam neglexerit. Id si postulet animorum salus, nunc etiam facturam quis dubitet?

Non hoc tamen privatorum hominum arbitrio definiendum, qui fere specie recti decipiuntur; sed Ecclesiae iudicium esse oportet: in eoque acquiescere omnes necesse est, quicumque Pii VI decessoris Nostri reprehensionem cavere malunt. Qui quidem propositionem LXXVIII Synodi Pistoriensis "Ecclesiae ac Spiritui DEI quo ipsa »regitur injuriosam *edixit*, quatenus examini subijciat disciplinam ab Ecclesia constitutam et probatam, quasi Ecclesia disciplinam »constituere possit inutilem et onerosiorem quam libertas christiana patiatur."

In caussa tamen de qua loquimur, dilecte Fili Noster, plus affert periculi estque magis catholicae doctrinae disciplinaeque infestum consilium illud, quo rerum novarum sectatores arbitrantur libertatem quamdam in Ecclesiam esse inducendam, ut, constricta quadammodo potestatis vi ac vigilantia, liceat fidelibus suo cujusque ingenio actuosaeque virtuti largius aliquanto indulgere.

Hoc nimirum requiri affirmant ad libertatis ejus exemplum, quae, recentius investa, civilis fere communitatis jus modo ac fundamentum est.

De qua Nos fuse admodum loquuti sumus in iis Litteris, quas de Civitatum Constitutione ad episcopos dedimus universos ; ubi etiam ostendimus, quid inter Ecclesiam, quae jure divino est, intersit ceterasque consociationes omnes, quae libera hominum voluntate vigent.

Praestat igitur quamdam potius notare opinionem, quae quasi argumentum affertur ad hanc catholicis libertatem suadendam. Aiunt enim, de Romani Pontificis infallibili magisterio, post solemne iudicium de ipso latum in Vaticana Synodo, nihil jam oportere esse sollicitos; quam ob rem, eo jam in tuto collocato, posse nunc ampliorem cuivis ad cogitandum atque agendum patere campum.

Praeposterum sane arguendi genus: si quid enim ex magisterio Ecclesiae infallibili suadet ratio, hoc certe est ut ab eo n equis velit discedere, imo omnes eidem se penitus imbuendos ac moderandos dent, quo facilius a privato quovis errore serventur immunes. Accedit, ut ii, qui sic arguunt, a providentis DEI sapientia discedant admodum; quae, quum Sedis apostolicae auctoritatem et magisterium affirmata solemniore iudicio voluit, idcirco voluit maxime, ut pericula praesentium temporum animis catholicorum efficacius caveret. Licentia quae passim cum libertate confunditur; quidvis loquendi obloquendique libido; facultas denique quilibet sentiendi litterarumque formis exprimendi, tenebras tam alte mentibus obfuderunt, ut major nunc quam ante sit magisterii usus et necessitas, ne a conscientia quis officioque abstrahatur.

Abest profecto a Nobis ut quaecumque horum temporum ingenium parit, omnia repudiemus ; quin potius quidquid indagando veri aut enitendo boni attingitur, ad patrimonium doctrinae augendum publicaeque prosperitatis fines proferendos, libertibus sane Nobis, accredit. Id tamen omne, ne solidae utilitatis sit expers, esse ac vigere nequaquam debet, Ecclesiae auctoritate sapientiaque posthabita.

Sequitur ut ad ea veniamus quae ex his, quas attigimus, opinionibus consecraria veluti proferuntur, in quibus si mens, ut credimus, non mala, at certe res carere suspitione minime videbuntur. Principio enim externum magisterium omne ab iis, qui christianae perfectioni adipiscendae studere velint, tamquam superfluum, imo etiam minus utile, rejicitur; ampliora, aiunt, atque uberiora nunc quam elapsis temporibus, in animos fidelium Spiritus Sanctus influit charismata, eosque, medio nemine, docet arcano quodam instinctu atque agit.

Non levis profecto temeritatis est velle modum metiri, quo DEUS cum hominibus communicet ; id enim unice ex ejus voluntate pendet, estque ipse munerum suorum liberrimus dispensator. *Spiritus ubi vult spirat.* (Joann., III, 8) *Unicuique autem nostrum data est gratia secundum mensuram donationis Christi.* (Eph. IV, 7) Ecquis autem repetens apostolorum historiam, exordientis Ecclesiae fidem, fortissimorum martyrum certamina et caedes, veteres denique plerasque aetates sanctissimorum hominum foecundissimas, audeat priora tempora praesentibus componere eaque affirmare minore Spiritus Sancti effusione donata? Sed, his omissis, Spiritum Sanctum secreto illapsu in animis justorum agree eosque adminitionibus et impulsionibus excitare, nullus est qui ambigat id ni foret externum quodvis praesidium et magisterium inane esset. "Si quis... salutari, id est evangelicae praedicationi consentire posse confirmat, absque illuminatione Spiritus Sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati, haeretico fallitur spi-

ritu." (Conc. Arausic. II, can. VII) Verum quod etiam experiendo novimus, hae Sancti Spiritus admonitiones et impulsiones plerumque, non sine quodam externi magisterii adjumento ac veluti comparatione, persentiuntur. "Ipse, ad rem Augustinus, in bonis arboribus cooperatur fructum, qui et forinsecus rigat atque excolit per quemlibet ministrum, et per se dat intrinsecus incrementum." (De Grat. Christ. c. XIX)

Scilicet ad communem legem id pertinent qua DEUS providentissimus, uti homines plerumque fere per homines salvandos decrevit, ita illos, quos ad praestantiores sanctimoniam gradum advocate, per homines eo perducendos constituit, "ut nimirum, quemadmodum Chrysostomus ait, per homines a DEO discamus." (Hom. I in Inscr. altar.) Praeclarum ejus rei exemplum, ipso Ecclesiae exordio, positum habemus: quamvis enim Saulus, *spirans minarum et caedis* (Act. Ap., c. IX, I), Christi ipsius vocem audivisset ab eoque quaesivisset: *Domine quid me vis facere?* Damascum tamen ad Ananiam missus est: *Ingredere civitatem, et ibi dicetur tibi quid te oporteat facere.*

Accedit praeterea, quod qui perfectiora sectantur, hoc ipso quod ineunt intentatam plerisque viam, sunt magis errori obnoxii, ideoque magis quam ceteri doctore ac duce indigent. Atque haec agenda ratio jugiter in Ecclesia obtinuit; hanc ad unum omnes doctrinam professi sunt, quotquot, decursu saeculorum, sapientia ac sanctitate floruerunt quam qui respuant, temere profecto ac periculose respuent.

Rem tamen bene penitus consideranti, sublato etiam externo quovis moderatore, vix apparet in novatorum sententia quorsum pertinere debeat uberior ille Spiritus Sancti influxus, quem adeo extollunt.

Profecto maxime in excolendis virtutibus Spiritus Sancti praesidio opus est omnino: verum qui nova sectari adamant, naturales virtutes praeter modum efferent, quasi hae praesentis aetatis moribus ac necessitatibus respondeant aptius, iisque exornari praestet, quod hominem paratorem ad agendum ac strenuiorem faciant.

Difficile quidem intellectu est, eos, qui christiana sapientia imbuantur, posse naturales virtutes supernaturalibus anteferre, majoremque illis efficacitatem ac foecunditatem tribuere. Ergone natura, accedente gratia, infirmior erit, quam si suis ipsa viribus permittatur? Num vero homines sanctissimi, quos Ecclesia observat palamque colit, imbecillos se atque ineptos in naturae ordine probavere quod christianis virtutibus excelluerunt? Atqui, etsi naturalium virtutum praecloaros quandoque actus mirari licet, quotus tamen quisque est inter homines qui naturalium virtutum habitu reapse polleat? Quis enim est, qui animi perturbationibus iisque vehementibus non incitetur? Quibus constanter superandis, sicut etiam universae legi in ipso naturae ordine servandae, divino quodam subsidio juvari hominem necesse est. Singulares vero actus, quos supra innuimus, saepe, si intimius perspiciantur, speciem potius virtutis quam veritatem prae se ferunt.

Sed demus tamen esse: si *currere in vacuum* quis nolit aeternamque oblivisci beatitatem, cui nos benigne destinat DEUS, ecquid naturales virtutes habent utilitatis, nisi divinae gratiae munus ac robor accedat? Apte quidem Augustinus: "Magnae vires et cursus celerrimus, sed praeter viam." (In Ps XXXI, 4) Sicut enim praesidio gratiae natura hominum, quae, ob communem noxam, in vitium ac dedecus prolapsa erat, erigitur novaque nobilitate evehitur ac roboratur: ita

etiam virtutes, quae non solis naturae viribus, sed ejusdem ope gratiae exercentur, et foecundae fiunt, beatitatis perpetuo mansurae et solidiores ac firmiores existunt.

Cum hac de naturalibus virtutibus sententia, alia cohaeret admodum, qua christianae virtutes universae in duo quasi genera dispertiuntur, in *passivas*, ut aiunt, atque *activas*; adduntque, illas in elapsis aetatibus convenisse melius, has cum praesenti magis congruere.

De qua quidem divisione virtutum quid sentiendum sit, res est in medio posita; virtus enim, quae vere *passiva* sit, nec est nec esse potest. "Virtus, sic sanctus Thomas, nominat quamdam potentiae perfectionem; finis autem potentiae actus est; et nihil est aliud actus virtutis, quam bonus usus liberi arbitrii" (Ia IIae, a. I), adjuvante utique DEI gratia, si virtutis actus supernaturalis sit. Christianas autem virtutes, alias temporibus aliis accommodatas esse, is solum velit, qui Apostoli verba non meminerit: *Quos praescivit, hos et praedestinavit, conformes fieri imaginis Filii sui.* (Rom. VIII, 29) Magister et exemplar sanctitatis omnis Christus est; ad cujus regulam aptari omnes necesse est, quotquot advent beatorum sedibus inseri. Jamvero, haud mutatur Christus progredientibus saeculis; sed *idem heri et hodie et in saecula.* (Hebr. XIII, 8) Ad omnium igitur aetatum homines pertinet illud: *Discite a me quia mitis sum et humilis corde* (Matth. XI, 29); nulloque non tempore Christus se nobis exhibet *factum obedientem usque ad mortem* (Philip. II, 8); valetque quavis aetate Apostoli sententia: *Qui sunt Christi carnem suam crucifixerunt cum vitiis et concupiscentiis.* (Galat. V, 24)

Quas utinam virtutes multo nunc plures sic colerent, ut homines sanctissimi praeteritorum temporum! Qui demissione animi, obedientia, abstinentia, *potentes fuerunt opere et sermone*, emolumento maximo nedum religiosae rei, sed publicae ac civilis.

Ex quo virtutum evangelicarum veluti contemptu quae perperam *passivae* appellantur, primum erat sequi, ut religiosae etiam vitae despectus sensim per animos pervaderet. Atque id novarum opinionum fautoribus commune esse, conjicimus ex eorum sententiis quibusdam circa vota quae Ordines religiosi nuncupant. Aiunt enim, illa ab ingenio aetatis nostrae dissidere plurimum, utpote quae humanae libertatis fines coerceant; esseque ad infirmos animos magis quam ad fortes apta; nec admodum valere ad christianam perfectionem humanaeque consociationis bonum, quin potius utrique rei obstare atque officere.

Verum haec quam falso dicantur, ex usu doctrinaeque Ecclesiae facile patet, cui religiosum vivendi genus maxime semper probatum est. Nec sane immerito: nam qui, a DEO vocati, illud sponte sua amplectantur, non contenti communibus praeceptorum officiis, in evangelica euntes consilia, Christo se milites strenuos paratosque ostendunt. Hocne debilium esse animorum putabimus? aut ad perfectiorem vitae modum inutile aut noxium? Qui ita se votorum religione obstringunt, adeo sunt a libertatis jactura remoti, ut multo pleniore ac nobiliore fruantur, ea nempe *qua Christus nos liberavit.* (Galat. IV, 31)

Quod autem addunt, religiosam vivendi rationem aut non omnino aut parum Ecclesiae juvandae esse, praeterquam quod religiosis Ordinibus invidiosum est, nemo unus certe sentiet, qui Ecclesiae annales evolverit. Ipsae vestrae foederatae civitates num non ab alumnis religiosarum familiarum fidei pariter atque humanitatis initia habuerunt? quorum uni nuper, quod plane vobis laudi fuit, statuam publice ponendam decrevistis.

Nunc vero, hoc ipso tempore, quam alacrem, quam frugiferam catholicae rei religiosi coetus, ubicumque ii sunt, navant operam! Quam pergunt multi novas oras Evangelio imbuere et humanitatis fines propagare; idque per summam animi contentionem summaque pericula! Ex ipsis, haud minus quam e clero cetero, plebs christiana verbi Dei praecones conscientiaeque moderatores, Juventus institutores habet, Ecclesia denique omnis sanctitatis exempla.

Nec descrimen est laudis inter eos qui actuosum vitae genus sequuntur, atque illos qui, recessu delectati, orando afflictandoque corpori vacant. Quam hi etiam praeclare de hominum societate meruerint, mereant, ii norunt profecto qui, quid ad placandum conciliandumque Numen possit *deprecatio iusti assidua* (Iac. V, 16), minime ignorant, ea maxime quae cum afflictatione corporis conjuncta est.

Si qui igitur hoc magis adamant, nullo votorum vinculo, in coetum unum coalescere, quod malint, faxint; nec novum id in Ecclesia nec improbabile institutum. Caveant tamen ne illud prae religiosis Ordinibus extollant; quin potius, cum modo ad fruendum voluptatibus proclivius, quam ante, sit hominum genus, longe pluris ii sunt habendi, qui, *relictis omnibus, sequuti sunt Christum*.

Postremo, ne nimiis moremur, via quoque et ratio, qua catholici adhuc sunt usi ad dissidentes revocandos, deserenda edicatur aliaque in posterum adhibenda.

Qua in re hoc sufficit advertisse, non prudenter, dilecte Fili Noster, id negligi quod diu experiendo antiquitas comprobavit, apostolicis etiam documentis erudita. Ex DEI verbo habemus (Eccli. XVII, 4), omnium officium esse proximorum saluti juvandae operam dare, ordine graduque quem quisque obtinet. Fideles quidem hoc sibi a DEO assignatum munus utilissime exequentur morum integritate, christianae caritatis operibus, instante ad DEUM ipsum assiduaque prece. At qui e clero sunt idipsum praestent oportet sapienti Evangelii praedicatione, sacrorum gravitate et splendore, praecipue autem eam in se formam doctrinae exprimentes, quam Tito ac Timotheo Apostolus tradidit.

Quod si, e diversis rationibus verbi DEI eloquendi, ea quandoque praeferenda videatur, qua ad dissidentes non in templis dicant sed privato quovis honesto loco, nec ut qui disputent sed ut qui amice colloquantur, res quidem reprehensione caret; modo tamen ad id muneris auctoritate Episcoporum ii destinentur, qui scientiam integritatemque suam antea ipsis probaverint.

Nam plurimos apud vos arbitramur esse, qui ignoratione magis quam voluntate a catholicis dissident; quos ad unum Christi ovile facilius forte adducet qui veritatem illis proponat amico quodam familiarique sermone.

Ex his igitur, quae huc usque disseruimus, patet, dilecte Fili Noster, non posse Nobis opiniones illas probari, quarum summam *Americanismi* nomine nonnulli indicant.

Quo si quidem nomine peculiaris animi ornamenta, quae, sicut alia nationes alias, Americae populos decorant significare velint, idem si statum vestrarum civitatum, si leges moresque quibus utimini, non est profecto cur ipsum rejiciendum censeamus. At si illud usurpandum ideo est, ut doctrinae superius allatae, non indicentur modo, immo vero etiam cohonestentur; quodnam est dubium, quin Venerabiles Fratres Nostri Episcopi Americae, ante ceteros, repudiaturi ac damnaturi sint utpote ipsis totique eorum genti quam maxime injuriosum? Suspicionem enim id injicit

esse apud vos qui Ecclesiam in America aliam effingant et velint, quam quae in universis regionibus est.

Una, unitate doctrinae sicut unitate regiminis, eaque catholica est Ecclesia ; cujus quoniam DEUS in Cathedra Beati Petri centrum ac fundamentum esse statuit, jure Romana dicitur, *ubi enim Petrus, ibi Ecclesia.* (S. Amb. In Ps. XI, 57) Quam ob rem quicumque catholico nomine censi vult, is verba Hieronymi ad Damasum Pontificem usurpare ex veritate debet: "Ego nullum primum, nisi Christum, sequens, Beatitudini tuae, id est Cathedrae Petri communione consocior: super illam petram aedificatam Ecclesiam scio; quicumque tecum non colligit, spargit."

Haec, dilecte Fili Noster, quae, singularibus litteris, officio muneris ad te damus, ceteris etiam foederatarum civitatum Episcopis communicanda curabimus ; caritatem iterum testantes, qua gentem vestram universam complectimur; quae sicut elapsis temporibus multa pro religione gessit, majora etiam in posterum, DEO feliciter opitulante, praestituram portendit.

Tibi autem et fidelibus Americae omnibus Apostolicam benedictionem, divinorum subsidiorum auspiciem, amantissime impertimus.

Datum Romae apud S. Petrum die XXII mensis januarii MDCCCXCIX,
Pontificatus Nostri anno vicesimo primo

LEO PP. XIII

* * *

English translation of the French *Testem Benevolentiae*
**Concerning New Opinions, Virtue, Nature and Grace,
 with regard to Americanism**

To our beloved son James Gibbons,
 Cardinal-priest of the Holy Roman Church
 of the Title Sancta Maria Beyond the Tiber
 Archbishop of Baltimore.
 Leo XIII, Pope [1899]

Our beloved son,

Health and apostolic blessing:

We send this letter to you as a testimony of Our renewed good will that, throughout the course of Our already long pontificate, We have never ceased to show you and the Bishops, your colleagues, as well as to all the American people, availing Ourselves of every opportunity offered Us by the joyful progress of your Church, or the useful and wise enterprises you have made to defend and promote Catholic interests. Moreover, We have often admired and praised the exceptional genius of your nation, always ready for noble enterprises and seeking what can further the progress of civilization and the prosperity of the country.

Although the purpose of the present letter is not to repeat the eulogies so often spoken, but rather to call attention to certain points to be avoided and corrected, nevertheless, since it is conceived by Us in that same spirit of apostolic charity that We have always had for you and with which We have always spoken to you, We rightly expect you to consider it as a new proof of Our love, and We have all the more confidence that it will be so, as this letter is intended to put an end to certain contentions which have lately arisen among you and which disturb, to the grave prejudice of peace, of course not all souls, but certainly a great number.

I. THE SUBJECT OF THIS LETTER

The Americanists pretend that the Church must enter the path of conciliation both in dogma and discipline.

You are aware, Our dear son, that the biography, *The Life of Isaac-Thomas Hecker*, especially through the action of those who have translated and adapted it to a foreign language, has provoked serious controversies because of certain opinions that it was spreading concerning the way of leading a Christian life.

We, therefore, on account of Our supreme apostolic office, in order to safeguard the integrity of the faith and the security of the faithful, are desirous of writing to you more at length concerning this whole matter.

The new opinions of which we speak rest *en somme* upon this principle: In order to more easily lead to Catholic doctrine those who are separated from her, the Church must adapt her teachings more in accord with the spirit of the age and relax some of her ancient rigor, and make some concessions to the tendencies and new principles introduced among the nations. Many think that these concessions must be made not only in regard to ways of living, but even in regard to doctrines which belong to the *deposit of the faith*.

1. No dogma can be changed or hidden from sight, as the Americanists would like.

Indeed, they claim that it is opportune, in order to gain the hearts of those who have strayed from us, to pass over in silence certain points of her doctrine, as being of little importance, or to mitigate them in such a way that they would no longer retain the meaning which the Church has always given to them.

A long discussion is not necessary, Our dear son, to prove how strongly such a system must be condemned; it is sufficient to recall the nature and origin of the doctrine that the Church teaches. The Vatican Council [First] says concerning this point:

“The doctrine of the faith which God has revealed is not like a philosophical system susceptible to being perfected by human ingenuity; but rather has been delivered as a divine deposit to the Spouse of Christ to be faithfully guarded and infallibly declared... Hence that meaning of the sacred dogmas which our Holy Mother the Church has once declared is perpetually to be retained, and never is that meaning to be departed from under the pretext or pretense of a deeper comprehension of them.” (*Constitutio de Fide Catholica*, Chapter IV)

Nor should We consider that there is no sin in the silence which deliberately leads to the omission or neglect of some of the principles of Christian doctrine. For all these truths that form the ensemble of Christian doctrine, whatever they may be, come from the same Author and Master, *"the Only Begotten Son, Who is in the bosom of the Father."* (Jn 1:18) That these truths be adapted to all times and to all nations is clearly seen from the words of our Lord to His apostles: *"Going, therefore, teach all nations ... teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days, even to the end of the world."* (Mt 28:19) This is why the Vatican Council further says: "All those things are to be believed with divine and Catholic Faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed." (*Const. de fide*, Chapter III)

Let us be on guard to not take away or omit anything, for whatever motive, from the doctrine that has come to us from God; for such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to Our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ.

2. *Discipline adapts to time and place; but, today more than ever, the tie that binds the faithful to the ecclesiastic authority cannot be loosened, as the Americanists demand.*

As for the discipline by which Catholics must regulate their life, it is not of such a nature that it cannot accommodate itself to the exigencies of various times and places. The Church has received from her Founder a kind and merciful spirit; for which reason from her very beginning, she has willingly been what Saint Paul said of himself: "*I became all things to all men that I might save all.*" (Cor I, 9:22)

The history of all the centuries has given its testimony. The Apostolic See, to which has been entrusted the mission not only of teaching but of sovereignly governing the whole Church, has always held constantly "to the same dogma, the same meaning, the same doctrine." (Vatican Council I, *Const. de fide*, Chapter IV)

On the other hand, she has always regulated discipline in such a way that, without touching upon that which is of divine right, she has taken into account the mores and demands of so many nations, which are so different, that she gathers together in her bosom.

Who can doubt that she is ready to do the same today if the salvation of souls requires it? But this is not a question to be resolved by the discretion of private men who are deceived by the appearances of good: This is the responsibility of the authority of the Church, and all must agree if they wish to avoid the censorship of Pius VI, Our predecessor. He condemned as injurious to the Church and the spirit of God who guides her the doctrine contained in proposition lxxviii of the Synod of Pistoia, "that the discipline established and approved by the Church should be submitted to discussion, as if the Church could establish a discipline that is useless and too heavy for Christian liberty to bear."

And yet, beloved son, in this present matter of which We are speaking, the projects of the innovators are even more dangerous and more opposed to Catholic doctrine and discipline. They believe that a certain liberty must be introduced into the Church, so that the action and vigilance of Church authority being in some sense lessened, each member of the faithful would be able to more freely follow his own inspiration and personal élan.

They argue that this is a necessary transformation, like the modern liberties that currently constitute the right and foundation of every civil society.

Of this liberty We have spoken at length in Our Apostolic Letters to the Bishops of the world concerning the Constitution of States, in which we set forth the difference existing between the Church, which is of divine right, and all other societies which are of human right.

It is important, then, to direct particular attention to the opinion which serves as the argument on behalf of this liberty recommended for Catholics to accept.

It is alleged that now that the solemn definition concerning the infallible magisterium of the Roman Pontiff has been proclaimed by the Vatican Council, there is no longer cause for concern about this issue, and accordingly, the infallible magisterium having been safeguarded, each one can now have more freedom to think and act.

This is truly a strange way of reasoning, since, if we are to come to any conclusion from the infallible Magisterium of the Church, it is that no one should seek to depart from her teaching, but that all have the duty to be profoundly inspired by it, and to submit to it, in order to be more surely preserved from all private error. In addition, those who reason in this way go against the designs of the Providence of God, who desired that the authority of the Apostolic See and her Magisterium be affirmed by a solemn definition, and wanted it precisely in order to more efficaciously protect Christian souls from the perils of the present times.

This license, which is commonly confused with liberty; this mania of saying everything and of contradicting everything, finally, this power of the press to support and propagate all opinions, have plunged minds into such darkness that there is now a greater need for the Church's Magisterium than ever before to protect against the breakdown of conscience and duty.

It is certainly far from Our thoughts to reject indiscriminately everything that the contemporary genius has given birth to; on the contrary, We applaud any search for truth, any effort towards good that contributes to increasing the patrimony of science and to broadening the scope of public felicity. Yet for all this to be of any solid benefit it must in no way be done outside the authority and wisdom of the Church.

II. CONCLUSIONS THAT AMERICANISTS DERIVE FROM THEIR PRINCIPLES.

We must now come to what may be considered as conclusions of the above-mentioned opinions, and in which, even if there is no bad intention, as we readily believe, the assertions taken in themselves will certainly appear suspicious.

1. They say wrongly that the Holy Spirit suffices today to direct souls and that there is no further need of external direction.

First of all, they reject any external direction as superfluous and even as annoying for those who strive after Christian perfection; it is said that the Holy Spirit now pours into the souls of the faithful richer and more abundant gifts than in past times, and that He moves and enlightens them, without any intermediary, by a sort of hidden instinct of His own. It is certainly no small act of temerity to attempt to fix limits on the method that pleases God to use to communicate to men; this, in fact, depends solely upon His good pleasure, and He Himself is the most free dispenser of His gifts: "*The Spirit breatheth where he will.*" (Jn 3:8) "*And to each one of us grace is given according to the measure of the giving of Christ.*" (Eph 4:7)

Who then, in truth, who recalls the history of the Apostles, the faith of the nascent Church, the battles and massacres suffered by the most heroic martyrs, and most of all, those times of old, so fruitful in men of the highest sanctity, who will dare to compare those times with the present, and affirm that they received less of the divine outpouring from the Spirit of Holiness? But, that being said, there is no one who disputes that the Holy Spirit, by a mysterious action in just souls, moves and stirs them by His light and His inspirations; if this were not the case, all external assistance and teaching would be in vain. "For if any persuades himself that he can give assent to saving, that is, to gospel truth when proclaimed, without any illumination of the Holy Spirit, who

gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit." (Second Council of Orange, Canon 7)

Moreover, as we know from experience, these warnings and impulses of the Holy Spirit are most often perceived through the help and means of the external teaching authority. To quote St. Augustine. "He (the Holy Spirit) co-operates with the fruit gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase." (*De Gratia Christi*, Chapter XIX) This belongs to the ordinary law of God's Providence, who desired that men should usually be saved by the ministry of men, and that those whom he calls to a higher degree of sanctity should also be led by men, "So that," St. Chrysostom says, "we are taught of God through men." (Homily I in *Inscrib. Altar*).

We find at the very beginning of the Church, a famous example of this law. Indeed, although Saul, intent upon threat and carnage, had heard the voice of Christ Himself and had asked him: "*What dost Thou wish me to do?*" (Acts 9), yet he was bidden to enter Damascus and search for Ananias: "*Enter the city and it shall be there told to thee what thou must do.*" To these reasons is added the truth that those who strive after perfection, by the very fact that they walk in a path unknown to the vast majority, are more liable to go astray, and hence have greater need than others of a master and guide.

This is what has been constantly practiced in the Church; it is the doctrine professed without exception by all those who, in the course of centuries, have been eminent for their wisdom and sanctity; hence those who reject this teaching certainly do not do so without rashness and peril.

2. *They wrongly say that the natural virtues are better suited to the present times than the supernatural virtues.*

If, however, we consider the question more closely, in the supposition that no exterior guide is granted to souls, we do not see clearly what can be achieved by this system of the innovator of a more abundant effusion of the Holy Spirit, which they so highly praise. No doubt, the assistance of the Holy Spirit is absolutely necessary, especially in the matter of the practice of virtue; but these lovers of novelty give an unwarranted importance to the natural virtues, as though they better respond to the way of life of our times, and as if it were better to possess these virtues than the others because they would make man stronger and more fit for action.

Truly, it is not easy to understand how persons imbued with Christian wisdom can prefer natural to supernatural virtues and attribute to them a greater efficacy and fecundity. What is this! Can nature augmented by grace be weaker than when left to herself and her own strength?

Can it be that those holy men whom the Church venerates and pays public homage to, were deficient or inferior in the things of the natural order because they excelled in the Christian virtues?

Moreover, although from time to time we can find most admirable acts of natural virtue, how many men are there who really possess the habit of natural virtue? Where is the man who is not disturbed by the violent storms of passions? Now, in order to master them constantly, as also to observe in its entirety the law of the natural order, it is absolutely necessary that man be helped by an assistance from On High. As for those particular acts of virtue which We mentioned above,

upon closer investigation they will be found frequently to exhibit the appearance rather than the reality of virtue.

But let us grant that they are really virtuous: Unless he does not want to *run in vain* or be unmindful of that eternal bliss which the goodness of God has destined for us, to what purpose would it be useful to attain the natural virtues if they are not joined by the gift and strength of divine grace? As St. Augustine well says: "Wonderful is the strength, and swift the course, but outside the true path." (in Ps. XXXI, 4.) For as the nature of man has fallen into shame and vice after original sin, yet by the help of grace takes on a new nobility that raises and strengthens it, so also virtue which is no longer solely practiced by the forces of our nature alone, yet with the help of the same grace, becomes fruitful for eternal bliss, and takes on both a stronger and more constant character.

3. They say wrongly that the virtues they call passive were appropriate for the past centuries, but that we must now give preference to cultivating virtues they call active.

To this opinion on natural virtues, we may add another which is linked to it and that divides all Christian virtues into two classes they call *passive* and *active*; adding that the first better suited the past centuries, while the second better suits the present times. What must be thought of this division of virtues is evident, for there is not, nor can there be, merely *passive* virtue.

"Virtue," says St. Thomas, "implies a certain perfection of power; now the end of power is the act; and the act of virtue is naught else than the good use of our free will" (I, II, a. I), "aided, it is understood, under the grace of God, if the act be one of supernatural virtue."

As for pretending that there are some Christian virtues more appropriate than others for certain periods of history, to support this it would be necessary to have forgotten the words of the Apostle: "*That those whom He foreknew, He predestined to be made conformable to the image of His Son.*" (Rom 8:29)

Christ is the teacher and the model of all sanctity, and to His standard must all those conform who aspire to find a place among the Blessed. But Christ does not change according to the progress of the centuries, but He is, "*the same yesterday and today and in the centuries to come.*" (Heb 13:8) It is, therefore, to the men of all ages that this precept is given: "*Learn of Me, because I am meek and humble of heart.*" (Mt. 11:29); and to every age Christ manifested Himself to us as "*becoming obedient unto death*" (Phil 2:8) In every age the dictum of the Apostle is also valid: "*Those who are Christ's have crucified their flesh with its vices and concupiscences.*" (Gal 5:24) Would to God that these virtues were practiced nowadays by a greater number, as they were by the Saints of the times that preceded us! These, by the humility of their heart, their obedience, their abstinence, have been *powerful* in *deeds* and in *words*, and this not only for the greater good of religion, but also of the homeland and the State.

4. They are wrong to say that religious vows are opposed to the genius of our time.

This contempt of the evangelical virtues, erroneously called passive, must have a natural consequence: a contempt for religious life that spreads little by little in the souls of men. That this is common among the promoters of the new opinions, We may deduce from certain doctrines which they have expressed concerning the vows taken by religious orders. They say, in fact, that

these vows are completely contrary to the spirit of our times, because they restrict the limits of human liberty, that they are more suited to weak souls than to strong ones, and that they are not at all conducive to Christian perfection and the good of human society, but rather that they are an obstacle and a hindrance to both.

But the practice and the doctrine of the Church make us readily aware of the falsity of this language, because she has always held religious life in high esteem. And certainly this is not wrong, because those who are called by God and freely embrace this state of life, not satisfied with the common duties imposed on them by the precepts but going forward to the evangelical counsels, show themselves to be the elite soldiers of the army of Christ. Shall we judge this to be a characteristic of pusillanimous souls? Or shall we say that it is a practice that is useless or harmful to perfection?

Those who thus bind themselves by the vows of religion, far from losing their liberty, on the contrary enjoy a much more complete and higher liberty, namely, that same one "*by which Christ has made us free.*" (Gal 4:31)

5. They are wrong to cast aspersions on the religious life.

And this further view of theirs, namely, that the religious life is of little or no use to the Church, besides being offensive to the religious orders, cannot be the opinion of anyone who has read the annals of the Church. And even in your country, the United States, is it not to members of these religious families that your country owes the beginnings of both faith and of civilization? And was it not to one of them – which gives you great honor – that you recently decreed to publicly erect a statue?

And even in our present time, how speedy and how abundant a harvest do the religious orders not bring to the Catholic cause wherever they are established? In what great numbers they go forth spreading the truth of the Gospel to new lands and widen the bounds of civilization; and this they do at the price of enduring the greatest efforts and the gravest dangers! It is out of their number, no less than from the secular clergy, that the Christian people finds the preachers of the word of God and directors of conscience; it is in them that the youth owe its teachers and finally the Church herself finds examples of every kind of sanctity.

Nor should any difference of praise be made for those who embrace the active life, or those who, friends of solitude, give themselves to contemplation and corporal penance. Indeed, how much they have deserved, and do deserve, from human society. We certainly cannot ignore this if we know the power of the *continual prayer of the just* to appease the wrath of God and gain His blessings, especially if to such prayers bodily mortification is added.

If, however, there are some who prefer to form a body of society without being bound by any vow, let them act according to their choice; such an institute is neither new nor disapproved in the Church. They must, however, avoid advocating that state to the detriment of religious orders; on the contrary, since in our days the human race is more concerned than in the past in seeking culpable pleasures, we must hold in greater esteem those who, *having left everything, have followed Christ.*

6. *They are wrong to advocate a new method to bring dissenters to the Church.*

Finally, not to belabor the point, it is claimed that the manner and method used by Catholics up until now to bring back those who have fallen away from the Church must be left aside and replaced by another for the future. It suffices to note on this subject, Our dear son, that it is not prudent to neglect what has been proven by long experience and, moreover, established by the apostolic teachings themselves. The word of God teaches us that all have the duty to contribute to the salvation of one's neighbor according to the order and degree in which each is placed.

Firstly, the faithful will very usefully fulfill this duty which is assigned to them by God by the integrity of their morals, by their works of Christian charity, and by earnest and assiduous prayer to God. Then the clergy will have to devote themselves to this task by a sound preaching of the Gospel, by the gravity and splendor of ceremonies, and especially by regulating their lives according to the doctrine that St. Paul taught Titus and Timothy.

If, in the different ways of spreading the word of God, it sometimes seems best to call the dissenters, not to the church, but to a private and suitable place, not to argue, but to converse in a friendly way, then there is nothing reprehensible in this method; provided, however, that the priests set apart for this ministry by the authority of the bishops possess a knowledge and virtue that has been prudently tested. For we believe that many among you are far from Catholicism more due to ignorance rather than malice, and might perchance more easily be brought home to the one fold of Christ if they were offered the truth in simple and familiar language.

III. AMERICANISM & AMERICANISM

From all that We have said so far, it appears, dear Son, that We cannot approve of these opinions which, in their collective sense, are called by some by the name *Americanism*. But if by this name are to be understood certain gifts of mind which honor and belong to the American people, just as other gifts belong to various other nations; or if, moreover, by it is designated the Constitution of your States, the laws and morals in force among you, there is assuredly no reason to take exception to this name. But if we use this word not only to refer to the doctrines mentioned above, but also to promote them, there can be no manner of doubt that our venerable brethren, the Bishops of America, would be the first, before all others, to repudiate and condemn it as being most injurious to themselves and to their whole nation.

Indeed, it would give rise to suspicion that there are among you those who imagine and desire for America a Church different from that which is spread throughout the world.

The Church is one by the unity of her doctrine as by the unity of government; she is Catholic, and because God has established her center and foundation on the chair of Blessed Peter, she is rightly called Roman, for *where Peter is, there is the Church*. That is why anyone who wants to be called Catholic, that one must sincerely say the words which Jerome addressed to Pope Damasus:

“I, acknowledging no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the Church was built upon him as its rock, and that whosoever gathereth not with you, scattereth.”

We will take care, dear Son, that this letter, addressed to you personally by virtue of the duty of Our office, will also be communicated to the other Bishops of the United States, again attesting to the love with which We embrace your whole nation, which, if it has done much for religion in the past, it promises, with the blessing of God, to do even more in the future.

We bestow upon you, and upon all the faithful of America, as a pledge of Divine assistance, Our Apostolic Blessing.

Given at Rome, from St. Peter's, the 22nd day of January, 1899, and the twenty-first year of Our Pontificate.

Leo XIII, Pope

* * *

Chapter I

Why This Book ?

Among all the reasons for unrest offered to an observer of the present state of the world, the least is not the one offered to us by North America. Soon after it was born, it already inspired the suspicion of Joseph de Maistre (1753-1821), the Prophet of this century. America indeed justifies that suspicion.

What characterizes North America is its audacity. It first manifests this audacity in its industrial and commercial enterprises which, in their excesses, divert the eyes of man from his last ends and make him envisage enjoyments and riches that are only means, as if they were the supreme object of his desires and action. In international news reports, America appears to tread upon all the laws of Christian Civilization in order to take possession of that which it covets.

Does it carry this audacity into matters of religion?

Already, in 1869, Fr. Gay, later consecrated Bishop, directing himself to Rome, said: “The Holy See cannot be vigilant enough regarding North America; it is preparing singular things.”¹

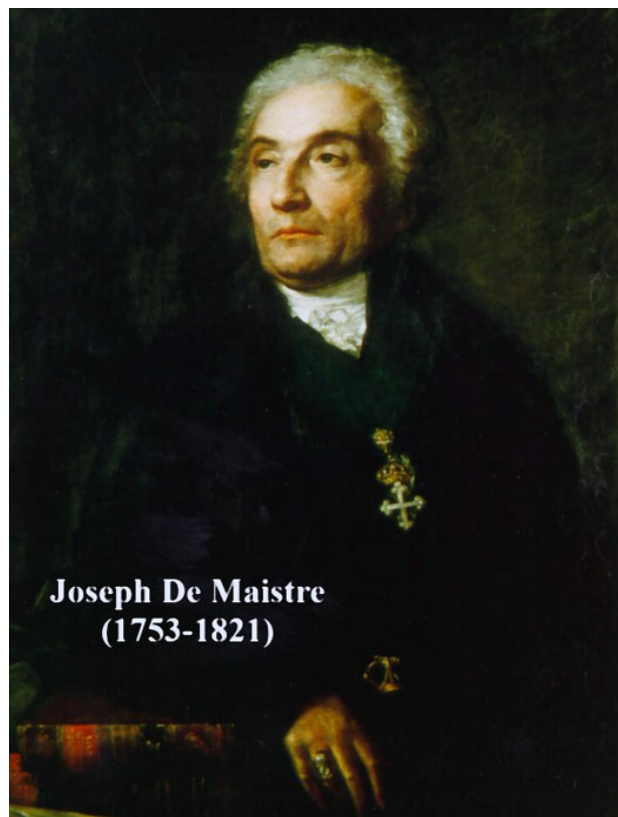
Are these singular things, even in a nascent state, at the point of surfacing?

People have started to talk about *American Catholicism*. This is the title that an *Americanist* Frenchman – yes, this barbarism exists – has given

to an article in the *Revue Française d'Edimbourg* of September 1897. The word has been adopted and continues on its way.

An American Catholicism!

Catholicism is neither American, nor French, nor Italian: It is universal, it encompasses all times, all places, being always and everywhere the same. If an American Catholicism truly exists, this would be a Christianity that would no longer be Catholicism, since it would assume a specification that would separate it from the grand religious unity: It would become heresy if the specification were doctrinal; or schism if it takes from the authority of the one to whom Jesus Christ



¹ Cited from *Semaine d'Annecy*, June 1895.

said: “*Thou art Peter, and upon this rock I will build my Church*” and “*Feed my sheep, feed my flock.*”

Thanks be to God, the denomination *American Catholicism* is the label neither of a schism nor of a heresy. It was only created and launched in the world because, in the minds of its authors, something new had been born that needed to be characterized by an appropriate name.

This new thing is an ensemble of doctrinal and practical tendencies that have their home in America and, from there, have spread throughout the Christian world, and especially among us [France and Europe].

For seven years, since the visit of Archbishop John Ireland to Paris in 1892, a vigorous propaganda in all forms has been made in France favoring those things assigned the name of *Americanism*. Even those less attentive to the movement of ideas may have noticed the disfavor into which have fallen the old methods of apostolate and the works and institutions established by the zeal of those who have attempted to restore the ruins made by the French Revolution. On the other hand, they may have noticed the aggressive and vociferous propaganda promoting reckless ideas, hazardous methods and suspicious institutions.

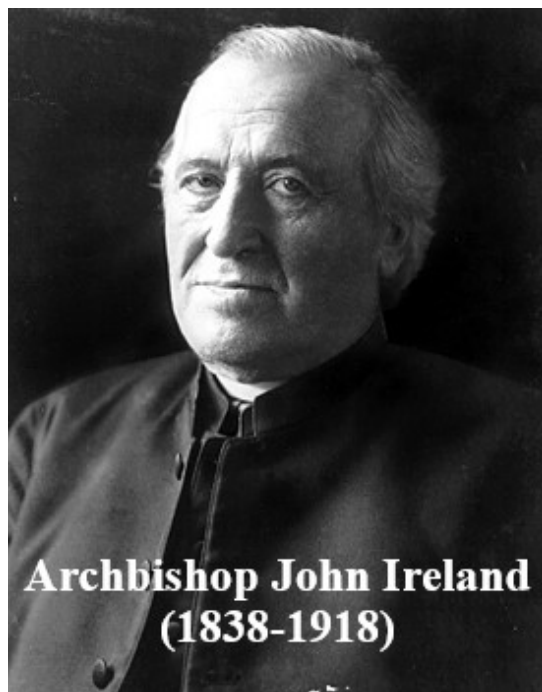
All this comes from a *school* that has, as its masters and disciples, ardent and boisterous disseminators.

This school seeks nothing less than to take over the direction of the clergy in France and elsewhere; it even proposes to take charge of the clergy’s training.

This goal was brought to light with the publication of *The Life of Father Hecker*. In the *Foreword* of this book, Fr. Klein says: “Fr. Hecker sketches and realizes in himself *the ideal of priest* for the new future of the Church. ... He has established the internal principles of *priestly formation* for the epoch that is beginning.”

In the *Introduction* of the same book, Archbishop Ireland presents Fr. Hecker as “the ornament and the flower of our American priesthood - *the type that we wish to see reproduced among us in the greatest proportions.*”

The Americanists hope that the formation of the clergy according to this type “will lead the Church to a success never before experienced.” How will this happen? Fr. Hecker tells us: “Men will be called who have that universal synthesis of truth which will solve the problems, eliminate the antagonisms, and meet the great needs of the age; men who will defend and uphold the Church against the attacks which threaten her destruction, with weapons suitable to the times; men who will turn all the genuine aspirations of the age, in science, in social movements, in pol-



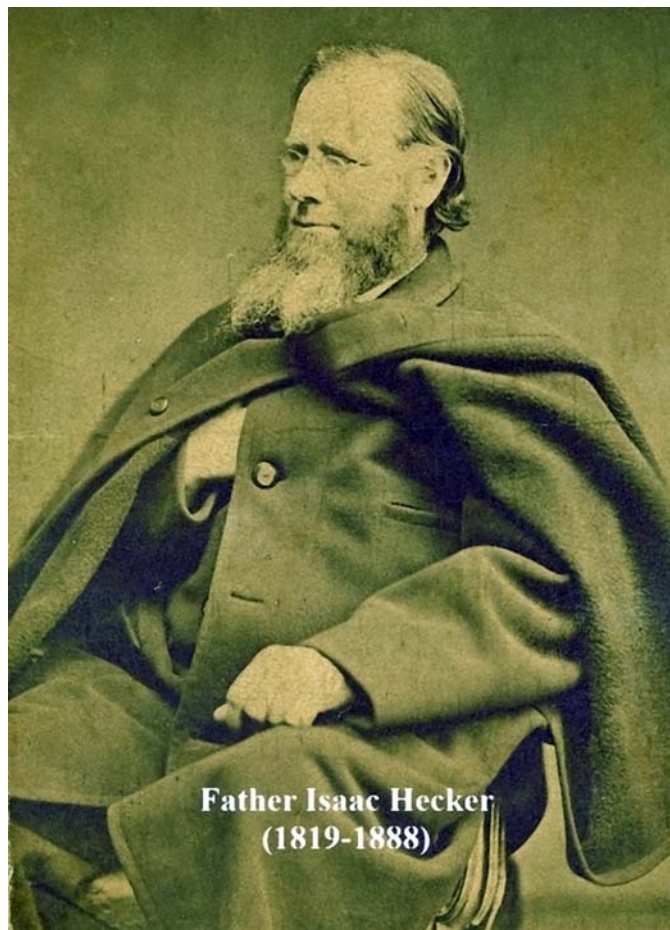
itics, in spiritism, ² in religion, which now are perverted against the Church, into means of her defense and *universal triumph*.” (*Life of Father*, p. 391)

American Catholicism has already been studied in several works that have attracted the serious attention of our holy Bishops and of Rome herself. It is enough to point to a work by Fr. Charles Maignen: *Is Fr. Hecker a Saint? Studies on Americanism*, and the book by Rev. Fr. Delattre, S.J. titled *An American Catholicism*. The latter work is particularly critical of Fr. Hecker’s quite singular views on religious vows; it examines Americanism from all the aspects presented by *The Life of Father Hecker*, written by Walter Elliott and translated to French by Fr. Klein; it reveals and refutes all the errors vigorously.

As soon as it was released, we read *The Life of Father Hecker* with eagerness and the hope to find in it that shining light which had been announced to us. At all critical times in the History of the Church, God has always inspired Saints to show men of good will the path they must follow to cooperate with His purposes. Fr. Hecker – or so the too-flashy-to-be-trustworthy propaganda announced – was the saint called today to guide souls, the clergy and even the Church herself in the obscurities of an entirely new future.

Our disappointment was great. A quick reading left us confused about the opposition we felt – from the first to the last page of this book – between the spirit of that hero and his panegyrists and the spirit of the Holy Church. The work by Fr. Maignen served to justify that first glimpse, highlighting the errors of Americanism and showing its dangerous seduction.

It was then that a desire, which we considered as an order, came to us to write a series of articles in *Semaine Religieuse* warning the Diocese of Cambrai about such a seduction. We entered this task all the more willingly because in a previous study we had considered *Americanism* from a very particular point of view: its relationship with the aims and designs of the Jews and, more generally, with the anti-Christian tendencies of today’s laws, governments and that part of society which claims the monopoly on intellectualism. This explains the second part of the title: *The Anti-Christian Conspiracy*. ³



Father Isaac Hecker
(1819-1888)

² Thus, spiritism itself would be called to defend the Church and to procure her universal triumph!

³ There is another anti-Christian conspiracy that works through revolutions and wars to weaken and, if possible, to annihilate the Catholic nations and to give hegemony to the Protestant ones. It seems that

Our articles in *Semaine Religieuse* were read outside the Diocese of Cambrai, in France, Germany, America, and even Rome. From various places the desire to see them published in book form was expressed to us.

May *Notre Dame de la Treille* (Our Lady of the Trellis), the august patroness of Lille, bless the modest work of her humble chaplain.

In the 16th and 17th centuries, through miracles recognized by the ecclesiastical authority, Our Lady raised up, so to speak, into the farthest corners of our land, the gridirons that protected it as a barrier against the heresy of the *Gueux* [Flemish rebels]; then, the same protection was granted to us by the Blessed Mother, using the same means, against Jansenism, favored by the Bishop of Tournai, Gilbert de Choiseul, who then had the City of Lille under his jurisdiction. May she preserve France, may she preserve the Church from those doctrinal as well as practical tendencies that have taken the name of *Americanism*.

Although we have neither the will nor the power to apply the word *heresy* here in the strictest sense, may she allow us to once again raise the cry of gratitude that every century has given to her: *Gaude, Maria Virgo, cunctas haereses sola interemisti in universo mundo!* [*Rejoice, o Virgin Mary, thou alone hast destroyed all heresies in the world!*]

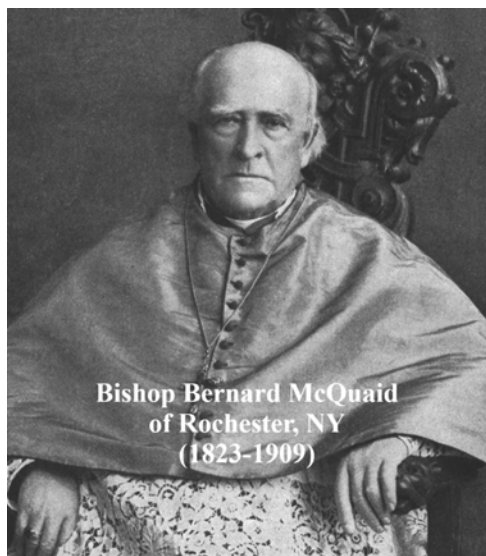
Before entering into the subject, we must make some observations:

1. The Catholicism of which we will speak is designated here as an *American Catholicism*, and not **the** *American Catholicism*. Indeed, we cannot say that this Catholicism is *the* Catholicism of the Church of America. Many American Bishops and priests have protested against Americanism, and this same Americanism unfortunately has supporters in places other than America.⁴

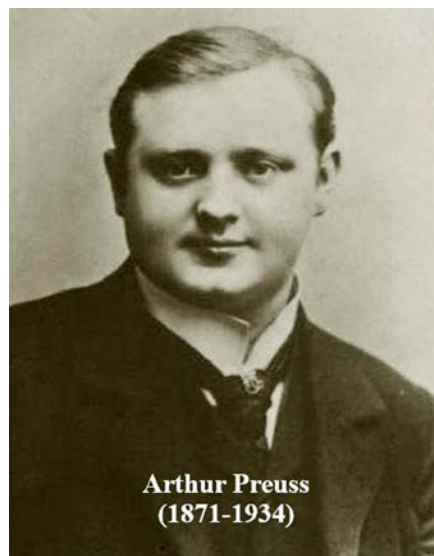
Rev. Fr. Martin recently affirmed in *Études*: “Not long ago, we heard American Bishops, very patriotic but also very Catholic, absolutely disavow the tendencies, ideas and actions of a school that aims, they said, to make the views of a small number prevail against those of the great majority of Bishops in matters of teaching and behavior.”

the conspirators want to use America as well as Germany and England for this end. But this question lies beyond the scope of this book.

⁴ See Documents, n. 1.



Bishop Bernard McQuaid
of Rochester, NY
(1823-1909)



Arthur Preuss
(1871-1934)

One of these bishops, Bishop Bernard McQuaid of Rochester, believed it his duty to warn his flock and ascended the pulpit of his cathedral, adorned in papal decoration and with crosier in hand, to read with great energy a declaration against the actions of one of his colleagues, a most ardent disseminator of Americanism.

Along these lines, Mr. Arthur Preuss, director of *The Review*, a Catholic newspaper widely circulated in America, wrote to Fr. Maignen: "Permit me to thank you on behalf of thousands of American priests and laymen who abominate 'Americanism' because it is a false and dangerous doctrine."

Therefore, those who try to identify the *Americanists* with the *Church of the United States* attempt to deceive.⁵ We acknowledge the interest these persons [the enemies of the Church] have to make this error believed.

2. We will be forced, and have already been forced, to mention some names.⁶ It is impossible to avoid this demand in a study of this kind. Nonetheless, we will abstain from doing so whenever possible.

We must also call attention to facts showing that Americanism in its tendencies, doctrines and dangers of perversion is not as distant from us as one would like to think.

If it is important to see the danger when it is still far off; it is an imperative duty to reveal it if it already has set its foot among us.

This is not an imaginary danger.

Doctor Orestes Brownson, a protestant who converted to Catholicism at the same time as Fr. Hecker, said in the *St. Louis Review* of December 23, 1897:

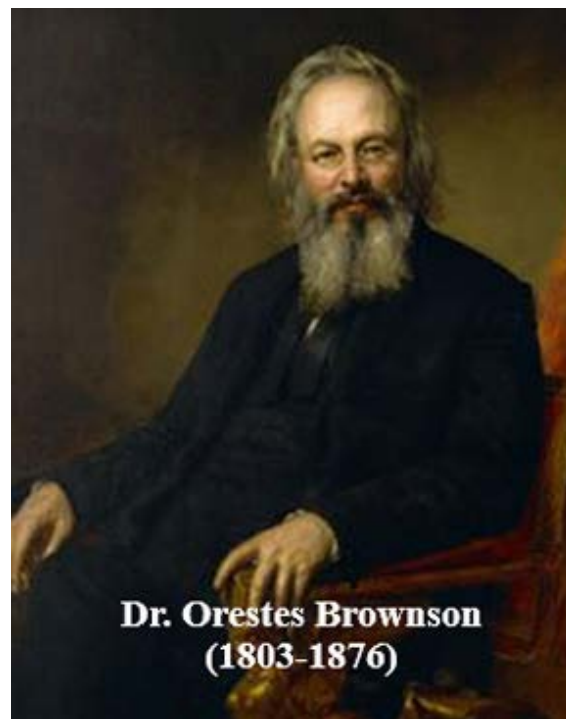
⁵ An anonymous brochure entitled *A campaign against the Church of America*, whose author is well known, has been spread widely among the clergy.

⁶ See Documents, n. II.

“To my shame and sadness, I must confess that for three or four years I listened with too much respect to liberal and liberalizing Catholics, both here and abroad, and I tried to encourage their tendency as much as I could insofar as I did not risk completely departing from the Faith and Catholic Morals.

“But, by the grace of God, it did not take me long *to discover that the tendency I encouraged, if followed to the end, would have led me out of the Church*; and as soon as it became clear to me, I did not hesitate to abandon it and endure the humiliation of having yielded to a dangerous and anti-Catholic influence.”

3. Zealous to maintain the ecclesiastical spirit and sound doctrine in the clergy, His Excellence Bishop of Annecy recently wrote: “Men – lay or priests – who have assumed the role of providing the clergy with a new spirit for the new times, do so, they say, only to accomplish the highest aims.⁷ They shield themselves under the most honorable banners in order to usurp the fame of justly reputable and venerated persons. They surely strive to undermine the authority established by God in His Church, which is part of the very life of the Church.”



**Dr. Orestes Brownson
(1803-1876)**

Then, to show in a striking way where this can lead, His Excellency pointed to what took place at the end of the last [18th] century.

“In 1789 [the French Revolution], the only ones who managed to make themselves heard were those who, rejecting any thought of reform or *gradual* improvements, demanded a *universal and complete change*; the destruction of everything, the construction of something new and on new foundations. This was the cry of that whole generation. The younger instructed the elders, and, to speak only of the regular and secular clergy, how many of its members ‘merged with the Revolution’ without desiring it, without knowing it! They guessed, and then understood where they were being led after it became impossible to stop. *They thought they were saving the Church of France by affiliating her with a movement that sought a general renovation*. Cruelly deceived, they had only succeeded in compromising her; they had scandalized her and jeopardized their own salvation. All these phenomena have rapidly reappeared and unfolded, especially in the last three years.”

May it please God that we do not have to suffer the same misfortune! It is to prevent this, as much as we can, that these pages were written.

* * *

⁷ See Documents n. III

Chapter II

The *Universal Israelite Alliance* ⁸

Those who only know what happens in the world through their newspapers – and they are the vast majority – will certainly be surprised that, in discussing Americanism and an American Catholicism, we begin by calling their attention to The *Universal Israelite Alliance*. Thereby we enter the topic through a question, the Jewish question [N.T. No Land, Diaspora], which currently fascinates the world and is studied from every point of view but seems to have little to do with American Catholicism.

Nevertheless, this is not just a product of our imagination. *The Universal Israelite Alliance* is the center, the heart, the liaison point of the Anti-Christian Conspiracy, to which Americanism blindly adds a renewed support, which it would not give if it were aware of the plot to which this book calls its attention.

After 18 centuries, the existence of the Jewish people has been the most astonishing phenomenon in the world. “We no longer see,” says Bossuet, “any remnants of the ancient Medes, Persians, Greeks or even Romans. They have mixed with other peoples and are lost without a trace. The Jews, who were the target of these ancient nations so famous in History, have survived them.”

The Jewish people have nothing of that which constitutes a nation, nothing of an organism that makes it a social political body and allows it to subsist and live.

Consider a people that for centuries has had neither the central power necessary for the preservation of a nation nor the needed social hierarchy and then disperse this people throughout the world. How can you explain that this people continued to exist despite everything, to the point that there is nothing more conspicuous than the existence of this people?

“When we see the Jews dispersed around the world, as foretold by the word of God, we are certainly amazed,” says Chateaubriand. “But, to be struck with a supernatural surprise, we need to look at them in Jerusalem, to see these legitimate lords of Judea as slaves and strangers in their own country, waiting, under all kinds of oppressions, for a king who will deliver them. Crushed



⁸ N.T. - In this work, *Alliance Israélite Universelle* is translated to English as *Universal Israelite Alliance*. But *Alliance* may also be translated as Covenant or Testament since *La Nouvelle Alliance* means New Covenant or New Testament. Perhaps the word Covenant, with its stronger religious connotation, would be better employed since the *Alliance Israélite Universelle* seeks, as we shall see, the establishment of a 'universal religion' controlled by Judaism. (p. 58)

by the Cross that condemns them and weighs over their heads, they continue in their deplorable blindness to hide near the Temple of which no stone is left upon another. The Persians, Greeks and Romans have disappeared from the face of the earth, but this little people, whose origins precede those great peoples, still exists unmixed in the rubble of its homeland. If among nations anything bears the mark of a miracle, that mark is here.”

The Jews themselves do not think or speak differently.

The *Israelite Archives* [*Archives Israelites*], in its March 21, 1864 issue, poses this question to the world: “**The unique miracle in the life of the world** of an entire people dispersed all over the world for 1800 years, *without being mixed or mingled anywhere* with the populations among which it lives, does not this incredible conservation mean something?” Any reasonable man is obliged to say: “Evidently, the hand of God is here,” and then ask himself: What are the plans of Divine Providence regarding this strange and unique fact?

But, there is something even more astonishing. This people scattered for 18 centuries, the object of the contempt and hostility of mankind during all that time, in the last 100 years, *through the fact of the French Revolution*, has embarked on a path that will soon lead it, if not yet to the triumph it expects, at least to a situation that truly gives it full power over the most powerful nations.

We know the reason for the miraculous conservation of the Jews: “It was necessary,” says Pascal, “that, to give faith in the Messiah, there must be prophecies transmitted by persons who are not suspect, persons with an extraordinary diligence and pertinacity and known throughout the world. ... If the Jews had all been converted by Jesus Christ, we would have only witnesses who are suspect; if they had been exterminated, we would not have any witnesses.”

But, after such a long time of servitude and humiliation, how does one explain their present emancipation and power?

If we question them, they will tell us: “The time is near!” What time? The time of their reign, triumph and domination over all peoples.

“The Jews,” says Archbishop Meurin of Port-Louis, in his book *Freemasonry, the Synagogue of Satan*,⁹ “did not understand *the spiritual meaning* of the prophecies and figures of the alliance God made with their nation.”¹⁰ They imagined that the promised King would be an earthly king,

⁹ Archbishop Meurin, whom we shall mention on several occasions, was the long-time Bishop of Bombay before he was appointed Archbishop of Port-Louis. There, in the middle of India, he was able to discover and closely study the mysteries that Freemasonry has in common with all the pagan religions, and to present more precisely the conjectures historians have made of the origins of this sect. This knowledge allowed him to write a masterful book, a study that is both historical and philosophical, whose title says it all: *Freemasonry, the Synagogue of Satan*. In a papal brief, Msgr. Meurin’s book was praised as the best work published to date on this sect.

¹⁰ See Documents, n. IV.

his kingdom one of this world, and the *Kether-Malkhuth*,¹¹ a crown similar to that of the kings of human nations.

“For them the promised king should be the king of all nations, his kingdom should spread over all the earth, his royal diadem should encompass all the royal diadems, which would be nothing more than developments and partial emanations of his diadem. Therefore, in their hopes, the Jew would become the supreme, temporal lord of the world, and all the predictions of their prophecies would be realized in the *material* sense.”

Then, after presenting several passages of the Old Testament, the venerable author adds:

“Read these prophecies, understand them in their literal and terrestrial meaning, and you will have the solution to the enigma, the explanation for their feverish activity, you will have the **dream of the Jews**. They believe that they are the people destined by Jehovah to rule over all nations. The riches of the earth belong to them and the crowns of the kings must be only emanations of their *Kether-Malkhuth*.

“Let us consider the immense power that this revealed, majestic and captivating idea, albeit false and naturalistic, must have on a people that has been convinced of it for thousands of years and clings to it with a more than prodigious tenacity and obstinacy. For the Jews, the idea of universal domination has become a part of their religion; it is rooted as if petrified in their minds and is indestructible.”

Until now the Jews had been longing year after year for the expected triumph to come from a man, from the temporal Messiah for whom they were constantly longing.

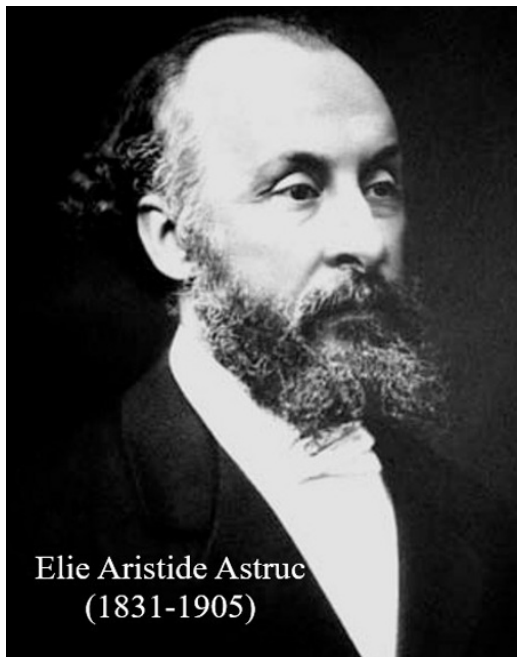
Today, their thoughts, at least those of a great number of them, the ones who, as we have seen, have become masters of the two most powerful institutions of modern life in the world - the bank and the press - and who we see occupying other positions where they can exercise influence – their thoughts, we say, have changed. The Messiah who must establish their dominion over the earth, they affirm, is no longer a man; it is an idea and this idea is the one proclaimed in 1789: “the rights of man,” “the immortal principles of liberty, equality, fraternity.”¹²

On June 29, 1869, the year the Vatican Council [First Vatican Council] was convened after the publication of the *Syllabus* that unmasked the “great principles” and explained their final consequences, the Jews convoked the Council of Judaism in Leipzig.

¹¹ N.T. - Kether and Malkuth are Jewish Kabbalah terms that represent two of 10 Sephirots in the Tree of Life. The actual phrase “kether to malkuth” means “crown to kingdom” in Hebrew.

¹² Msgr. Meurin correctly observes: “The words: liberty, fraternity, equality, truth, virtue, homeland, good will, have a completely different meaning in the mouth of a Freemason than in the mouth of a layman or from the meaning given in dictionaries. It is also a mistake to believe that, because we use the same words, there may be an agreement between them and us.” Pius IX said: “We must return to these words their true meaning.”

In 1894, Archbishop Etienne Alphonse Sonnois recommended the same to a Congress of the Catholics of Northern France. See the Minutes of the Sessions of the Commissions, pp. 65-66.



Elie Aristide Astruc
(1831-1905)

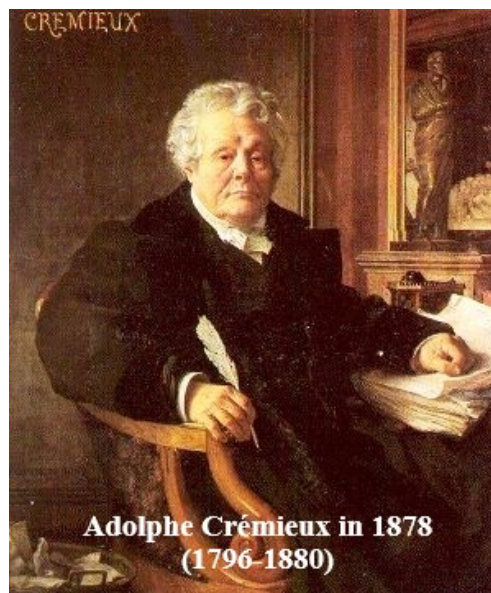
It adopted by applause a proposal of the chief rabbi of Belgium, Eli-Aristide Astruc, which stated: “The synod recognizes that the *development* and *attainment* of the **modern principles** are the surest guarantees for the present and future of Judaism and its members. They are the most powerful vital conditions for the *expanding* presence and highest *development* of Judaism.”¹³

This means: Israelites, if you want to infiltrate everything and become lords everywhere, you have to do only one thing: work *to develop* the modern principles, to draw from them all the consequences they contain, and then *to put them into action*, that is to say, make these final consequences pass from the realm of ideas to the realm of facts.¹⁴

When we see that these principles had as their first effect the emancipation of the Jews, and that their emancipation was closely followed by their preponderance,¹⁵ we understand why they place in these principles, which have already been so useful to them, their highest hopes. Thus do they continuously apply them in the press they dominate and in the legislation they manage to control and orient through secret societies, thereby developing these principles and putting them into action.

Thanks to this tactic, the French Jewish lawyer and statesman Adolphe Crémieux was able to cry out in a meeting of the *Universal Israelite Alliance*: “How everything has already changed for us in such a short time!” And Disraeli, who was Prime Minister of England for 40 years despite his Jewish origins, affirmed: “After centuries and decades of centuries, the spirit of the Jew is rising, it is regaining its vigor and in our days it is finally exerting a prodigious and remarkable influence on European affairs.”¹⁶

Finally, another Jew, the Catholic convert and priest Fr. Joseph Lemann states: “When we realized that the Jews were *citizens*, they were already partly *lords*. And something inconceivable, two gigantic phenomena have been



Adolphe Crémieux in 1878
(1796-1880)

¹³ See Gougenot des Mousseaux, *The Jew, Judaism & the Judaization of the Christian People*.

¹⁴ “This claim of modern principles favoring Judaism,” states journalist Kuhn, “is one of the most humiliating things for our democrats.”

¹⁵ *The Jewish Preponderance* is the title of one of the works of Fr. Joseph Lemann, a converted Jew. It is one of the most obvious facts of our times.

¹⁶ See Documents, n. V.

before our eyes for some years: the growing preponderance of the Jewish race and the sad crisis of the Christian States.”

In their Council the Jews gave us the reason for this preponderance: the principles of 1789, their development and their realization. Also, the Popes from Pius VI to Leo XIII have not ceased to show us that this crisis has this same cause.

We can now indicate a point of contact between the Americanists and the Jews in the principles of 1789, but we must first find a way to make our demonstration as clear as possible, so as to make it obvious to those who do not choose to be stubbornly blind.

Cremieux – after exclaiming: “How everything has already changed for us!” – declared with the same enthusiasm: “How bright the future is since we have conquered the present so quickly and so well!”

It is indeed the Jews – both those who await a personal Messiah and those who believe that this Messiah is born and growing and is none other than the ideas of 1789 – who have the hope of soon seeing “the times that are near” – the fulfillment of the messianic prophecies they have always heard: that is, their reign over the entire world and the subjugation of the human race to the race of Abraham and Judah.¹⁷

For this reason, they now assert among themselves that two things are necessary: 1. That the nations, renouncing all patriotism, merge into a universal republic; 2. That men also renounce all particular religions and merge into one vague religiosity.

There are abundant proofs that this is actually their thinking and that they are successfully pursuing this double aim.

One of the most nefarious men of this century, the French Jewish statesman Cremieux, who was grand master of the Grand Orient of France and took advantage of the Revolution of 1848 to push himself into the Ministry of Justice and the disasters of 1870 to give French naturalization to all the Jews of Algeria – founded in 1860 a cosmopolitan society that he embellished with the name *Universal Israelite Alliance*. This association is not, as its name might suggest, a Jewish international organ or just another link among cosmopolitan Jews to facilitate the spread of Israelite relations over the face of the globe; its aims go much higher. It is an association open to all men with no distinction of nationality or religion, under the direction of Israel.

To be convinced of this, it is enough to read the publication that is its official organ, the *Israelite Archives*. “The *Universal Israelite Alliance*,” these archives say, “wants to infiltrate all religions as it infiltrates all countries.” (vol. xxv, pp. 514-515, 1861) “I invite our brothers of every cult to join our association; let them come to us! ... Let enlightened men, without distinction of religion, unite themselves in this Universal Israelite Association” (*Ibid*).

Why? “To raze the barriers that separate **that which must be united one day**. Behold, gentlemen, the beautiful and great mission of our *Universal Israelite Alliance*.” (*Ibid*)

¹⁷ See Documents, n. VI.

The goal could not be more clearly stated, nor correspond more directly to the movement that is now taking over the world: “To raze the barriers that separate that which must be united,” to unite all men, “regardless of their religion or country,” into a common indifference.

This is the goal proposed by the founders and directors of the *Universal Israelite Alliance*, and it is the sole one. “The program of the *Alliance* is not composed of empty phrases. It is the great work of humanity ... the union of human society into a firm and faithful fraternity.” (*Universal Israelite*, vol. VIII, p. 357, 1867)

Just as their transatlantic ships crisscross the seas and their railroads traverse the continents, just as their banks give life and movement to this amazing means of communication that they have not created but that they control, so also the Jews want to control minds as they control matter. And to control all minds, there is nothing better than infiltrating all religions, entering them through the principles of 1789.

What does it mean to infiltrate a religion? It is above all to introduce their ideas into it.

Do the Jews try to introduce their ideas into the Catholic Church? They affirm that they do. This study aims to clearly demonstrate how and to what extent they can boast of being successful in accomplishing this task. The question is strange; its very strangeness demands our attention.

* * *

CHAPTER III

THE *UNIVERSAL ISRAELITE ALLIANCE* & HOMELANDS

The Jews have, therefore, established a work as vast as the world called the *Universal Israelite Alliance*; and we have heard them say that, by means of this Alliance, they want to infiltrate all religions, as, in fact, they are found to have a foot in every country of the world.

What this Alliance pursues is, says the *Univerv Israelite*, the union of human society in a solid and faithful fraternity. (VIII, p. 357, 1867) This is what it calls “the great work of mankind.”

We note, in passing, that Freemasonry has the same pretensions and expresses itself with the same words. It also never ceases to speak of humanitarian work and universal brotherhood.

The Jews profit from their dispersion and presence in every point of the globe; they want to be in mankind as a kind of leaven to make of human society, currently divided into nations and different religions, “a single and solid fraternity.” The *Israelite Archives* less hypocritically states the goal: “A Jerusalem of the new order, hallowedly seated between the East and West, that must **replace** the dual city of the *Caesars and the Popes*. (XXV, pp. 650-651, year 1861)”¹⁸

All the terms of this definition deserve to be weighed.

The Jewish race, “Jerusalem,” intends to establish its reign over the entire world, that is, “Orient and Occident” [East and West], by establishing its sovereignty over the ruins of every existing authority, “the Caesars and the Popes.” All powers must disappear to give place to the universal dominion of Judah, which “must replace” every present existing power, be it spiritual or temporal.¹⁹

These are not empty words. The plan is being carried out thanks to the centuries-old action of secrets societies, which are such a powerful instrument in the hands of the Jews. And the Church has always condemned them as such.

It is surprising that the Americanists do not show the repulsion felt by other Catholics toward secret societies. In 1895 they went to great lengths to try to have the Holy See remove ecclesiastic censures from the secret society “Knights of Labor.” The definitive response from Rome was: “No matter what damage may ensue, Catholics must leave these societies, for these societies are intrinsically evil.”²⁰

¹⁸ See Documents, n. VII.

¹⁹ See Documents, n. VIII.

²⁰ See Documents, n. IX.

The modern ideas, which the press ceaselessly propagates and by which all minds are more or less infected, no less powerfully favor the projects of the Jews. These ideas prepare the way for events: events that more or less spontaneously advance “the work” [“the great work of mankind”].

In order to destroy the “city of the Caesars” – that is, “the homelands” – nothing is more effective than the modern principles.

What is the principal idea behind this? It is that all distinctions between men must be abolished; that man must no longer be considered as French, Jew or German, or as Christian, Jew or pagan, but only as man with the rights of this attribute: *the rights of man*.

Equality, these principles tell us, is the supreme law; it is the only law that the just sentiment of his dignity permits intelligent beings to accept without shame. All men are ultimately nothing more than equals; all are equal to one another. As a consequence, an Englishman must be for a Frenchman the same as any other Frenchman, a member of the same human family, a brother; and both the laws of nature and the laws of reason forbid him to prefer a compatriot. This applies as well to a German or a Russian, as well as to an Asian or a Jew. Today, the man truly worthy of the name man can no longer view his homeland as a delimited strip of land. Every man, in every country, and every people must have the same rights in his heart, and the only name he has to be proud of, the only one that can flatter his reason, is that of man, of citizen of the whole world.

Are these not the ideas that the Revolution has spread everywhere? The ideas that Freemasonry preaches relentlessly? The ideas upon which Liberalism prides itself?

The realization of these ideas – the realization that the Jewish Council has established as the aim of the efforts of all Israel – must make the peoples who until today gathered as nations, now come together to form but one universal and sole republic. This universal republic will be infallibly governed by the Jewish people, the only truly cosmopolitan and universal people and, at the same time, the only people that happens to be in possession of gold, which is the lifeblood of all power and the tool for all domination.

Twenty-five years ago, the St. Petersburg *Golos* [a Russian political and literary newspaper from 1863-1885] accused the *Universal Israelite Alliance* of being the blueprint for this universal republic, the prelude to this unique government that Judah intends to establish on the ruins of the Judaized Christian States.²¹

²¹ See *Le juif, le judaïsme et la judaïsation du peuple chrétien*, p. 456.

Garnier-Pagès, minister of the [French] Republic in 1848,²² declared publicly, “The Masons want to complete the glorious work of establishing the Republic and this Republic was designed to be installed throughout Europe and the whole world.”

J. Weil, leader of the Jewish Masons, wrote: “We exercise a powerful influence on the movements of our time and on

the advance of civilization towards the republicanization of all peoples.”²³ Another Jew Louis Boerne similarly remarked: “With a powerful hand, we shook the pillars upon which the old edifice stands, making it groan.”²⁴

F.: [Frère = Freemason brother] Rouvier expressed the same ideas while presenting an international delegation to Grand Master Giuseppe Garibaldi at Tours in October 1870:

“The Republicans of Tours, united with the Republicans of Spain ... greet you ... the great citizen of the *Universal Republic*, who has contributed so much to the liberation of human thought by preparing the fall of the temporal power of priests. ... When we – the French, Italian and Spanish Republicans – have finally conquered *the common enemy* (Catholicism), we will have laid the foundations of this great *human federation*, which the German Democrats will join and which will form the United States of Europe. Long live Garibaldi! ... Long live the Universal Republic!”

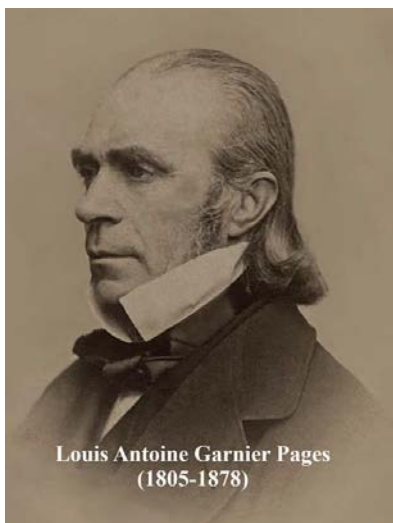


Maurice Rouvier
(1842- 1911)

In April of 1860, after this Garibaldi, with the connivance of England, made an expedition that conquered Sicily, he was appointed Grand Master of the Italian Freemasonry and received as such his instructions. He was told:

“Now say with us our supreme oath:

“I swear to have no other homeland than the universal homeland.



Louis Antoine Garnier Pages
(1805-1878)

Publicistes révolutionnaires
de l'Allemagne - Louis Boerne
Saint-René Taillandier



²² Louis-Antoine Garnier-Pagès (1803–1878) was a French politician and active Freemason who fought in the barricades during the Revolution of July 1830.

²³ See Documents, n. X.

²⁴ See Mgr. Meurin, *La Franc-Maçonnerie, Synagogue de Satan*, pp. 197-198.

“I swear to radically fight, always and everywhere, against the border lines of nations, the border lines of fields, houses and workshops and the border lines of the family.

“I swear to overthrow, by the sacrifice of my life, the border lines drawn with the blood and mire of men who killed human beings in the name of God.”²⁵

The French homeland seems more relentlessly threatened and perfidiously attacked than any other nation, and this is being done by the French, by those who, it seems, are in power or who act upon public opinion. How can we explain that the Dreyfus Affair was not quashed at the beginning when it obviously favored the plans of our enemies and promoted anarchy inside France? How can we explain that Jews – and Jews already suspected by their leaders – have been introduced into the High Command of the Army, while in other nations such as Germany they are kept in the lower ranks?

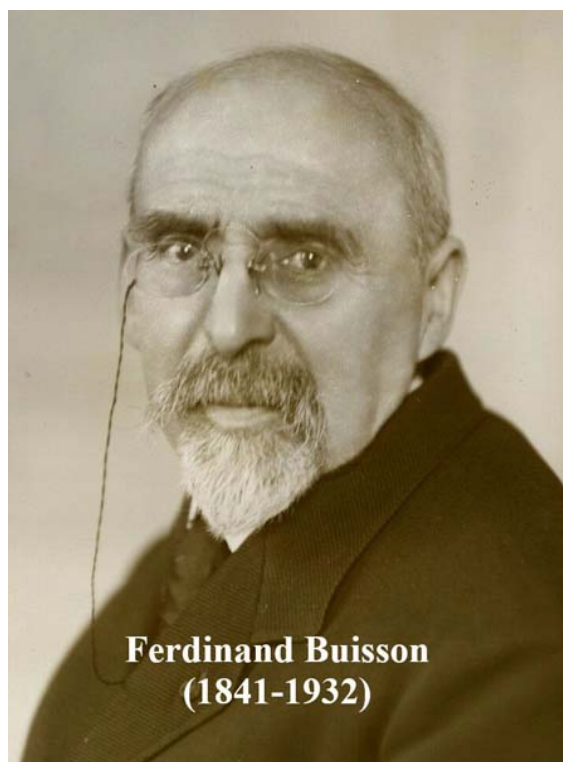
How can we explain that, in full peace, expenses have escalated and loans have multiplied to the point of making it almost impossible, in the event of a war, to collect the billions that an active army requires at present? How can we explain the carelessness we see regarding the defense of our colonies and the strange governors given to them? How can we explain the efforts made in every way possible to divide the French soul? The national decay is so manifest that the most eminent and even the most pacific men have thought it necessary and urgent to form a *League of the French Homeland!* In other times, such an action would have seemed the product of extravagant minds doomed to ridicule.

The principles of 1789 have corrupted the idea of homeland among the “intellectuals,” and a persistent effort strives to strip it from the loving hearts of the small and the simple.

A recent episode reveals well what is being plotted in this matter.

A certain Mr. Ferdiand Buisson went to the famous Congress of Lausanne [1869] to say and write the following: “It is necessary that the mother of the family should instill early on *in the child* the idea that all weapons – a sword, a rifle, a canon – are instruments that we must view in the same way that we look at the instruments of torture used in the Castle of Chillon a few centuries ago...

“*And when we shall no longer see thousands of onlookers watching military parades, and when, instead of admiring military titles and epaulettes, we will have accustomed the child to say to*

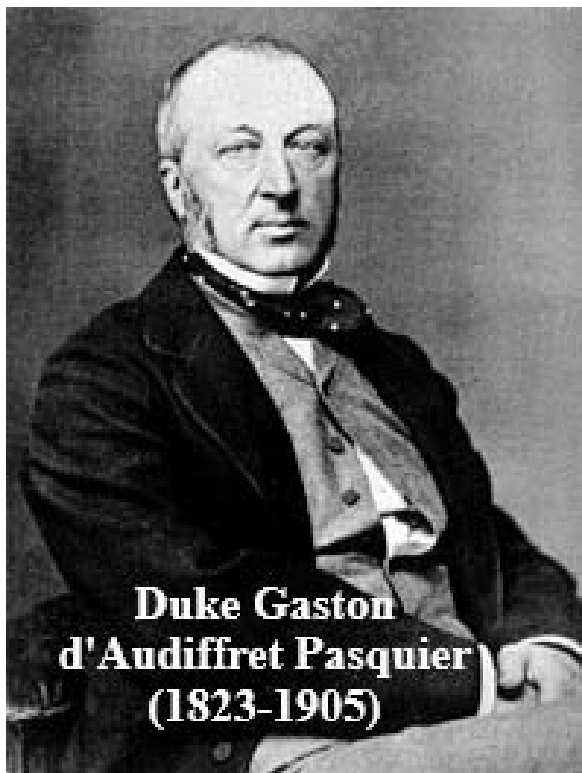


Ferdinand Buisson
(1841-1932)

²⁵ *L'ennemie sociale*, by Mr. Rosen, of the Jewish race.

himself: 'A uniform is symbolic attire, and every symbolic attire is ignominious, both that of the priest and that of the soldier, that of the magistrate and that of the lackey,' then we will have made public opinion take a step forward.

"And in the same way, to mention another detail, I would like a Voltaire who would spend 50 years *ridiculing* kings, wars and *armies*.



**Duke Gaston
d'Audiffret Pasquier
(1823-1905)**

"In the absence of a genius, I would like thousands of men of good will who strive to *eradicate these empty prejudices of glory and chauvinism* [patriotism], still too anchored in our minds."

Some time afterwards, the law was passed that made schools free, compulsory and laic. And who was chosen among all the Frenchmen to be the supreme director of primary education in France? This same Mr. Buisson.²⁶ Regarding the choice of this person, Duke Gaston d'Audiffret-Pasquier expressed his astonishment before the Senate, while Mr. J. Ferry took up his defense. For 15 years, Mr. Ferry and his successors maintained Mr. Buisson at the post of director of primary education.

Later, on behalf of the Dreyfus Syndicate, this same Mr. Buisson spoke at a funeral to show his continued hatred for the French army. The ministry, which could have at least suspended Mr. Buisson from his professorship at the Sorbonne,

was careful not to do so. What power protects him? What influence gave him the means to spread his anti-patriotic ideas in the souls of two-thirds of our children, who are *obliged* to receive the teachings of those whom Mr. Buisson forms and directs?

Today we see the effects of this education. The Dreyfus Affair has revealed what is now planted deeply in hearts. Cries of "Down with France!" are being proclaimed over and over in Paris and elsewhere, and especially by the youth, who act not isolated, but united by an affinity of ideas that have caused them to be called by a collective name: "the Announcers." Announcers of the new order of things that follow their desires and will no longer include any homeland. All homelands must merge into the "Universal Republic."

To act on the minds of children through teaching, to act on the minds of grown men through newspapers, is something that is certainly happening; but if the persuasion used is to have its full effect, action must join it.

²⁶ Ferdinand-Édouard Buisson (1841-1932), a Freemason who reorganized the French [primary school](#) system. In 1867 he took part in the first Geneva peace conference, where he advocated a United States of Europe. In 1898 Buisson helped to found the *Ligue des Droits de l'Homme* (League of Human Rights). and was awarded the [Nobel Prize](#) for Peace in 1927 jointly with the German pacifist [Ludwig Quidde](#).

The Jews do not overlook this. In March 1864, the journal *Israelite Archives* compelled its co-religionists to look at what was being done at that time under the inspiration of their leaders. They also invited them to note the goal to which they are directing the undertakings boasted of by those governments which blindly and docilely obey the hidden stimulus of the great leaders.²⁷

It exclaimed with justified enthusiasm among its own followers: “But look at the horizon and consider three signs that are striking: Three words, three things that have the power to hold all minds and capture the attention of our times: **Nationalities, Congresses, Suez**. Well, the key to this triple problem is Israel, it is Jerusalem.”

Jerusalem also is the key to understand the monstrous existence of a party from abroad that pursues social dissolution here at home to make our country an easy prey to whoever wants to take it. Jerusalem is the key to understand the senseless loans that have made us take out 40 billion in debts, thus placing our agriculture, industry and very existence at the mercy of our creditors.

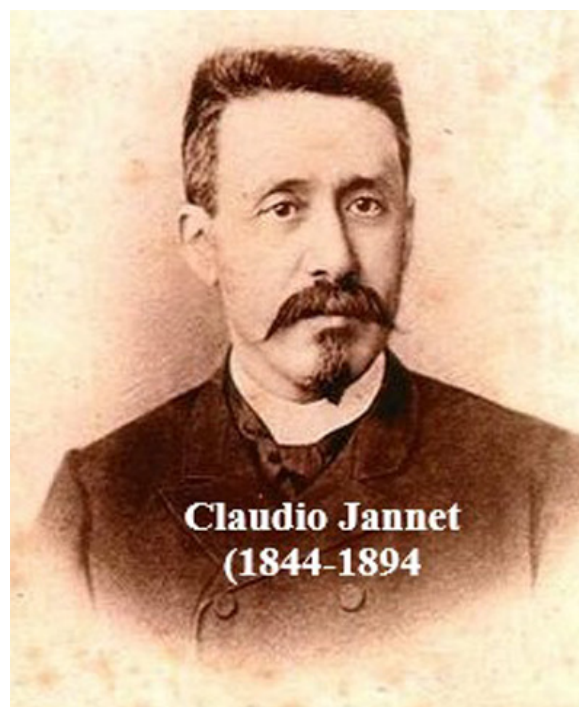
And under whose inspiration was this law of development [a non-specified law] made? Whose goal is it to bring ruin and death to the religious congregations, which, through their missions and schools, spread the love of France everywhere? Is this not a sure way to annihilate our influence in the East to the benefit of the Protestant and Schismatic nations, making them favored over us. And why? Because France is Catholic, and if Catholicism is annihilated, the Anti-Christian Conspiracy will easily overcome the rest.

Would not the reorganization of our army have been different if it had been done with a primary concern for bringing in the clergy? And who is it that had an interest in weakening both the ecclesiastical body and our military might?

“Never, at any time,” says Mr. Claudio Jannet in his edition of the work of Fr. Deschamps, *Secret Societies and Society*, “never have the words Nation and Homeland, Nationality and Patriotism, been so often acclaimed and emphatically celebrated than for nearly a century under Masonic influence. And yet never have the men of the Secret Societies and the Revolution worked more effectively to destroy, in all that constitutes them, the great things that these words represent.”²⁸

And elsewhere:

“To knock down all borders, to abolish all nationalities - beginning with the smallest ones - to make but one single State; to erase the idea of homeland, to make the whole earth that belongs to



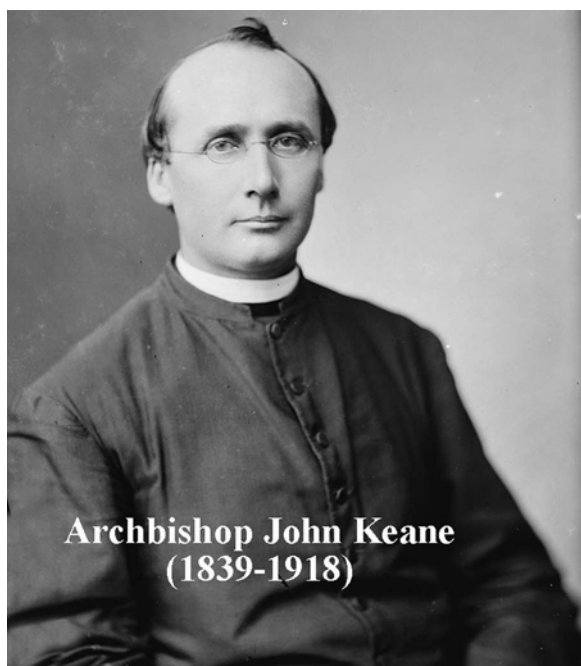
²⁷ See Documents, n. XI.

²⁸ Countless proofs of these assertions can be read in the work of Fr. Deschamps, revised and continued by the late Mr. Claudio Jannet regarding our times.

all common to all; to break all the treaties by cunning or by force, to prepare everything for a vast democracy in which the diverse races, brutalized by every type of immorality, will be only departments administered by those in high positions and by the Antichrist, the supreme dictator who becomes their only god: This is the goal of the Secret Societies.”

We have spoken only of the facts that have recently come to completion, facts that are still present in the minds of all and still deeply concern true Frenchmen. What if we were to list, one by one, all the individual facts and public events, the doctrinal theses and the rumors of public opinion, which for a century now have attacked French patriotism?

This idea of nationalities has made us lose Alsace-Lorraine; and now we are launching this other idea of the United States of Europe in face of the United States of America. When there are only two unities left, it will be easy to set them into conflict with each other in order to arrive at one great human unity.



Here again, we can verify a strange *rapprochement* between the ideas of the Americanists and the tendencies of those who are docile to the incentive of the *Universal Israelite Alliance*. The most ardent promoter of Americanism, Bishop John J. Keane, in a speech made in 1894 at the Scientific Congress of Catholics in Brussels, said:

“We thought we would have the opportunity to give the **whole world** a great lesson. When we study the map of Europe, we see small divisions marking it. Lines cross these maps in all directions. These lines not only indicate territorial divisions, they also signify jealousy, hatred, hostility, divided hearts, which translates into God knows how many millions of armed men set to destroy the world. Now, of all these nations, Providence has allowed emigration here among us [in the

United States]. All nations are represented among us; they live here mingled one with another, fraternally, without any hostility. It is the privilege God has given to America to *destroy those traditions of national jealousies* that you have perpetuated in Europe, to merge them into the American unity.”

Read: “Americanism has received from God the mission to teach the whole world this lesson: The time has come to put an end to the legacy of our forefathers: to abolish the borders, to thrust all peoples into the melting pot of human rights in order to fuse them into one mankind, as we have fused emigrants of all countries into the American unity. And peace will reign in the world.”

Yes, the peace of slavery under the tyranny of a man or a race.

Like all other ideas of the Americanists, that of the abolition of borders seems to please our Christian Democrats.

At a banquet that took place at the *Palais Royal* on June 13, 1897 in Paris, Fr. Gayraud raised a toast “to Christian Democracy in all countries.” He expressed the hope that “the Christian Democratic Party will one day hold **International Congresses.**”

But, the defense of the homeland, no matter how keen the interest in this subject may be, is not the only point we want to address here. An even more important question still calls our attention.

If we have addressed here the danger that threatens the homeland, it is to show that if the program of the *Universal Israelite Alliance* [to obliterate all homelands and all religions] is not a dead letter on this first point, it is reasonable to presume that it is not so on the second point either.

* * *

CHAPTER IV

THE UNIVERSAL ISRAELITE ALLIANCE & CHRISTIANITY

In the book we have already quoted, Archbishop Meurin demonstrates that the Jews, after having crucified Our Divine Savior out of hatred, have never stopped persecuting Christians.

They have been the real inspirers of all the heresies. “They could not allow Christianity to establish itself in the world,” said Arch. Meurin, “without waging a fierce war, similar to that which they made against Jesus Christ himself.”

The Gnosticism that desolated the Church during the first three centuries was their work.

The venerable author shows that the Gnostic system, in its most perfect form, was nothing but “the Jewish Kabbalah adapted to a specific end, that of infiltrating nascent Christianity in order to destroy it.”

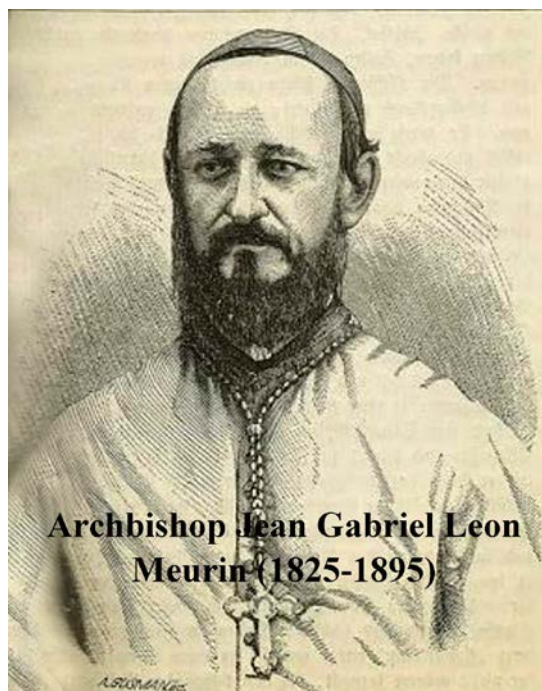
As we can see, from the earliest days of the Church, it had the same goal that is pursued today by the *Universal Israelite Alliance*, which in its turn wants to “infiltrate” Christianity in order to dissolve it.

Arch. Meurin continues: “The ardent and hateful desire of the fallen Jews has always been to crush the infamous heresy of the Nazarene. Having failed at their first stroke, they persevere with incredible tenacity in attacking Christian dogma by constantly creating new sects, daughters of the Kabbalah, and mixing the subversive venom of their kabbalistic doctrine with the cunning and violence of human passions.”

The sect of the Ophites, adorers of the serpent, is, like Gnosticism, a child of the Jewish Kabbalah. Arch. Meurin gives proof of this as well.

Manicheanism has the same origin.

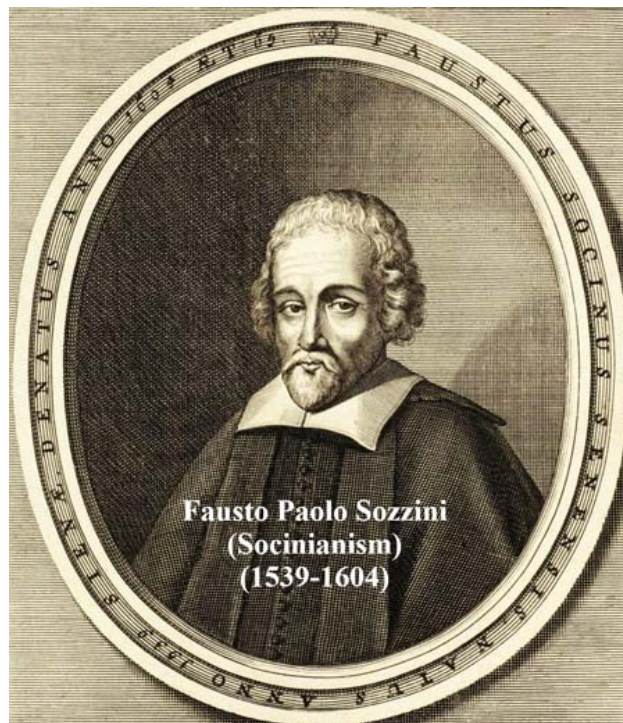
Today, the doctrines of the Jewish Kabbalah can be found in Masonic emblems and decorations. Arch. Meurin dedicates an entire book to demonstrate this.



Archbishop Jean Gabriel Leon Meurin (1825-1895)

A high-ranking Jew, Prof. Darmesteter,²⁹ whom we shall encounter later, recognizes that the Jew was the doctor of disbelief of the 18th century: “All the revolted of spirit,” he says, “come to the Jew. The Jew was at work in the immense workshop of blasphemies of Emperor Frederick and the Princes of Swabia and of Aragon. It was the Jew who forged the murderous arsenal that he bequeathed to the skeptics of the Renaissance and to the libertines of the great century. Voltaire’s sarcasm is only a resounding echo of words whispered at the time of Celsus and Origen, in the very cradle of the religion of Christ.”

The historian, who was constantly seeing these various heresies burst open before his eyes, asked himself: Who has served as a link between all these sects? Who has propagated these doctrines among the new peoples? How does one explain these sudden rebirths of the pagan spirit, with the same ideas, the same symbols and the same practices at different times and places in the Christian world: with Gnosis in the first centuries; with Manes in the 3rd century; with the Albigenses in the 11th; with the Templars in the 13th; with the Socinians³⁰ in the 16th, and nowadays with the Freemasons? Was there, between these heresies, a living link, different in name but identical in spirit? Who preserved and maintained this spirit during their apparent dozes?



Arch. Meurin has the honor to be the first to present – supported by a serious examination of documents – an answer that others only glimpsed in part. According to him, the agent who transmitted the ancient errors through the ages until our modern times, the true founder of the heresies, their secret inspirer, formerly as well as today - from the Gnostics to the Freemasons - **is the Jew**. St. John the Apostle identified his work in the 1st century using the same words as Arch. Meurin in the 19th century: “*The synagogue of Satan.*”³¹ (Apoc 2:9)

²⁹ N.T. James Darmesteter (1849-1894), a French Jewish author, orientalist and antiquarian, advocated that the [Persian](#) religion of [Zoroastrianism](#) had been influenced by Judaism, and not the other way around as many scholars claimed.

³⁰ N.T. Socinianism is a heresy named for Fausto Sozzini (Latin: Faustus Socinus), which was developed among the Polish Brethren in the Minor Reformed Church of Poland during the 16th and 17th centuries and embraced by the Unitarian Church of Transylvania during the same period.

³¹ His demonstration was confirmed by *Renaissance Philosophique*, a monthly review of philosophical Freemasonry, in its January 25, 1893 issue. The author of the article, following another review of the sect *Initiation*, claims to have found in ancient Gnosis and in India the “mystical meaning” of all Masonic symbols: the mallet, triangle, star, apron, rose-cross, columns, etc.

What a strange human type, exclaims Arch. Meurin, is the people of Israel! How great and majestic was their history as they walked with the Lord! But, also, how great and, above all, how terrible is their hatred of the Messiah Whom they despised and killed on the Cross!

The Bishop concludes: "Judaism, apostasy, vices and passions, under the superior direction of Lucifer, rise together to attack the Heavenly Jerusalem [the Church], hoping that their united battalions will at last obtain the victory which, to this day, their separate attacks could not give them. This is their supreme effort before they will declare themselves defeated and lay down their weapons.

"Let us wait a little longer. The Spouse of the Savior is accustomed to win by means of suffering. In all things, she imitates her Divine Spouse. Freemasonry, this new synagogue of Satan, will be, like the ancient synagogue, defeated by the Cross. Blessed are those who have not bowed before Lucifer or before his idol!

"It is true that, according to the prediction of Jesus Christ, there will be a last battle before the end of the world waged against the Church by the Antichrist himself. Before this supreme catastrophe, the Church must celebrate her finest triumph by conquering all nations and submitting them to the sweet and holy law of the Crucified One. We are still far from the end. The world has yet done too little to have deserved being created."³²

Let us accept this omen, but in the meantime let us not turn our eyes away from the work that is being executed today in the Christian world by the same hands and under the same inspiration as in past ages.

Currently, it seems that this is what must particularly draw our attention as the means the enemies of Christianity have presently adopted to achieve their goals.

After 18 centuries of unyielding obstinacy in its religious beliefs and practices, Israel is shaking. We see many Jews becoming philosophers and free-thinkers, no longer having any other bonds with the Jews of the Talmud than those of race and blood.

They are called liberals in opposition to the traditionalists. They qualify themselves as "reformers." Those who are called "reformers," says the *Israelite Archives*, want to be immediately rid of all the chains and reject the Talmud." (XII, p. 242 ff., 1867)

The liberal reformers are recruited especially from those who live in the West, those who have drunk from the cup of our civilization.

It should not be understood, however, that by renouncing the religious beliefs and practices of their ancestors, they renounce their race and abandon their pretension to dominate all the peoples of the earth. No, they compete with the orthodox in holding high and strong the banner of Israel. But they claim, in opposition to the latter, that the transformation of Judaism in which they are engaged is necessary for the fulfillment of its mission.

³² N.T. - In 1917, 18 years after this work was published, Our Lady of Fatima announced the approaching Triumph of her Immaculate Heart.

They say to the orthodox Jews: “**Your obsolete observances prevent Judaism from being accepted and thus make us fail in the proselytism that we must exercise.**” (*Israelite Archives*, p. 448, 1867)

So, if the Talmudists differ from the liberals, it is only in the matter of believing which way is the best to achieve the mission that Israel claims to have received. We know that this mission is to prepare the way for the one they expect to be their messiah. The Talmudists continue to wait for a flesh-and-blood messiah who will make them masters of the world. The liberals say that this messiah is none other than the Revolution, whose “principles” break down all societies and prepare for their universal empire.

To spread these “modern principles,” to make them produce the fruit they expect, they believe it necessary to rid themselves of the old observances to which their fathers subjected themselves, believing that their fidelity would hasten the arrival of a personal messiah. They say that this is just cumbersome baggage; moreover, the old-fashioned Jew could not “make himself accepted” by others. For them, it is important to gain the acceptance of the people whom they want to “proselytize.”

What is this proselytism? Is it to compel the faithful of other religions to enter Judaism? The Jews have never considered this type of proselytism: They are a people, a race apart, “the first aristocracy of the world,” the only ones who are really men. They have never desired to raise to their level beings that are only human in appearance.³³

What they have in mind is domination. To establish this domination, it is not enough to annihilate patriotism in the hearts of men; it is necessary and of the utmost importance to extinguish in their hearts religious faith. This is so because nothing gives man more dignity and independence than his union with God through faith and charity. It is necessary to push men into what one of them has aptly named “the Church of religious free-thinking.”

Pay attention to this association: free-thinking and religion. They know that man is naturally religious and that they cannot destroy his nature. Therefore, they must be content to lead men of all religions into a vague religiosity in which each one believes what he wants to believe, and pays to the divinity the cult he deems convenient.

“Each one, following his conscience, *will conserve* the practices of the cult rendered to the one immaterial God, or *will reform them* according to the principles of a *liberal and humanitarian Judaism.*”³⁴ Thanks to the magnitude of this “practical freedom ... progress will flourish and the *universal religion* will emerge without any conscience being really disturbed.” (*Israelite Archives*, III, pp. 118-19, 1868)

³³ According to Archbishop Meurin, Carlile, an authority on Freemasonry, gives the following definition for the name Jew: “Literally Jew is the *God of man.*” Then, the Archbishop asks: “What is the origin of this unbridled pride which leads the Jews to call themselves *Humanity* par excellence and every Jew a *true man*, above all other human creatures? Without a doubt it is the mystery of the fallen Lucifer, repeated in the fallen people of God.”

³⁴ N.T. - For clarity, throughout this work, *Israelitisme* is often translated as *Judaism*.

Behold another very characteristic expression that makes the thinking of Israel and the goal it seeks quite clear: “Universal Religion.” The universal religion, as we know, is the Catholic religion.

In place of true Catholicism, a “liberal and humanitarian Judaism” wants a Catholic Church shaped to its form: Catholic, because everyone will be able to enter it and everyone will be in agreement, since it will not impose any dogma. “Above all, it is indispensable to clearly separate the morality that belongs to all, from the religious dogma particular to each belief.” (*Israelite Archives*, XI, p. 504, 1867)

Such are the ideas of today’s Jews, such are their plans reported by themselves, which do not need to be plainly spelled out in the newspapers and magazines they control in order to achieve their goals. We need only open our eyes to what has been going on for a century - and especially in the last 20 years - in both the political world and the world of ideas, to see the immense effort being made to abolish any trace of faith in institutions and in souls.

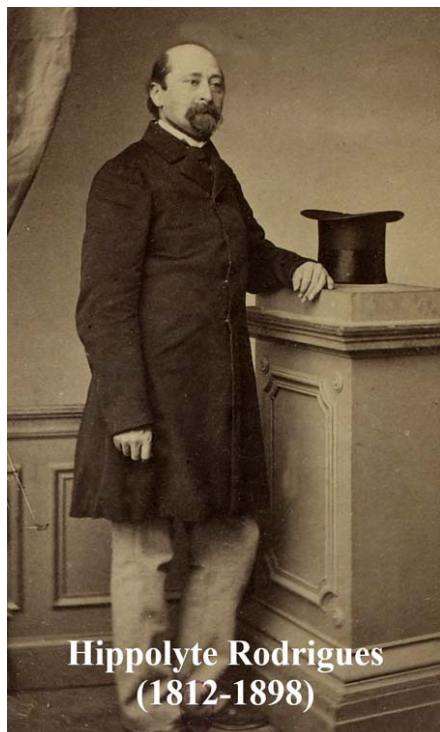
That this effort receives its impulse and direction from Judaism is readily admitted. Judaism does not hide this: “The *Universal Israelite Alliance* does not stop with our cult alone; it addresses itself to all the cults. *It wants to infiltrate all religions*, as it infiltrates all countries ... that enlightened men, without distinction of worship, in order to unite them in this *Universal Israelite Alliance*, whose purpose is so noble and so broadly civilizing. ... Its goal is the recognition that all religions based on morals and tending toward God are sisters and must be friends among themselves. Its goal is to **raze the barriers that separate** what must come together some day: ³⁵ **Behold the beautiful and grand mission of our *Universal Israelite Alliance*. Let us march firmly and resolutely along this path we have drawn.**” (*Israelite Archives*, XXV, pp. 514-20, 600-51, 1861)

“The times have finally come when the facts hasten to respond to the words: The most vast, the most marvelous of temples, a temple whose stones are alive and endowed with thought, rises to welcome within its ever expanding enclosure, under the forever sacred banner of reason and philosophy, all that which is generous within the bosom of mankind, *hostile to mystery* and ignorance, to all who are the true sons of light and freedom.” (*Israelite Archives*, XXIV, p. 1074, 1866)

In that same year, a Jew, already foreseeing their triumph, exclaimed in his enthusiasm: “Let temples be built everywhere, receiving within their walls all men without distinction of their religious origin! Let all hearts, filled with the same sentiments of love, expand before the same God, Father of all beings. Let all be nourished by the same principles of virtue, morality and religion. Then, the hatreds of the sects will disappear³⁶ and harmony will reign over the earth, and **the messianic times**, predicted by the prophets of Israel, **will be fulfilled.**”

³⁵ We find the same ideas expressed in the same words in the speeches and writings of the Americanists.

³⁶ The same observation can be made here as in the preceding note.



Hippolyte Rodrigues
(1812-1898)



Roger Gougenot des
Mousseaux
(1805-1876)

In publishing these words of Hippolyte Rodrigues, the *Israelite Archives* expresses its admiration for “the grandeur, elevation and generosity of the ideas that inspired them.” (XIV, pp. 628-29, 1886)

It is from the well-documented work of Monsieur Roger Gougenot des Mousseaux, *The Jew, Judaism and the Judaization of Christian Peoples*, that we have borrowed the quotations we have just transcribed. They are conclusive and present in the clearest way the goal sought today by Judaism as it

strives to *infiltrate* all religions and to somehow discourage them and dissolve their very structure, disintegrating dogma to leave in souls nothing but sentiments, and in society a morality that no longer relies on the rock of truth but shifts following the whims of passions.

Since there is in fact only one Church that has dogmas, that at the least has all the revealed truths – the other religious associations retain, more or less, only fragments – it is against Catholicism that Israel focuses all its attacks.

Can Judaism already count on some success in its bold and criminal enterprise? Can we already begin to see this vague system taking shape in Christian society, this vaporous form of religion toward which the Jews would like to lead all men?

Several years ago, Fr. Klein published a book entitled *New Trends in Religion and Literature*. In it he demonstrates, providing many quotations, that in the French intellectual world there is currently a movement that he calls “the neo-Christian movement,” that is to say, “a state of mind whose most general symptom, if not its essential characteristic, seems to be the pretension to renew religious sentiment by freeing Christian morality from the chains of dogma and of removing reason, proved impotent, from governing our lives, so that we might mystically entrust ourselves to our will and to our love.”

Among those whom this movement attracts, there are some who, like Monsieur de Vogue³⁷ and Monsieur [Edouard] Rod, believe that “the Church will continue to preserve and preach the evangelical morals.” There are others who think that “the Church will not consent to the progress

³⁷ Viscount Eugene-Melchior de Vogue (1848-1910).

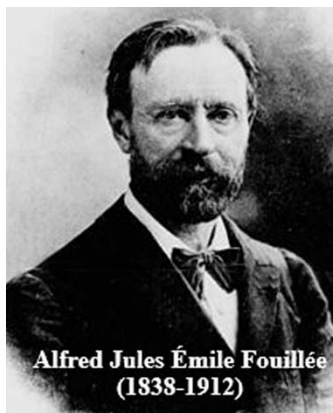
it would have to make to resume the moral direction of souls and will, as a consequence, be replaced in this mission by others more worthy.”

Who would these others be?

Monsieur Louis Paul Abel Desjardins dreams of an intellectual aristocracy to which the direction of mankind would be entrusted. It would include all those who believe in the *divine*, whatever their religion or philosophy might be.



Charles Bernard Renouvier
(1815-1903)



Alfred Jules Émile Fouillée
(1838-1912)



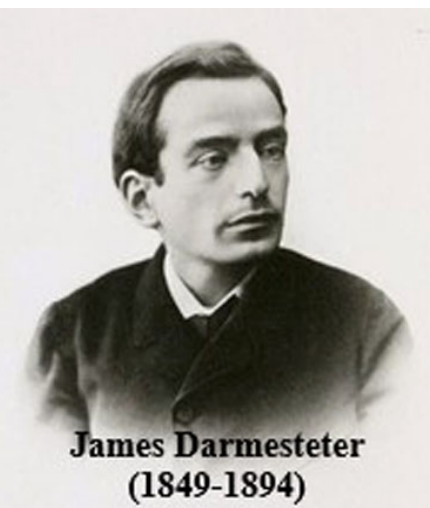
Jules Lachelier
(1832-1918)

These are firstly “all the true Christians and all the true Jews, attached to the deep spirit of their religions; followed by the philosophers and poets who affirm the moral ideal or wax poetic about it; the new disciples of Plato, the Stoics and Kant, such as Mr. Charles Secriton, Mr. [Charles Bernard] Renouvier, Mr. [Jules] Lachelier, or Mr. [Alfred Jules Emile] Fouillée, or Mr. [René François Armand] Sully Prudhomme.”

Under this direction, a so-awaited “unanimity” would be formed. It is saluted by the Jews under the title “Universal Church” or “Church of religious free thinking” composed of “everyone, famous or obscure, whose life, independent of all speculation, is a positive affirmation of the possibility and the sufficiency of good.”



René François Armand Sully Prudhomme
(1839-1907)



James Darmesteter
(1849-1894)

Mr. James Darmesteter is more precise in his work *The Prophets of Israel*. He states that “the religious and moral salvation of society relies on the return to prophetism, to that teaching of the Jews in the centuries immediately preceding Jesus Christ.”

With its obsolete dogmas, he says, “Catholicism has ceased to be a force for action and progress.” On the other hand, science, which has shown its weaknesses, is powerless

to replace it. What, then, is to be done? The modern mind cannot go backwards. This is why it **must return and rise again to the prophets of Israel!**"

The Jews can therefore count on the neo-Christian movement and hope to lead it to the goals of the *Universal Israelite Alliance*, an aim that does not seem so far away from being accomplished.

We should not suppose that this movement is the result of only a few *dilettanti*.

"It seems to us," says Fr. Klein, "that in itself the neo-Christian movement has followed so closely the march of ideas in this last half-century that it cannot be attributed to the fantasy of a few writers. We do not believe it is exaggerated to say that it responds to the state of mind of a very large part of the youth."³⁸

In fact, we believe that there may be - and there is - in many of those who dedicate themselves to this movement or promote it, a great sincerity and a real attraction toward Christianity. This attraction is caused by the emptiness these persons feel and the disappointments they have experienced regarding the philosophical and scientific systems. These men are returning to the faith and they should be encouraged.

Should this same encouragement be offered to those who, being in the full light of Faith, are taking steps outside of this light in order to meet these false brothers and help them?

The religious propaganda system that has been called "American Catholicism" is under suspicion of taking such steps. Is this suspicion justified? That is what we have to examine in this study.

* * *

³⁸ Let us point out here the danger of having academics who are not completely free from the neo-Christian spirit, preach at Christian youth congresses.

CHAPTER V

ASSISTANCE GIVEN TO

THE *UNIVERSAL ISRAELITE ALLIANCE*

BY PARLIAMENTS & THE PRESS

In 1868, Bishop Augustus Marie Martin of Natchitoches, Louisiana (1853-1875) wrote a pastoral letter analyzing the anti-Christian conspiracy that today has spread to the whole world. In it he stated:

“In the presence of such a persecution of inconceivable universal extension that employs simultaneous actions and similar means, we are necessarily bound to conclude the existence of a single orientation, an overall plan and a strong organization that strives for a fixed goal towards which everything marches.

“Yes, this organization exists with one goal, one plan, and obeying one occult leadership. It is a tightly-knit society despite its dissemination over the globe; a society intermingled in all societies without being subject to any; a society that has a power above all powers, except God’s power. It is a terrible society, which is not only a danger, but the most formidable of dangers for religious as well as civil society and for the civilization of the world.”

It is to this united society, although dispersed over the globe, to this power above all powers that Bishop Martin generically refers. We thought, however, to name it and show the instrument it created to organize the conspiracy against Christianity the world over. We have already seen the nature of its action and the means it uses everywhere to dissolve both homeland and religion in order to establish its reign over their ruins.

Now, we must consider the system of support it has created to help achieve its aims.

As we have said, the goal of the *Universal Israelite Alliance* is to bring men of all countries to renounce whatever is positive in the religion they profess in order to enlist everyone in a new Catholicity: “the Church of religious free-thinking.”

This "Church" would be a vague, indeterminate religion, with no other dogma and no other worship than those that everyone would agree to adopt: a *universal* religion, since all would meet there in the nothingness of their faith, just as true Catholics are united in the confession of the same symbol and in the common possession of the truths that God revealed to us.

Not only did the Jews dare to formulate this pretension, but they themselves have embarked on this path in great numbers: They have denied the Talmud, discarded Judaic hindrances, and professed free-thinking in order “to be more easily accepted” and to be able to lead others into what they call a “liberal and humanitarian Judaism.”

“We are,” they affirm, “the fullest expression of *religious democracy*: Each of us is the supreme judge of his faith.” (*Arch. Isr.*, XV, p. 677, 1867)

Their transformation, which was enough to give them the means to be accepted, was not just to serve as an example and to lead others. They also have organized the *Universal Israelite Alliance* with the goal “to infiltrate all religions ... to raze all the barriers that separate: Behold the great and beautiful mission of our Alliance. Let us march on this path with firm and resolute steps.”

What collaborators does the *Alliance* seek to help it achieve its goals?

Before all else, it works with kings and parliaments, and endeavors to bring to bear on them “that singular, indefatigable and mysterious influence,” which Mr. des Mousseaux already pointed out in 1869.³⁹

What does it ask of them first and foremost? **Secularization.**

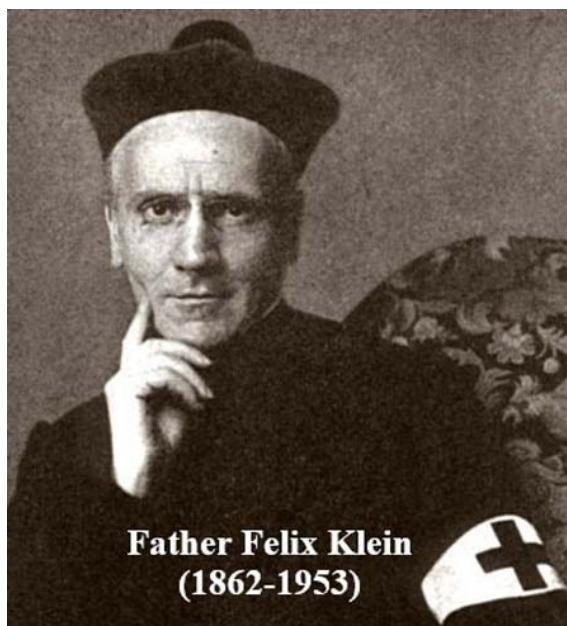
There is no one who cannot help but see the prodigious effort that has been made over the past century to *secularize* everything, that is, to remove all religious character from everything and everyone.

At the very onset of the French Revolution, Joseph de Maistre remarked that its essential character was this. “Examine all the initiatives of this century,” he said, “and you will see them (the revolutionaries) always striving to separate things from the divine.”⁴⁰ It would take too long here to present the multiple aspects under which this laicization or secularization presents itself: It extends to all things, to every governmental organ. Practically all the forces of society are used to make it triumph.

Fr. Felix Klein begins the sixth chapter of his book, *New Tendencies in Religion and Literature*, with the following words: “*Secularizing Christianity* is precisely the aim of the vast majority of Christian writers. This is the most accurate and precise term we can find to define the movement we are studying (the neo-Christian movement).”

And so it must be. Secularization must first be implanted in minds so that it can be produced in the facts; and, for it to be in the minds of the multitude, the idea must come from above: It must be sown in vulgar minds by those who form public opinion.

Now then, those who currently form public opinion are primarily the Jews: They are the ones who occupy the main chairs of higher education and run the press.



Father Felix Klein
(1862-1953)

³⁹ See Documents, n. XII.

⁴⁰ *Essay on the Generating Principle of Political Constitutions.*

Further, if we look closely, we find that it was also Jews who inspired the laws and measures of secularization. Recent examples are still in everyone's memory. Here is one that dates back to 1866. It regards a law made in 1814 to protect the Sunday rest. At that time, the *Israelite Archives* stated: "There is *no possible deal or conciliation*. If we allow this law to remain in force, we can say that the immortal principles (always these principles) that shine on the frontispiece of **our Revolution** are abrogated, regarding both freedom of conscience and the principle of equality."

The law of 1814 was abrogated as soon as Freemasonry came to power. Since then, all efforts made to assure the *Sunday* rest for workers have been futile. They still want one day of rest per week, but they do not want – something absolutely necessary – to fix it on the same day for all, because then the choice of Sunday would be unavoidable. As we will see later, a priest-representative tainted with Americanism went to the podium to ask for a necessary rest day for laborers working on the Exhibition. But he dared only to speak of a weekly rest.⁴¹

To promote the secularization of education, however, the most energetic and strongly-supported effort has been made.

Is it not prodigiously astonishing to see all States, be they Catholic or Protestant, monarchies or republics, promulgating the same laws at approximately the same time that impose neutrality from a religious perspective on the education of youth?⁴² What is more effective than this neutral school to achieve the goal of the *Universal Israelite Alliance*? Children formed in ignorance of religious truths and indifference toward their duties owed to God *de facto* belong to *liberal and humanitarian Judaism*. They are ready-made components of the "universal religion," of this new Catholicism that will allow the fulfillment of the destinies of Israel.

The Jews understand quite well the importance of the neutral school to prepare for the establishment of their humanitarian Judaism just as they chose to become liberal and free-thinkers in order to exercise more effectively their leadership in free-thinking religion. They even preferred to raise their children to be indifferent toward their own religion rather than release Christian children from this ambience of indifference and neutrality.

What happened last year in Vienna in this respect is very expressive.

A few months ago, the Council of Education in the capital of the Austrian Empire, violating the law of neutrality, ordered the establishment of religious schools, that is to say, Jewish schools for Jews, Catholic schools for Catholics. This resolution was approved by the Provincial Council and implemented at the beginning of the 1898-1899 school year.

This measure, it seems, was expected to be welcomed with equal joy by Jews and Christians. But no, according to the report in the *Voce de Trente*, responding to the *Neue Freie Presse*, it has "turned the tribes of Israel upside down."

⁴¹ See Documents, n. XIII.

⁴² In both Catholic and Protestant States, laws for the secularization of schools have been made or supplemented, here more radical, there less exclusive. How can one explain, apart from the antichristian conspiracy, such agreement for such a monstrous thing, the effects of which were soon so fatal that several States hastened to correct their legislation on this point?

Soon after the City Council of Vienna passed the resolution, the Jewish press took every measure possible to induce the Provincial Council to refuse its approval. And when the Jewish and Christian children began to attend separate schools at the beginning of the school year, the Jews convoked a large assembly to protest this measure and to demand that the government restore the previous system.

In this assembly, we saw the disagreement between orthodox or traditionalist Jews and liberal or reformer Jews. The latter, who have rid themselves of Jewish hindrances and rejected the Talmud in order to be accepted and more effectively infiltrate all religions to establish a liberal and humanitarian Judaism on their ruins, want Catholic children to be brought up in a religious neutrality. Thus, they can more easily enroll them in the “church of religious free-thinking.”⁴³

They do not care if Jewish children are formed in the same way. They rely on the instinct of their race, which they consider indestructible, to fulfill the destinies of Israel.

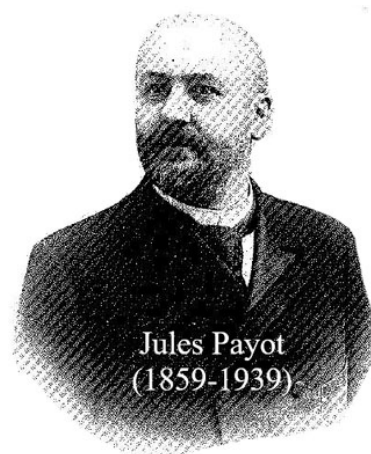
They went on to speak in favor of the “interconfessionalism” of schools, a word well chosen to mark the goal they want to achieve not only in education, but in all things, in every aspect of political, social and religious life. Interconfessionalism means the confusion of all religions into a shapeless whole preparing the way for the “Jerusalem of the new order,” which is to replace “the twofold city of Caesars and Popes.”

In France this law of neutral schools is the one and only aim in the minds of those who have imposed it and the many who urgently apply it. Do we need a proof of this?

School inspector and French educator, Jules Payot, has just published a book entitled: *Before Entering Life – Practical Advice and Direction for Teachers*.

This book is given to the young men and women who aspire to the honor of being teachers so that they can know the formation they will receive in their training course, that is, what they must be and do when they become responsible for the education of the French youth.

What they will become in the training course for teachers from the vantage point of faith is set out straightforwardly to them on pages 11 and 12. “The child arrives from his village not as a believer (because what is a belief that has never been subject to discussion?)⁴⁴ but rather as a believer who *believes he believes*, and who **little by little ceases to believe**, and... who will suffer from this change in his vision of the world, so considerable in appearance... This crisis is much more painful when it occurs in young women.”



⁴³ See Documents, n. XIV.

⁴⁴ Faith is a supernatural virtue infused into the soul of the baptized, a seed that develops through correspondence to grace. It is strengthened with time by prayer, study and hope. But it does what it does without discussion, that is to say, it spreads divine light in the soul.

Here the parents are well and duly forewarned of what to expect from a man they cannot ignore: an education administrator who knows and can verify what he declares, and who is in no way upset about what he affirms.

But this affirmation is not where we want to stop. We already know enough on that matter; it suffices here to just take note of his confession.

What follows sheds light on the purpose for instituting the neutral school and its connection to the aim of the *Universal Israelite Alliance*.

After noting that students of the training course for teachers inevitably lose their faith, Inspector Payot states that it is necessary to replace faith “with a strong moral culture independent of any religious education.”

He does not tell us - and for good reasons - how he will produce “this strong moral culture” after setting aside all the lessons, restraints and practices drawn from religion.

Adopting the language of the *Universal Israelite Alliance*, he affirms that this moral culture is also a faith, a religion, but one that is superior to all others, into which all can and must merge:

“We must place ourselves in a perspective superior to individual religions, a perspective that does not impose any sacrifice on reason and the absolute freedom of thinking.

“Further – and we are not afraid to say it – over and above the religions that divide spirits there is room for a truly universal religion, acceptable to every thinking man, which contains all the individual religions, just as the genre contains the species.” (p. 14)

Is this not, word for word, the language of the *Israelite Archives*?

Things being such, we understand why, in America as in Europe, the clergy have made the greatest sacrifices to raise free religious schools alongside the public neutral schools. Nonetheless - and this is something that can only be explained by a complete ignorance about the goal being pursued - one of the leaders of Americanism tried to do away with the religious schools in his country.

Rome had to intervene, and the Prefect of the Congregation for the Propagation of the Faith addressed a letter to all the Bishops of America that stated: “Some persons wrongly believed that public schools are not dangerous and that Catholic children can be sent to them. But, the fact that such institutions exclude true religion from their program causes great harm to this religion.”

Besides this school law, how many other laws promote what they call “secularization” in all human activities! It is not too bold to attribute the inspiration of these laws to that same influence and the pursuit of that same plan.

The religious orders, which are the bulwark of the Catholic Church, must disappear: Hence laws have been enacted to shortly bring about their ruin.⁴⁵

⁴⁵ Fr. Hecker said that “monastic communities likely will not be the dominant type of Christian perfection.” And one of his disciples, Father Dufresne, said: “Holiness – where the cloisters have hitherto been the principal *foci* – will be spread far more widely in the world and in the mass of the Christian people.”

The influence acquired by the clergy through so many centuries of good works must be annulled: They must be expelled from all the positions they occupied, from all the councils where they had a voice. Sources for the priesthood should be dried up: From this came the law against recruiting ecclesiastics.

The practice of worship should be made impossible: hence the law on factories and those surreptitious maneuvers of the administration that gradually took from the parish and diocese their churches, cathedrals, rectories and bishoprics and transferred them to the communes and the State.

Finally, disorder should be introduced into the family in order to detach it from the Church: Hence the law of divorce and the encouragement it gave to every type of debauchery.

At the same time that this work – “the great work of humanity” as the *Universal Israelite Alliance* calls it – was being pursued through legislation, it was also necessary to act on public opinion. This mission was given to the press.

Among the superiorities that Mr. des Mousseaux recognizes in the Jews, he gives a high rank to this one: “Superiority in *mastering the art of the sophism*, cleverly mixing the doctrines of the theologian and the journalist by subtleties that deviate the mind and insert the poison of seductive doctrines that pervert individuals and make the people go mad.”⁴⁶

In France, in Europe, everywhere in the world, the Jews have created or acquired the most influential newspapers and magazines. They have men of their race on the staff of every organ; and, by one means or another, directly or indirectly, they very often slip facts, ideas and opinions that favor the execution of their plans into Catholic journals.

Our intention is not to incriminate any particular individual, but rather to make the accuracy of these observations evident.

Did we not see during the last election campaign Catholic newspapers that were advising their readers to vote for candidates who were declared Freemasons, in preference to practicing Catholics or other honest men?⁴⁷

Freemasonry makes laws to destroy religious orders and Americanists say: “Soon religion will be able to live without these orders.”

At the consecration of the Bishop of Sioux-Falls, Archbishop Ireland preached a sermon directed against the religious orders, which incurred a strong response from Rev. Dr. Richard, S. J., in the presence of Card. Satolli, a few days later. Even here, in France, at the time of the election of Fr. Gayraud, the theological and canonical principles regarding the obligations created by the solemn religious vows had to be restored. On this point, as on many others, the various Americanists, even when they do not agree, they act and speak under the influence of the same spirit.

⁴⁶ Alas! Are we not there?

⁴⁷ See Documents, n. XV.

Did we not see during that same campaign a priest, Fr. Dabry, the editor of a newspaper directed by another priest, Fr. Theodore Garnier, who affirmed that “grievances that are strictly Catholic must cease,” since “for 20 years no attack has been made against the essential liberty of the Church in France”?

Those who, for 20 years, have made and applied the laws that we noted above, have a supreme interest in affirming and repeating in these favored Catholic organs such words: “For 20 years no attack has been made against the essential liberty of the Church!” or: “Do not worry! Liberal politics and respect for religion are the order of the day. You have nothing to fear: Brisson's program is moderate.”⁴⁸

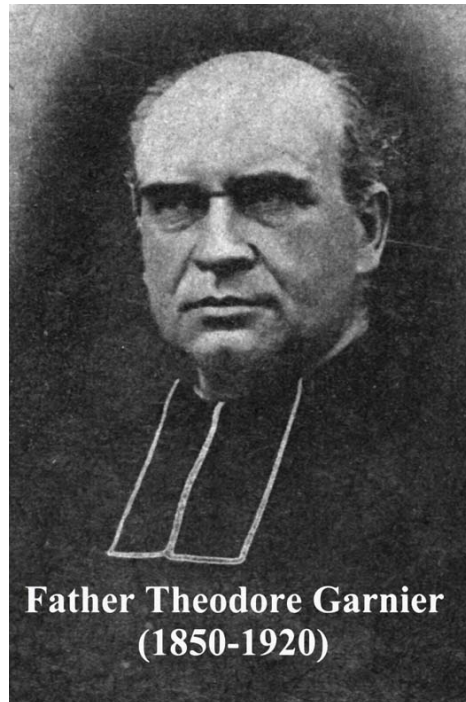
It would be endless if we were to speak of the thousand means used by the press – the liberal press at all levels, the ungodly, revolutionary press – to act on minds to de-Christianize them. It does so constantly, from one end of the world to the other, and with a surprising unity. Each newspaper or journal superbly measures the dose of venom that it must serve to its readers, depending upon which class it is recruiting, the class to which the audience belongs by their education and moral dispositions.

In the theses they develop, the facts they report and the way they present them, you will always find the spirit of “modern principles,” whose “development and realization,” according to Israel itself, “are the surest guarantee of the present and the future of Judaism, and the strongest vital condition for the expansion and full development of Judaism.”

The daily inoculation of these “principles” into Catholic heads inevitably has the effect of gradually transforming the true Christian into, if not a devotee, at least a catechumen of this “liberal Judaism,” this “universal religion” that must allow “the fulfillment of Israel’s destinies.”

It is easy for each one to see if he has begun to be affected by this transformation. He need only ask himself what idea he currently has of the Church, to ask himself whether he is still profoundly convinced of and imbued with the following truths:

- That God with His own hands has founded a spiritual society to which all men are called, which alone possesses all revealed truths and all means of salvation;
- That this society is perfect in itself, having received from God its own constitution, over which civil society has no power;
- That this society has the right to regulate itself by its own laws, and that every hindrance or constraint raised against it, wherever it may come, is criminal, sacrilegious and powerless to create any right.



⁴⁸ Lecture given on Assumption Day in a parish of Flanders by Fr. Lemire. See *The North Cross* of August 17, 1898.

To destroy these notions in the minds of Catholics is, then, the aim of all those who – knowingly or unknowingly – labor for the “great work.”

Would Americanism also lend a cooperative hand to this work, which is certainly not its intent but rather the result of the pursuit of an illusory good? What we have shown can certainly make us fear so.

Thus, it is timely to examine the matter more closely.

* * *

CHAPTER VI

THE UNIVERSAL ISRAELITE ALLIANCE & AMERICANISM

The situation of the human race in its present state is one of trial and temptation. Since the earthly paradise, this state has never for a single moment ceased to be suffered by societies as well as individuals.

This situation varies with the temperament of individuals and can be transformed with changes in societies. But it is always active, and triumph over it is always required for salvation

The temptation today is to succumb to indifference with regard to religion. Atheism rejects any relationship with God, of whom it does not admit even the existence. This is an excess of which few men are capable and which would promptly and infallibly bring about the death of any society where it would be widespread.

The indifference that tempts today's man follows this formula: All religions are equally good.

Everything around us helps to give credence to this error: legislation, ideas and customs. This is why every serious man must question himself on this matter, taking current stock of his convictions regarding the Church, her divine institution and the need to belong to her in order to achieve salvation.

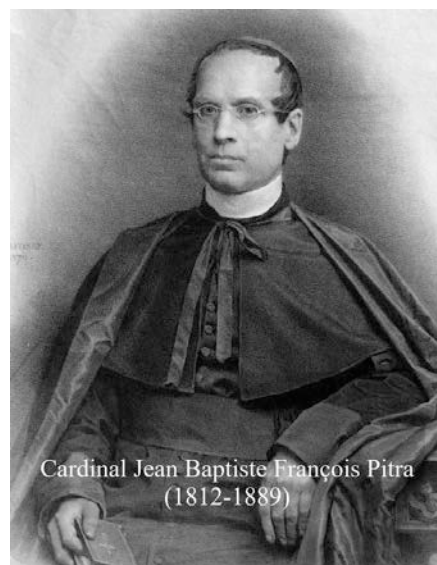
Today, it is rare to find persons who have not had - in a greater or lesser degree - these first truths obscured by institutions, customs and, above all, the freedom of press.

Moreover, there is currently in the world a vast conspiracy to spread this indifference.

It pretends to succeed in making all men embrace what it calls a "universal religion" or "religious democracy," to bring them all into a new Church, "the Church of free religious thought" where everyone is free to make a creed according to his own personal tastes.

As we have seen, this is the goal that was assigned by the *Universal Israelite Alliance*. Spread throughout the world, this entity acts everywhere to achieve this end, and everywhere it has found collaborators who work to achieve its plans.

One is Freemasonry, which, slowly but surely, demolishes one by one every room in the Catholic edifice. It understands quite well that, "once the Catholic nations are defeated, we need only blow on Protestantism to make it disappear," as a representative of Dom Pitra [Cardinal Jean Baptiste François Pitra] said in Vienna. Or, as the French



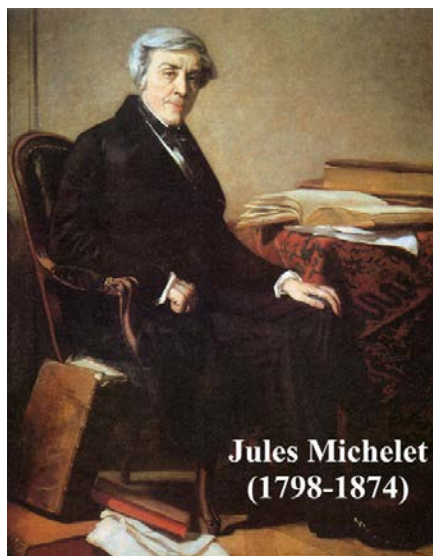
Cardinal Jean Baptiste François Pitra
(1812-1889)

Huguent historian Jules Michelet wrote to the novelist Eugene Sue: “Protestantism is nothing but a parasitic plant that lives from the sap of Catholicism. When we finish with the Catholic Church, it will die of itself, or, if necessary, we will finish it off with one kick of our boot.”

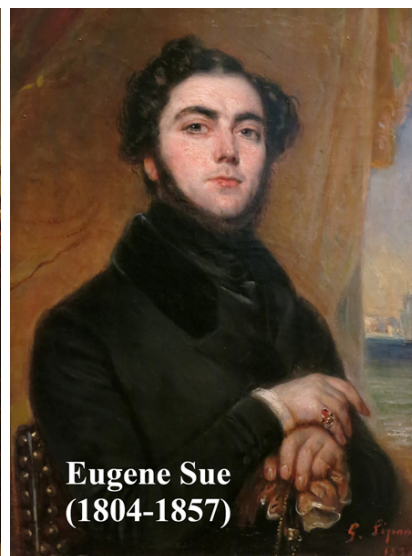
Another accomplice is the press, whose general and constant effort is to make “tolerance” prevail, following the

Masonic command to eradicate all resistance to evil and opposition to error.

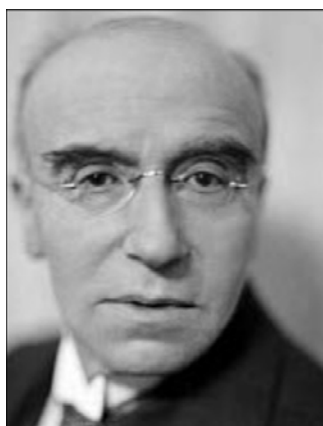
This is the higher orientation followed by the Jews, Protestants and neo-Christians: the latter perhaps are even more dangerous than the others from our perspective because of the sympathy they receive from Catholics, who rashly embark on the road “of the future” and, because of their influence on “the elites of the younger generation,” upon whom they imprint “this movement of spirit that one could **almost** call evangelical” but which, in reality, is defiant toward dogma and revealed truth.



Jules Michelet
(1798-1874)



Eugene Sue
(1804-1857)



Pierre Lasserre
(1867-1930)

They speak of their “faith,” but, as Mr. Pierre Lasserre observes, “if they are asked about the object and basis of their belief, this question leaves them not perplexed, but disdainful. They reply that they do not like dogma; what they care about is morals.”⁴⁹

They are the inventors of the “new apologetics” who reject any scientific value in the traditional demonstration of the truth of Catholicism and the divinity of the Church, replacing it with the method of **immanence**, that is situated on a purely subjective terrain. A terrain that is as ruinous as it is inadequate for a social entity like the Church.

The secular primary school is the means by which a scorn for the supernatural reaches the lowest classes of society, which are the most incapable of defending themselves.

Then, there is the government that tends to laicize everything through its laws, its various regional administrations that, each in its own sphere, draws from those laws as much as it can and more, and the example given by its officials of all levels and the persecutions they are assigned to execute.

⁴⁹ *La Crise Chrétienne*, pp. 43, 167.

Even more effective is the stimulus given to everything that can lead men to embrace pleasure and divert their eyes from their final end.

By all these means and still others, the anti-religious conspiracy “infiltrates all religions” to dissolve them, and then to deliver them over as an easy prey to liberal and humanitarian Judaism.

Every mind, no matter how inattentive it is to what is happening in the world, can readily see that this work has not only begun, but that it advances every day in its attack against the Faith.

Simultaneously, there is, as we have seen, a conspiracy against the homeland that is less open, but no less real. For both must fall to be replaced by this “Jerusalem of the new order, hallowedly seated between the East and West, which must take the place of the double city of the Caesars and Popes.”

It would be shameful if members of the Catholic clergy, under the influence of illusions that are as deceptive as they are bountiful, were to give any assistance to this conspiracy that we can call universal. It would be shameful if they were to play any part in weakening the firm adhesion that the Christian soul must have to the Holy Catholic Church, the only Ark of Salvation.

In his well-documented book, *The Jew, Judaism and Judaization*, French writer Mr. Roger Gougenot des Mousseaux⁵⁰ devotes one page to list the superiorities of the Jews, this divinely endowed and divinely fallen race, which, as a whole, with honorable exceptions, employs the gifts it has received for evil, as do the fallen angels.

He says: “Above all, they have an unparalleled superiority – and this is one of the most extraordinary in the eyes of the astute observer – in *concealing their unique* and indefatigable **influence**, either in the refined council of the king or in the tumultuous council of the people.”

History only manages to discover their influence in the king's council long after it has been exercised. On this topic, the book of P. Deschamps, reviewed by Mr. Claudiot Jannet, has many curious revelations. Their influence in republican parliaments has become so evident that they no longer try to hide it: They openly take the initiative to enact the most harmful laws.

As “unique” as this Jewish influence is, does it aim to reach even the highest sphere and does it succeed in doing so? Can this influence take enough detours, hide and mask itself, and obscure the ideas it wants to spread so well that no one suspects its presence, recognizes its action or discovers the poison in its doctrines? Not even those whose office is to be vigilant and defend others from this danger? Who could affirm this with certainty and, above all, with proof?

What is certain and uncontestable is that, between the Jewish spirit and the Americanist spirit, there is a point of affinity regarding the principles of 1789.

We heard the Jews proclaim these revolutionary principles and confess the advantage they take by spreading them. For the Americans, their social and even religious foundation rests entirely

⁵⁰ T.A. In his work *Le Juif, le judaïsme et la judaïsation des peuples chrétiens* (1869), Gougenot des Mousseaux, an ultramontane Catholic, argued that Jews had manipulated the ideals of the Enlightenment to subvert and destroy Catholic France; he also held them responsible for the French Revolution and maintained that Jews engaged in ritual murder, conspired with Freemasons to control the world, and that the French Revolution was wrong to grant them equal rights. Pope Pius IX blessed the work.

on these principles. They highly praise them, and the Americanists even tell us that “God wants American ideas to spread among all the civilized peoples of our time.” And they conscientiously make themselves evangelists of these ideas.

Let us hasten to say, however, that if these immortal principles are extolled and propagated by both the Jews and the Americanists, it is from very different vantage points.

The Jews hope to make these principles bring forth a “liberal and humanitarian Judaism;” the Americanists expect from them “a new era for the Church,” “an era difficult for the imagination to conceive” - so fruitful and beautiful will it be!

Maybe the intentions of the latter are good, and their zeal comes from a good spirit. Is it a well-informed zeal? St. Paul already said of certain men of his time: “*For I bear them witness, that they have a zeal for God, but it is a zeal that is not according to knowledge.*” (Rom 10:2)

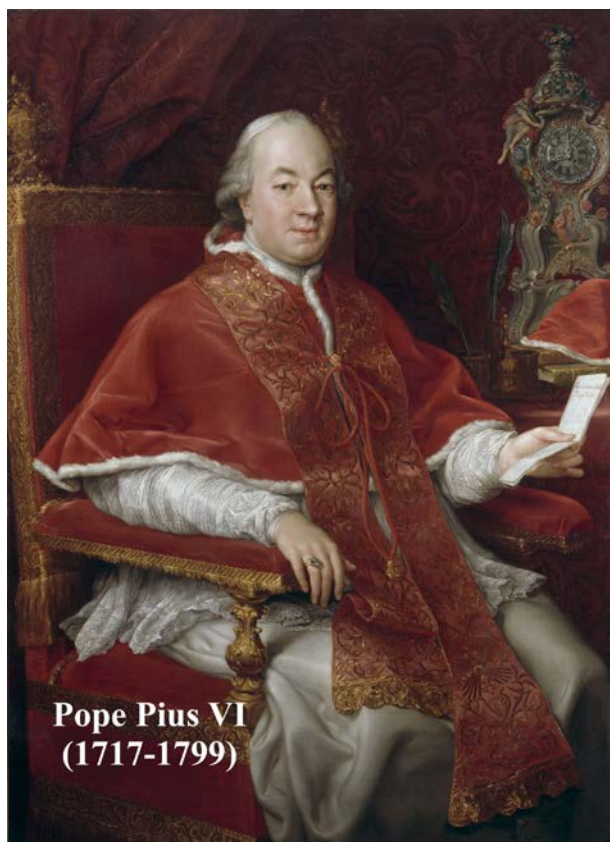
Zeal must always be tested in a double crucible before it can be given a free rein: the crucible of doctrine and that of obedience. For a blind and presumptuous zeal has very often been the cause of ruin.

Now, presumption, or “self-confidence,” is one of the characteristic traits of Americanism. Its partisans are proud of it and even want to be recognized for this trait and, by its practice, distinguish themselves from others. They say that it is through its “intensity of strength and grandeur,

that this self-confidence will elevate the human personality,” and that they count on bringing the Church into “this new era that human words cannot express without recourse to a prophetic language.”⁵¹

A presumption like this is never good, and especially in troubled times like ours. If we do not wish to go astray, we must be suspicious and practice vigilance, keeping ourselves firmly attached to doctrine as presented by the authority, adhering to it firmly with mind and heart. Now then, can the Americanists hope to bring an era of unheard-of prosperity to the Church by means of the propaganda of the principles of 1789?

The *Declaration of the Rights of Man* was condemned by Pius VI, and it is from this *Declaration* that all modern errors proceed: liberty of the human person with regard to God; then, as consequences: freedom of thought and freedom of the press, liberty of conscience and cults, the sovereignty of society and its independence from the



Pope Pius VI
(1717-1799)

⁵¹ See Documents, n. XVI.

Church; national sovereignty, or the right to make laws that do not rely on God but on a parliamentary majority.

All these “monstrosities” were again condemned by Gregory XVI in his Encyclical *Mirari Vos* and by Pius IX in the *Syllabus*. We are not saying that these errors are expressly professed by each and every Americanist, but it is upon them that the American edifice rests, which they present to be admired and imitated by all civilized peoples.

Speaking about one of the false principles upon which the American Republic is constituted, the separation of Church and State, Leo XIII says: “Catholics cannot be too vigilant in guarding themselves against supporting such a separation. In fact, to want the State to separate itself from the Church would be to want, by a logical consequence, that the Church be reduced to the freedom to live according to the **common law**. This separation, it is true, **occurs in some countries**. It is a condition that, even if it has **numerous and serious disadvantages**, also offers some advantages, especially when, **by a fortunate inconsistency**, the legislator is inspired by Christian principles. And, although these advantages **cannot justify the false principle of separation nor authorize its defense**, they nonetheless render **worthy of toleration** a situation that, practically, might be worse.

“But, in France, a nation Catholic in her traditions and by the present faith of the great majority of her sons, *the Church must not be placed in the precarious situation which she endures with other peoples*. Catholics can even less advocate this separation the better they understand the intentions of the enemies who desire it.” (Encyclical *Au milieu des Sollicitudes* of February 16, 1892)⁵²

Freedom of thought, freedom of the press, freedom of conscience, freedom of religion, separation of Church and State: These are the great causes for the spread of religious indifference among the masses. There is another cause that is no less efficacious, **it is tolerance**: this tolerance that Freemasonry makes the first of all rights and duties in the religious realm.

When this tolerance is manifested by a public sympathy, if not for heresy, at least for its authors, it causes a real scandal insofar as it weakens in the minds of the multitude the respect owed to truth and the aversion every righteous soul feels toward error. This scandal reaches its highest perversion if that sympathy for it is shown by priests, and especially Prelates.

Should we cite particular facts to show to what excessive limits this tolerance has at times been carried? At the inauguration of the statue of the founder of Mormonism in Salt Lake City, a Bishop thought he could push complacency and tolerance to the point that he attended the ceremony and blessed the monument. Another, in the same spirit, wrote a public letter welcoming the General of the Salvation Army.

And these are not just a few isolated facts that do not warrant any account. A Belgium priest, who exercises his ministry in America, wrote to the *Courrier de Bruxelles* in 1896: “We suffer here [in America] from what is called **broadmindedness**. It is not easy to translate this word correctly in French. But, in general, it means: ‘A very broad liberalism, a **radical tolerance**.’”

⁵² See Documents, n. XVII.

“For many of our Catholic journals, the great virtue, the greatest merit of a Bishop or a priest is to be *broadminded*, that is to say, he has broad views, he is very tolerant in order to please the Protestants. And if a priest, even more tolerant, walks arm in arm in the street with his Rev. Protestant brother, this is their ideal. If the same priest is drawn by his complacency to go so far as to preach in a Protestant temple in the stead of its minister, carefully avoiding saying anything that might displease his Protestant audience and usually leaving in their minds the impression that the difference between the Catholic Religion and Protestantism is really not so great, behold the model of a perfect American priest!”⁵³

“All this,” adds this correspondent, “results in a strange facility for **Catholics** to enter certain secret societies which, for any religion, offer their adepts a poorly disguised **Naturalism**.”

Is not this Naturalism reminiscent of the *Universal Israelite Alliance* and what it proposes to achieve?

Thank God, things are far from having reached this point in France.

And yet, are not some among us already on this path?

The *Journal des Debats*, a newspaper generally indifferent to religious matters, wrote in its September 28, 1895 issue about “certain priests in the *avant-garde* of the French clergy.” This is what it said: “They believe that tolerance has become one of the indispensable virtues of Christianity to accomplish its **social** mission. These are undoubtedly words too absolute and precise, and these priests are cautious enough not to formulate such general maxims; but at depth, this is the ulterior motive that directs them in their initiatives to hold Congresses of [different] Religions.”

We will have a lot to say about these Congresses. For now, let us just say a word on this matter. The secretary of one sector of the Congress of Religions held in Indianapolis, Mr. Jones, drew from it this conclusion: “It seems that everywhere something profound is entering today’s religious world. Without a competition of beliefs, regardless of how great the separation, all religious organizations are advancing fraternally, etc.”

In an article in *Revue de Paris* where Fr. Victor Charbonnel presented the project for a Congress of Religions to be held in Paris, he announced that this fraternity was something that had already been accomplished. “It seems good,” he stated, “that all mankind is now united in a supreme religion, the religion of the **Fatherhood of God** and the **brotherhood of men**.” (*History of an Idea*, p. 44)



⁵³ See Documents, n. XVIII.

Can anything better fulfill the agenda of the *Universal Israelite Alliance* than the movement described by these words? And is it not a priority, a duty, for us to point this out and stop this progression from its beginning?

In 1891 Fr. Garnier said, “We have to jump on the train.” Quite right, but only after being sure that it is heading in the right direction.

“Catholicism,” said Bishop Isoard,⁵⁴ “admirably conveys the thinking of all Christian ages; Catholicism has in itself something that is perfectly, absolutely and inexpressibly constituted. It is *the religion*.”

“All the efforts of the enemy tend to undermine this characteristic and make it *a religion*.”

This is what Judaism wants, as we have seen; this is what Americanism would engender, as we will see more and more.

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⁵⁴ See *Nouveau Dire sur le Système du Moins Possible et Demain dans la Société Chrétienne* by Bishop Joachim-Jean-Xavier d'Isoard (1766-1839) [New thoughts on the system of what is still possible in Christian society].

CHAPTER VII

RELIGIOUS EVOLUTION ACCORDING TO THE AMERICANISTS

In the opinion of its promoters, “American Catholicism” is not simply a way of understanding and practicing Catholicism in the various contingent situations that characterize the United States with its unique conditions. If it were nothing but this, we would not be concerned about it.

Such is not the case. The objective of its promoters is to speak to the whole world: “The ear of the world is open to our thinking, if we know what to say to it,” affirmed Bishop John J. Keane at the Brussels Congress [1895].

Indeed, they spoke and their words echoed throughout France. If they had spoken into the ear of the world just words that the Church leaves open to discussion, it would be of little concern, but they did not. As we shall see, at times they allowed quite hazardous words to be heard on matters that belong to the very foundation of the Catholic Faith.

Fr. Klein said in his preface to *The Life of Fr. Hecker*: “His unique and original contribution is to have shown the profound harmonies joining the *new state of the human mind* to *true Christianity*. ... The American ideas that he advocated are, he knew, those which *God wanted all civilized peoples* of our times to be at home with.”

First, as we have stated, these ideas are the principles of 1789, more or less accepted in their abstract form and promoted in their practical application.

Next, these are completely new ideas that the Americanists have brought to light and from which they expect wonders for the greater good of the Church and mankind.

The first and most fundamental of these ideas, the one from which all others emerge as a consequence, is that an **evolution** is taking place in the world, and that Christianity must be part of it in order to unite itself to the new human mindset in all the civilized peoples of our times.⁵⁵

“The times are solemn,” said Archbishop Ireland, in his speech *The Church and the Age*. “In no other epoch of history, since the beginning of the Christian era, have changes so profound and far-reaching taken place. A complete revolution is taking place in the sphere of man’s activity. Discoveries and inventions have opened to us a new material world. Social and political conditions have been transformed. Intellectual curiosity peers with the keenest eye into the mysterious recesses of the sky and the earth. Intellectual ambition, maddened by wondrous successes in many fields, dons daring pinions and challenges all limitations of knowledge.

“The human heart is emboldened to the strangest dreams, and frets itself into desperate efforts in face of all barriers to fulfill its desires. Let all things be new! This is the watchword of humanity today, and to make all things new is humanity’s strong resolve. To this end are pledged its most

⁵⁵ See Documents, n. XIX.

fierce activities, which, wherever in the realm of man they are executed, are exemplified in the steam and electricity of the new material creation. ...

“Now is the opportunity for great and singular men among the sons of God's Church. Today, routine is fatal; today, the common is exhausted senility. The crisis demands the new, the extraordinary, and with it the Catholic Church will score the greatest of her victories in the grandest of History's ages.”⁵⁶

Such words are intoxicating, and it would be a simple matter to name the publications and orators who have become inebriated from them.

But what is this new and extraordinary factor necessary for the Church to respond to the new conditions of the mind and of the world? Where can we find a clue to know it?

Fr. Klein answers this question in his preface to *The Life of Father Hecker*. He tells us where “great and singular men among the sons of God” can find the guide to lead them in the new ways that the present time demands so that they might then lead others. It is *The Life of Father Hecker*.

“No book has been published in the last 50 years that projects a brighter light on the present state of mankind or on the **religious evolution** of the world” than this *Life of Father Hecker*. “Fr. Hecker has outlined and made incarnate the ideal priest for **the new future of the Church.**”

Let us first observe that there is a word in this response – the word evolution – that is constantly found on the lips or pens of the Americanists, even though it sounds bad when it is applied to religion, Christianity, “its inner growth” and “its progress in the world.”

For, as we shall see in the chapters that follow, the evolution that the Americanists announce in the Church and want to advance is twofold: one relates to the propagation of the Faith, the other to the spiritual progress of her children.

In the natural order of things, evolution is a scientific system invented by those who want to explain the world, the existence of things and their variety, order and life apart from God and His creative and conserving action. Not all who use this word intend it to have this villainous meaning: There are Catholics who, while using it and holding to something of this system, believe that Creation is at the origin of things, and recognize the action of Providence through the course of time.

However, to carry evolutionism into the religious order is an audacity that can be described as “offensive to pious ears.” But let us set aside the word and look at its meaning. If those who use the word understood it in the sense that the 5th century monk and writer St. Vincent de Lérins spoke of religious progress, there would be nothing to say against it.

“Is there religious progress in Christ's Church?” asks St. Vincent.

⁵⁶ [Speech given in the Cathedral of Baltimore](#) on October 18, 1893, on the occasion of the 25th anniversary of the episcopal consecration of Cardinal Gibbons.

“Certainly, there is such a progress and it is great. For what man would be such an enemy of men, so full of hatred to God as to prevent it? Yet, it must be on the condition that it be **a real progress and not a change of the Faith.**

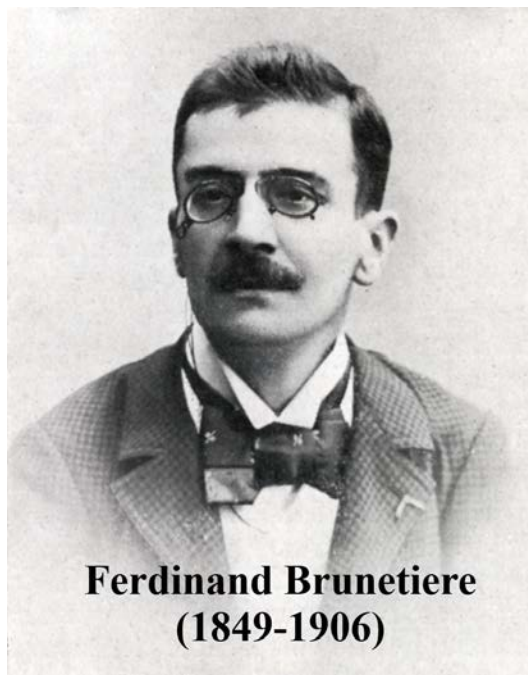
"There is progress when a thing develops in itself; there is change when a thing ceases to be itself and is transformed into something different. The intelligence, then, the knowledge and wisdom of individuals as well as of the whole Church, ought to increase and make a strong and vigorous progress along the course of ages and centuries. But, let that progress be according to its own nature, that is to say, in the unity of doctrine and faith. ...

“It is necessary that Church doctrine obey this law of progress, so as to be consolidated by the years, enlarged by time, refined by age, and yet to continue uncorrupt and unadulterated. ... For it is right that those ancient dogmas of heavenly science should, as times goes on, be cared for, smoothed, polished; but not that they be changed, maimed or mutilated, which would be a crime. Let them grow in evidence, demonstrations, scientific clarity, but let them not lose anything of their first integrity. ...

“O Timothy! O priest, O theologian! O doctor! ... Teach nothing you did not learn from the Church: new in language, old in doctrine, *eadem quae didicisti doce, et cum dicas nove, non dicas nova*” [Yet teach still the same things you have learned, so that though you speak after a new fashion, what you speak may not be new].⁵⁷

Is progress, understood in this way, what the Americanists want to achieve? If it were, they would have erred when they chose the word *evolution* to express their thinking instead of simply sticking to the word *progress*.

“If one prides oneself on speaking with a certain precision,” says the 19th century French writer and critic Ferdinand Brunetiere,⁵⁸ “the word [evolution] represents or summarizes a whole set of ideas. The worst confusion one can make is to understand evolution as synonymous with or equivalent to – even roughly – words of movement or progress. One who says progress speaks of continuity, and ... one who says evolution says precisely the opposite.



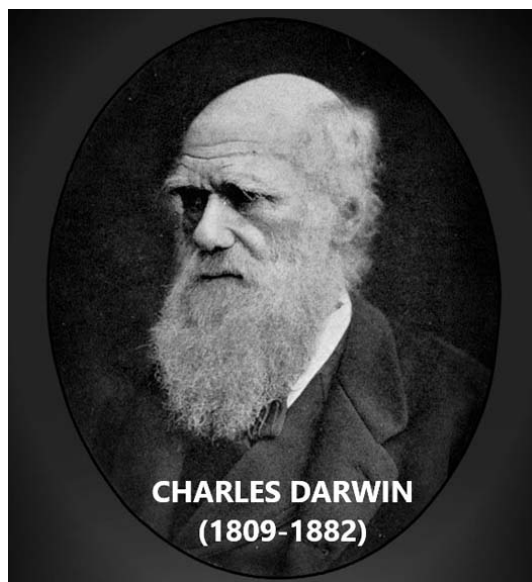
⁵⁷ See Documents n. XX.

⁵⁸ “The Evolutionary Doctrine and the History of Literature,” in *Revue des Deux-Mondes*, February 1898.

“‘My theory,’ said Darwin, ‘does not suppose **any fixed law of development.**’ The idea of progress implies the stability of an acquired perfection. ... The idea of evolution implies nothing of the kind, and **its essence is that its results will always be movable** and changeable... The basic idea, the substantial idea of evolution is, according to Herbert Spencer, ‘the passage from the homogeneous to the heterogeneous.’”

Now, the transition from the homogeneous to the heterogeneous cannot take place without a profound and essential change in the modified being.

Is this the change that the Americanists – at least some of them – predict, call for, and declare as necessary for the Church of Our Lord Jesus Christ and her dogmas?



As we examine their books, speeches and newspaper articles, we see that their thinking, as presented, is not to elucidate what was taught in a simpler way, or to speak with more precision on what was taught vaguely. No. This concern is nowhere to be found. On the contrary, their words and writings cannot be understood except as part of a true evolutionism.

As the *Journal des Débats* observed in its September 28, 1895 issue, “They are cautious enough not to formulate general maxims ... so as not to speak in a too absolute and precise a manner.” They make no thesis that is distinctly formulated and clearly deduced; if they did, they would probably be horrified by their own doctrine from the moment that it appeared before their eyes fully naked.

But, enveloped as it is in a thousand circumlocutions and attenuations, it is easy to see, when we take a closer look at their speeches and writings, what is the behind-the-scenes thinking that inspires them, and especially what ideas and feelings must take hold in the minds and hearts of those who hear or read them.

There are, however, some who are bolder in this regard.

These courageous ones do not hesitate to present paganism evolving towards Christianity through wise men whom “God has called,” and who absolutely are not “agents of the Devil with the mission of making people abandon the truth and embrace error.” (*Speech at the Brussels Scientific Congress* by Bishop John J. Keane, *delivered at the Congress of Religions*)

They present Christianity as developing from Paganism through an almost necessary evolution: “Without the remarkable social and religious evolution that occurred in Paganism during the first and second centuries of our era, the Church could never have converted the Roman Empire; but,

with the way being thus prepared, this conversion became **inevitable**.” (*Romanus*, in the *Contemporary Review*)⁵⁹

Elsewhere, they show Christianity evolving from century to century: “The Church, through the 19 centuries of her existence, had to undergo the influence not only of the very diverse material conditions that surrounded her, but also of the very different intellectual milieus that profoundly changed her.” (*Ibid.*)

This is true, provided that we consider those modifications as not touching the essence of dogma, morals and worship. But the author goes further: “**Beliefs** that seem surprising to us in their barbarous naivety **had their necessary place** in the Church of the 9th century, just as beliefs about space had their place in the 13th century. These beliefs we now see as absurdly narrow.”

That we did not have the scientific knowledge in the 9th and even the 13th centuries that we have today is absolutely true. But, in what way did those errors about natural things have **their necessary place in the Church**? And how can such a proposition be formulated unless the spirit from which it comes confuses the natural and the supernatural to the point of making them one and the same thing? For its author sees this thing **evolves**, systematically and **necessarily** growing from the beginning of the world to the present day and beyond.

The proof of this is that he speaks of dogma itself in the same absolute terms and with an assurance that is astonishing. He states, “It cannot be supposed that a man in apostolic times used the language of present times in his teaching on the nature of Christ, or even understood the doctrine of the Trinity as it is expressed in the *Credo* of Athanasius.”

“In the same way,” he adds, “would they (the men of the first centuries) have been able to speak of transubstantiation or even to have the idea of it?” And, even more: “Is it even believable that devotion to Our Lady had a place in the religion of St. Paul?” (*Ibid.*)⁶⁰

He declares how dogmas will not stop changing in the future; he states how they will be subjected to these modifications and adds that he and his co-religionists are not yet exposing their full thought on this subject: “The liberal Catholic understands quite well the need **for a certain period of reticence** and scrupulous care on how to promulgate the new truths that affect religion.”

But the period of reticence will not last forever. “The modern doctrine of evolution viewed with a theist spirit diminishes and removes all the difficulties by showing how these partial and inevitable errors have **providentially** served to bring about the spiritual well-being of man.”⁶¹

More clearly, it means this: God is the author of both error and truth; the first precedes the second, and the second is born **providentially** from the first. It is the effect of the great law of

⁵⁹ The article by *Romanus* can be read in its entirety in the book by Fr. Charles Maignen, *Fr. Hecker, Is He a Saint?* It is, as the author of this book observes, the **summation** of the ideas of Americanism.

⁶⁰ See Documents n. XXI.

⁶¹ For more on the topic of religious evolution as Americanists understand it, see *Fr. Hecker, is He a Saint?* by Fr. Charles Maignen, chaps. VI, VII, VIII.

evolution, which governs everything in the world and to which religion, like everything else, is subjected.

Is it possible to more deeply affect and more radically destroy the Catholic Faith?

Let us continue to listen, and we will now learn what duties evolution imposes on the Church:

“Like all living beings in possession of good health, the Church has undergone and will undergo a development in continuous progress. Since this is so, it would be truly calamitous if she were to continue to be imbued with the spirit of an age that has died and passed long ago; if she were to obstinately persist in spreading that old spirit while the world has entered a new period whose thinking has become totally alien to such primitive beliefs and ways of seeing things. In the opinion of liberal Catholics, it is a matter of life and death to stay in touch with everything that is the best and most elevated in each era that passes.” (*Ibid.*)

Here we have the final thoughts of the system and secret views of this group, the goal it pursues, the end it wants to achieve: We, liberal Catholics, have the correct understanding of the times. We draw it from the doctrine of evolution, which shows us the future in the past and the present. The Church must listen to us and follow us: She must be aware that for her it is a matter of life or death. She must abandon the spirit that has guided her until now, a spirit of an age that has passed and died long ago. Woe to her if she should persist in stubbornly holding on to it!

In the following chapters, we shall see how and in what manner the Holy Church, according to these Americanists, must modify her spirit, the spirit that has been giving life to the children of God for 1,900 years. We will hear them tell us that, if she listens to them, instead of the death that threatens her, she will see both an inner growth and outward expansion. We will examine the value of these promises.

We cannot be silent about these matters, regardless of how hard it is to expose them. There are necessities that impose themselves. As others have already said, it is time for true believers, true priests, to realize where they are being led and into what ranks they risk being enlisted by listening too complaisantly to the echoes of these alluring doctrines that have been more or less weakened or attenuated.

We read them in magazines warmly recommended at the Ecclesiastical Congress of Reims and written, at least in part, by very honorable men who are inspired by the best intentions. I wish them no harm, but they are academics imbued with the university spirit, which is a close relative of the Americanist spirit. The poison does not appear in this university spirit in its own color, as it does in *Romanus*, which makes it all the more dangerous.

It is also that part of the clergy which, under the pretext of defending democracy, form a party in the Church⁶² which ceaselessly manifests its hopes for **the future** in its conferences and

⁶² To affirm that democratic priests are the disciples of the leaders of Americanism is merely to state what they themselves boast. See among other proofs the book by Fr. Naudet, *Vers l'Avenir* (Toward the Future) pp. 57-62; the work by Fr. Felix Klein, *Nouvelles tendances en religion et en littérature* (New Tendencies in Religion and Literature) pp. 78-79: “The words of life and the future come today from the

writings: "The future, yes, the future is there, and it is a great task to prepare it. In the ranks of the priesthood, we must arm ourselves with a courageous heart, not paying allegiance to this past, however venerable it may be, where we must leave friends and regrets, saints and august memories. We must detach ourselves from what it was and work for what it will become."⁶³

These words would not be so blameworthy if these aspirations, according to the Democrats, were not a consequence of the doctrine of evolution. When Americanists here and there speak of the future, of "the new future of the Church" and "her progress," and "her new phase" and "times that are beginning," etc., etc., let us be wary of these impulses, and, before abandoning ourselves to their influences, let us see where they are coming from and where they are going.

At the Chicago Parliament of the World's Religions, there was a speech given by one of the leaders of Americanism entitled, *La Religion Finale - The Ultimate Religion*. In this speech he said: "Religions are systems for reaching, regularly or irregularly, this great goal: the union of man with God."

It is impossible to better demonstrate the march and the goal of religious evolution. But, let us beware, this goal is not so different from the one the *Universal Israelite Alliance* has assigned to its own efforts.

* * *

United States," says Fr. Klein. (p. 122); see also *l'Histoire d'une idée* (The History of an Idea), by Fr. Charbonnel, pp. 30-32.

⁶³ Fr. Joniot, preface to the book by Fr. Felix Klein: *Nouvelles tendances en religion et en littérature*.

CHAPTER VIII

HOW AMERICANISTS WANT TO EXPAND CHRISTIANITY

In *Quinzaine* magazine, Fr. Klein promoted *The Life of Fr. Hecker* to his readers as the best book to understand “the present evolution of mankind” and the nature “of the studies and reforms that the new conditions of the world, once well understood, **irresistibly impose** on all those who want **the internal progress and the external expansion of Christianity.**” He said that “in the last 50 years, no book has shed a clearer light on the present state of mankind, the **religious evolution** of the world, God’s inner relationship with the modern soul, or the present conditions of the progress of the Church.” (*Preface*)

We have seen with St. Vincent de Lérins that progress is desirable inside and outside the Church, as with every institution. No one, however, will deny that any kind of progress and march forward requires study, and often even reform: that is to say, to replace things that cease to be useful or can become distorted or corrupted with time. It can even be said that these reforms in the Church must be studied following the evolution of mankind. But, that these reforms should be modeled on this human evolution in order to obtain a corresponding “religious evolution,” this statement seems unacceptable. However, let us set aside the words and go to the thing itself.

What are, according to the doctors of Americanism, the reforms that today **irresistibly** impose themselves upon all those who want to promote, *first*, the inner progress and, *second*, the external expansion of Christianity?

This is what we shall ask them in this chapter and the following ones. *First*, we will hear what they think about the current conditions for the Church’s external progress or her expansion in the world, and, *second*, what changes “the current evolution of the world” must bring about “in God’s inner relationship with the modern soul” to procure “the internal progress of Christianity.”

Although the Catholic Hierarchy is firmly established, we can say that America is still a missionary country. The Catholic clergy find themselves submerged amidst an immense population that is avidly pursuing the riches of the world, perhaps as no other people ever has. Most of these people are indifferent to their eternal interests; the others, delivering themselves to any doctrinal wind, are prey to all possible religious aberrations.⁶⁴

It suffices to say that in America proselytism is more important than elsewhere, and here justice must be rendered to Fr. Hecker: The passion of his life was apostolic zeal and the reason he founded the Congregation of the Paulist Fathers.

This zeal, it seems, should have been directed first toward Catholic immigrants, to help them maintain the faith of their Baptism and First Communion. The American priest we have already mentioned wrote in the letter we quoted: “If all the Catholic immigrants in the United States,

⁶⁴ See Documents, n. XXII.

along with their descendants, had remained faithful, Catholics would number about 26 million, whereas in fact there are only about 10 million.”⁶⁵

But, the zeal of Fr. Hecker and his disciples took a different path: As a converted Protestant who had belonged to various religious and political sects, he directed himself to his old co-religionists to bring them to the fold that he had the good fortune to enter. No one would think to complain about this aim: In the Church of God there are many vocations and gifts.

Not only did he direct himself and his Congregation to the conversion of Protestants, but, in his zeal, he believed it was his duty to stimulate the whole Church and even set out new ways of apostolate for her to more expeditiously fulfill the vow of Our Lord: One flock, in the same fold, under a single Shepherd.

Did these novel ways maintain the necessary rectitude? This is what we are allowed to doubt.

“I want,” said Fr. Hecker, “to open the doors of the Church to rationalists; it seems to me that they are closed to them. I feel that I am a pioneer in opening and leading the way. I smuggled myself into the Church like contraband, as did Brownson.”⁶⁶ (p. 348)

Explaining these words, his biographer adds: “And now he wanted to abolish the ‘customs of-fice,’ and open the harbor wide and clear for entrance into the Church of all men who had been forced back on reason alone for guidance.”

Bishop Keane spoke in a similar manner. In an article published in the *Bulletin of the Institut Catholique de Paris* he said:

“A distinctive characteristic of **the mission of America** is the return to unity of the long-divided children of God **by destroying the barriers** and hostilities that separate the races. Why couldn't something similar be done regarding religious divisions and hostilities? Why shouldn't the congresses of religions lead to an international congress of religions where all would come together in **mutual tolerance** and charity, in which all forms of religion would stand together against all forms of irreligion?”

In his speech to the International Scientific Congress of Catholics in Brussels (September 1894), after giving the “whole world” the “lesson” on patriotism we have already reported, the same Bishop added:

“The same lesson should be given on religious grounds... Religion is charity! Even should we not agree on beliefs, should it not be possible to agree on charity? It would already be doing much to give **just to Christians** this lesson: that **to love God**, it is not necessary to hate one's brother **who does not love Him as we do**; that to be faithful to his Faith, it is not necessary to wage war **against those who understand it differently from us.**”

To want “the return of unity of the children of God” is good. All good Christians express this wish at least twice a day: *Adveniat regnum tuum!* [Thy kingdom come!] Better still, we should

⁶⁵ See Documents, n. XXIII.

⁶⁶ See *The Life of Father Hecker*, p. 147-150, Indeed, it was similar contraband that Hecker and Brownson snuck into the Catholic Church.

work for this; it is the mission Our Lord Jesus Christ gave to all priests: *Praedicate evangelium!* [Proclaim the Gospel!] And that is why the doors of the Church must always remain open, not only to schismatics and heretics, but to infidels and rationalists, so that they may be received there ... but not be smuggled in.

Never have we allowed entrance to “those who relied on reason alone for guidance” or “those who understand the faith differently from us,” even though they claim to love God as we do. The profession of the Catholic Faith, whole and sincere, pure and simple, has always been and always will be required by the “**customs office**,” or, better said, by the sentinels whom God has placed at the gates of His city.

There are **barriers** that cannot be lowered. To demand that this “**customs office**” be **abolished**, that these **barriers be destroyed**, is in truth to follow an entirely new path, completely different from those followed till now; it is to ask the Church of God to become similar to the sects who accept all comers, without any conditions, without any well-defined doctrine to propose.

And at the same time, it is to fulfill the agenda of “liberal and humanitarian Judaism.” That agenda also advises its followers to “do away with everything that prevents Judaism **from being accepted, so as not to fail in the proselytism that must be carried out.**” (*Archives Israélites*, p. 448, 1867) It also recommends “**tearing down the barriers** that separate what must someday be united.” (*Archives Israélites*, XXV, pp. 514-520) This must be done in order to advance the great work that “must unite all enlightened men, without distinction of worship.”

“A beautiful day will see all men, without distinction of religious origin, reunited in the same fold; all **hearts filled with the same sentiments of love, pouring out before the same God**, Father of all beings; where all will be nourished by the same principles of virtue, morality and religion. **The hatreds of the sects will disappear** and harmony will reign on earth! Let us march forward on this path with a firm and resolute step!” (*Archives Israélites*, XIV, pp. 628-629, 1886)

Of course, we are not saying that the Americanists long for the same purposes as the Jews of the *Universal Israelite Alliance*, but they would be very blind if they did not see that the ideas they sow and the acts they perform are by their very nature leading Christians to this vague religion in which “**each one, following his own conscience, will keep the practices of worship rendered to the one and immaterial God or will reform them** in accordance with the principles of a liberal and humanitarian Judaism.”

Once again, who will fail to notice here a strange consonance between the program of Judaism and the words of Fr. Hecker?

“Fr. Hecker well knew,” says his biographer, “that the non-Catholic American aspires to deal with God through the aid of as few exterior appliances as possible. **To come near God by his own spiritual activity without halting at forms of human contrivance** is his spiritual ambition. His religious joy is in a spiritual life that deals with God directly, His inspired Word, His Holy Spirit.” (*The Life of Fr. Hecker*, p. 214)

Not satisfied with proposing these quite novel procedures to incorporate dissidents, the Americanists also propose no less novel methods to keep inside the Church – one could almost say in

spite of them – those whom hitherto she never failed to cast away from her bosom, painfully but ardently.

Always, in every epoch, new heresies have arisen in the Church, and these heresies have always served to place Catholic dogma in a more brilliant light.

How was this done? Through polemics [controversy]. By fighting the error, the doctors made the truth shine forth.

From now on, however, we must change this method. The orator we have already quoted from the Brussels Congress declared: “It is not through **polemics**, but through **irenics**[pacifism]that we will reach a successful end.”

For those who do not know Greek, let us say that the first word signifies struggle, discussion, and the second, peace, tolerance, conciliation. So, according to the Americanists, to succeed in making all men a single flock in the same fold, we must from now on avoid any polemics.

Discussion with the innovators so far has multiplied divisions and separations, schisms and heresies; henceforth, tolerance, kisses of peace, will hold all the sheep inside the fold of the Father of the family. Perhaps. But, what kind of sheep will they be? Will they not soon contaminate the flock?

And how far will this tolerance go? Romanus tells us: “The progress of the physical sciences necessarily brings with it changes in belief. ...

“There are probably very few *ex cathedra* decrees that cannot be eluded by one or the other of these [scientific] procedures: For theologians to employ their skills to prove through convincing reasoning that some difficult-to-follow judgment is devoid of binding force due to some defect in form, or else, that the actual meaning of that decision is directly opposed to what was previously assumed or accepted, or even contrary to what appears to be its true meaning.” (*Contemporary Review*)

To make dogma gradually subject to the pretensions of science, to sacrifice even *ex cathedra* decrees: This would indeed be a way to have a numerically larger Catholicism than the Holy Church. But, would this Catholicism be any different from the “universal religion” dreamed of by the *Israelite Alliance*?

Would morals at least be left to us? Oh yes! That they want to keep:

“Given that the American is fully persuaded that the destiny of his country is to produce a social order higher than any we have known up to now, **the first thing he asks from a religion** is to show its capacity to contribute to this new order of things (by forming **natural and social** virtues).”

“The American people pay little attention to abstract things (such as dogmas); when it comes to morals, **they look only at concrete results.**” (Introduction to *The Life of Fr. Hecker*, p. XII)

Since morals are independent from dogma, it is thus permitted that each one interpret the latter in his own way. And so, here again the aims of the *Universal Israelite Alliance* will be fulfilled. Everyone will enjoy the “**practical** freedom” that the *Israelite Archives* announced in 1868 as

the sharing of all who would enter “**the universal religion**” where “no conscience will be troubled.”⁶⁷

Anyone who has read history can only be surprised at such aberrations and the others must remember the words of Our Lord: “*For it must need be that scandals come.*” (Mt 18:7) They must come for the same reason as all the other evils, for the formation, the testing and the perfection of the elect.

Finally, it should be noted that the propositions we have reproduced here are presented to the reader in a raw form. They appear somewhat different in the texts from which they were drawn. There, they are surrounded and enveloped by other acceptable propositions, some even very attractive, which shed their brilliance on the errors they harbor and hide their defects from the eyes of the distracted reader; perhaps even from the eyes of the author. Seduce first the distracted reader with a mirage of words, and then he will seduce others with the best good intentions.

This is why it is necessary to remove these propositions from their envelopes, to show them in their nakedness, and to say: See what they really are!⁶⁸

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⁶⁷ See Documents, n. XXIV.

⁶⁸ See Clarifications.

CHAPTER IX

THE CONGRESSES OF RELIGIONS

(a.k.a. Parliaments of the World's Religions) ⁶⁹

We have seen that, in the opinion of the Americanists, the Church is too closed to dissidents and that, in order to stimulate the growth of Catholicism, the great means to be employed is to suppress the “customs office,” to lower the barriers, to widen the gates: in a word, to exclude everything that can restrain the entrance of those “who have only followed their reason” or “who understand the faith differently from us.”

The Congresses of Religions were conceived for the achievement of this idea.⁷⁰ Fr. Victor Charbonnel, a promoter of the Congress that would meet in Paris at the 1900 Exposition, defined it as: “A meeting of representatives from all world religions in which the **most general form of a religious idea** will be defended and celebrated **for the moral benefit** it brings to the **religious man**. ...

“In this way, **religions are focused on the side of man**. They are considered less as abstract doctrines and more as an encouragement for the fulfillment of one's moral personality. **It is more a question of focusing on believing souls and sincerity rather than on creed and truth.**”

So, no more **Creed**, no more revealed truth; just an **idea** and, further, an idea in **its most general form**. This is the goal toward which the congresses of religions should direct religion. And this because if someone wants to define the religious idea, **polemics** will rise, and once again religion will no longer have “charity”; “divisions” will reappear; “religious hostilities” as well as “sectarian hatreds” will be renewed. Let us, therefore, set aside dogmas, and consider religion only from the side of man and from the advantages that the religious idea can bring to him.

It is understandable that, after having outlined this program, the promoter of the Congress of Paris added:

“Everyone feels that it is the Catholic Church that will have to make the most generous concessions for this great idea of the universal congress of religions.”

Indeed! Without a doubt, she alone has immutable dogmas; she alone would have to diminish herself, or rather to annihilate herself. The author of these lines, Fr. Charbonnel, wanted to make the guarantee that “this generosity (!) would generate a benefit.”

⁶⁹ N.T. - The first **Parliament of the World's Religions** was held in 1893 and was an attempt to create a global dialogue of faiths. The event was only repeated 100 years later in 1993, an effort officially supported by the post-Conciliar Catholic Church that led to a new series of conferences under the official title Parliament of the World's Religions with the same goal of trying to create a global dialogue of faiths.

⁷⁰ See Documents, n. XXV.

Let no one object that this plan is that of an apostate. Charbonnel was not only still a priest when he outlined it, but after he had done so, he received the support that is recorded in the *Documents and Clarifications* (at the end of this work), which assures us that he was incontestably acknowledged as the architect of the proposed congress.

Bishop Keane [later Archbishop] spoke in a similar way about these congresses in the *Bulletin de L'Institut Catholique de Paris* with the words we have already partially quoted, which we repeat here:

“Since a distinctive characteristic of the **mission of America** is the reunification of the long-divided children of God by destroying the barriers and hostilities that separate races, **why couldn't something similar be done regarding religious divisions and hostilities?** Why shouldn't the religious congresses lead to an **international congress of religions** where all would come together in mutual **tolerance** and charity, where **all forms of religion** would stand together against all forms of irreligion?”

The first of these congresses – and, hopefully, the last – took place in Chicago. “There were,” said Bishop Keane, “representatives of the entire world, who had come from India, China, Japan, Persia, Palestine and other places around the globe.” The photos taken show on the dais “popes” [schismatic priests], muftis, Buddhist monks, and even women, one of whom presided over a session. Present also were Catholic priests and prelates as well as representatives of the countless Protestant sects of America. The congress lasted 17 days, from the 11th to the 28th of September, 1893.

“The meetings were dedicated to the study of more philosophical than theological questions, which Confucianists, Shintoists, Greek Orthodox, Armenian Christians, Protestants and Free-Thinkers took turns interpreting the doctrines they represent.”

The official report was published in two large volumes, each approximately 1,600 pages. The number of pages that pertained to Catholics was very small.

Fr. Elliot presented “an essay *on the inner nature and aims of religion*, in which one could easily distinguish the teachings and spirit of his mentor, the learned and amiable Fr. Isaac Hecker.”

Archbishop Ireland delivered a speech about *how the Catholic Religion harmonizes with the current state of modern life*.

The subject treated by Bishop Keane was '**The ultimate religion.**' A strange title, reminiscent of the neo-Christians and Jews of the *Universal Israelite Alliance* who are pursuing, as we have seen, the plan to establish one **definitive religion** above all religions, in which creed and truth will be emphasized less than the sincerity of how souls believe.

Bishop Keane commented on the “5,000 men” who heard him speak: “If you had only seen them throwing themselves on me to thank me!” And, further: “Their applause was a **consoling contrast to the suspicious and sectarian animosity that has so sadly filled the history of religion of past centuries.**”

Without hesitation, the Prelate saw in this ovation a clear demonstration of the superiority of the **irenic** over the **polemic** in the apostolate. But if the Fathers and Doctors of the Church had not “so sadly filled the history of religion” with their battles against error, would they have transmitted to us the Faith in its integrity and maintained the immaculate purity of the doctrine of Christ in the Church?

Where would we be if they had embraced Pelagius, Arius, Luther and so many other true “sectarians?” Is it about them that the same orator in the same speech said: “Men of good and ardent faith have made incarnate good and noble ideas in separate organizations of their own creation. **They were right in their ideas, they were wrong in their separation?**”

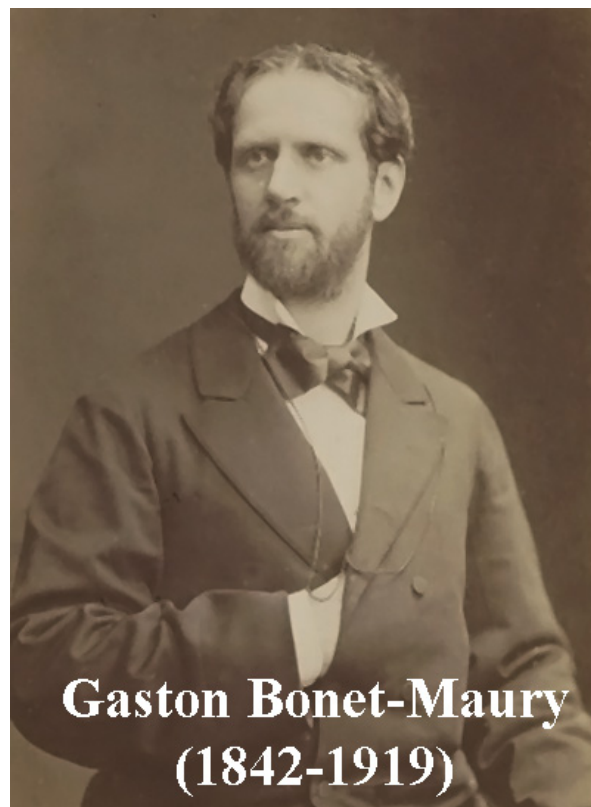
Therefore, the Church should not have rejected them from her bosom and should have welcomed their ideas. If she had done so, the advent of “the Jerusalem of the new order” would have notably advanced.

At the closing, a Protestant minister, the Rev. John Henry Barrows, exclaimed with an air of triumph: “Our hopes were realized and, beyond that, the principles that led to this Congress were put to the test and even stretched to the extreme, but they did not falter ... We learned that the truth is great and that Providence has prepared more than one way by which men can emerge from darkness into celestial light. ... I hope you will remember Chicago not as a center of stark materialism, but rather as a temple where men cherish the most sublime ideal.”

We are sufficiently acquainted with this ideal and its first authors by what has already been related.

The official report was summarized by Mr. Gaston Bonet-Maury, professor of history at the Protestant Faculty of Theology in Paris, in a book: *The Congress of the World's Religions in Chicago in 1893*. Here is the conclusion: “It is difficult to measure immediately the real significance of the events that we have witnessed because we are inclined to either exalt or denigrate them, according to the feelings they inspire in us. This is what happened at the first Congress of the World's Religions. Some hailed it as the Pentecost of a new spirit of fraternity that should inspire men; others, on the contrary, saw in it only a vain attempt **to synthesize religions based upon a common morality and vague religious sentimentality**.

“As for us, we hope to have persuaded those who read attentively that this event was neither one nor the other, but rather **an ecumenical council of the historic religions, which came together to try to agree on certain common moral and religious**



Gaston Bonet-Maury
(1842-1919)

principles in order to work together against common adversaries. As such, it is, in my opinion, **the event that can have the greatest moral impact on mankind since the Declaration of 1789 on the Rights of Man and of the Citizen**, and can only fulfill the aspirations of the religious elite of the civilized races.”

We fully agree with this view: The idea of a parliament of religions came straight from the “Immortal Principles;” it fulfilled the aspirations of neo-Christians and favored the goals of Judaism, which some may consider to be the religious elite of the civilized races.

For it to have “the greatest moral impact” on mankind in the sense desired by neo-Christians and Jews, it need only be repeated on other occasions.

And this was attempted.

Indeed, the promoters of the “council of all the errors and all the virtues” could not stop on such a beautiful path. In fact, a plan was suggested by R. Lloyd Jones: “I can already foresee the next Parliament of Religions, more glorious and full of promises than this one: I propose that we hold it in Benares [India] in the first year of the 20th century.”

They decided to “rally the believers in a tolerant faith and the advocates of free thought” in a **Universal Congress of Religions** to be held, not in Benares, but in Paris, during the 1900 Exposition.

“So, in Paris there would be,” wrote the Congress’s appointed supervisor, Fr. (Mr.) Charbonnel, in the *Revue de Paris*, “besides the representatives of the three great cults of France - Catholic Prelates, Protestant pastors and Rabbis - a number of representatives of cults further removed from our civilization, such as Buddhism, Brahmanism, Shintoism, Confucianism and Taoism.

“There were 170 persons at the most important meetings in Christopher Columbus Hall. This time the delegations could be more numerous. Mr. Barrows, the organizer and president of the 1st Parliament of Religions, recently assured us that the prestige of France would act on the Eastern imagination and attract more support. No doubt, the Anglican Church, the Russian Church and the Moslem world, which did not go to Chicago, will come to Paris, moved by old or new sympathies for this second home of all, France.”

A little further on, the same Fr. (Mr.) Charbonnel, expressed the goal of the Parliament in these terms:

“Could we not try to achieve what might be called the moral union of religions? **A pact of silence would be agreed upon regarding all the dogmatic particularities** that divide spirits, **and another pact of common action** made for that which unites hearts, by means of the moralizing and consoling virtue that exists in every faith. Old fanaticisms would be abandoned. There would be a break with this long tradition of bickering that keeps men attached to subtle doctrinal dissensions. It will be **the announcement of new times**, where we will be less concerned with separating ourselves into sects and groups, digging trenches and raising barriers, than with spreading by common accord the social benefit of religious sentiments. **The hour has come for this supreme union of religions.**”

No stage could be more visible to all the nations; no occasion could be more favorable to give reign to all the extravagances of the human brain; no instrument more powerful than the French genius ⁷¹ could be chosen to give credence throughout the world to the conclusion that the public would not fail to draw from this spectacle: “Among so many religions, is there a true one, is there a good one?”

“Guess if you can and choose if you dare.”

Addressing this difficulty, Archbishop Ireland said in his speech on *Human Progress*, delivered at the opening of the Chicago Exposition’s Auxiliary Congress: “There have been objections fired against religious congresses saying that there can be no agreement on many points, and that the truth is left vulnerable by the juxtaposition of error. This point of view cannot prevail; the vital and primordial truths concerning the supreme God will be confessed by all, and the announcement of these truths will be immensely advantageous.”

The advantage or, rather, the disadvantage, would surely be that people will say to themselves: Let us maintain our indifferentism. It is safer, it is definitely more convenient.

As we can see, nothing could be more effective in advancing the great work devised by neo-Christians and pursued by the *Universal Israelite Alliance*. We do not accuse the promoters of this congress of having acted in connection with the Jews. But would they not have been unknowingly subjected to “this singular and infallible influence,” which the Jews excel at “hiding” but which they exercise with “unequaled superiority”?

The initiative of the Chicago Congress was taken by Protestants around whom the Catholics rallied. That of the Congress of Paris was taken by Catholic priests. In its September 28, 1895 issue, the *Journal des Débats*, which is without a good Catholic orientation, affirmed: “It can seem strange that Catholic priests placed themselves at the head of a congress of religions. In fact, there is no reason to be astonished for those who have followed for some years the preaching and writings of certain priests at the forefront of the French clergy. These men are, in a way, **evolutionists** – the word taken with all possible attenuations.”

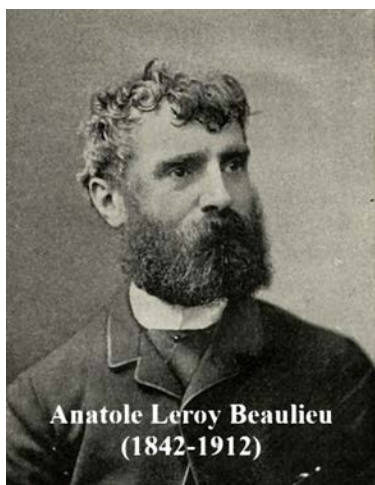
Fr. Charbonnel, who made himself – or agreed to be – the defender and international publicist for the initiative and who – alas! – abandoned his cassock and his faith, spoke of the poor reception he received from the clergy: “Piously attached to the traditions of a blind and silent mysticism, the parish priests were not even aware of the Parliament of Religions event held in Chicago and, of course, what it accomplished. Therefore, they did not know why there should be another one. Why make a Parliament of Religions in 1900?”

⁷¹ In a speech to the Catholic Circle of Luxembourg on the *Social Action of the French Youth*, Archbishop Ireland said: “A wise man, Archimedes, I believe, said that he could lift the physical world if he found a point of support for his lever. Now, I would like to lift the moral world, and I see my point of support in the Catholic youth of France.” On this point, Arch. Ireland is in agreement with Fr. Maignen who, in an article in the *Journal des Débats*, said: “When an error touches French soil, it becomes precise and clarified.”

“Such were the words of welcome everywhere. But the intellectual clergy, **the clergy in charge of teaching and social action,**⁷² **which later made the Ecclesiastical Congress of Reims,** showed themselves to be more open to the novelty that had been prepared for it... Fr. Didon, Fr. Lemire and Fr. Naudet quickly became the most fully convinced supporters of the Congress of Religions.”

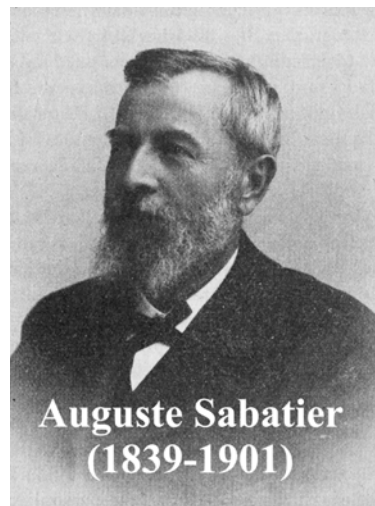
The priests in charge of social teaching and social action were joined by university professors, authors of articles that strongly favored the ecclesiastical Congress of Reims, which were too readily received by some ecclesiastics.

Fr. Charbonnel continues: “Young Catholics in universities have also supported our stance, as well as Mr. Georges Fonsegrive and Mr. Georges Goyau, who were then writers for *Le Monde* and whose effort to make the action of the Church more social we know today through the *Quinzaine*.”



One of these university professors, [French publicist and historian] Anatole Leroy-Beaulieu, said:

“Since my goal is to find **the unity of a common core in the diversity of terms**, for me such a congress will only be edifying, and I believe it will be **the most religious of spectacles for our troubled time**. To assemble priests and ministers of various cults together in order to **associate them publicly** for a common prayer as in Chicago, will show the world that **the confessional walls of division are not high or thick enough** to separate believers into enemy sects, to divide **religious men** into irreparably hostile camps.” As we see, it is always and everywhere the idea spread by the *Universal Israelite Alliance*.



Protestant pastor [Auguste] Sabatier and Jewish rabbi Zadoc-Kahn wholeheartedly agreed with this aim.

And finally, the man who signed himself as “Synésius, Gnostic Bishop of Bordeaux,” in a letter he had the audacity to write to the Archbishop of Paris in which he called Fr. Charbonnel, still a priest, “his brother,” said: “What we are preparing is neither a political assembly nor a council of heresiarchs: **It is a true ecumenical council of the new times** ... from which only goodness and blessings for mankind can come.”

Synésius was not wrong in his expectation to have a chair at this congress. It is enough to consider the words of Fr. Hecker: “We will call men who, in order to defend the Church from the threat of

⁷² This does not mean the clergy of secondary schools, but rather that small portion of the clergy that has taken on itself the mission of agitating social questions everywhere and are trying to resolve them before fully understanding them.

destruction, will use weapons convenient for our times, men who know how to interpret all the aspirations of the modern genius regarding science, social movements and **Spiritism** (forces so abused today), and transform them all into means for her defense and her universal triumph.”⁷³ (*Life of Father Hecker*, p. 391)

In saying this, the unfortunate man was sincere, like the many naïve among those who propagate Fr. Hecker’s ideas and try to bring them to fruition. But we can see where these naiveties and sincerities will lead if their initiatives and propaganda are not met with opposition. The times Our Lord predicted when He said: “*Will the Son of Man find faith on earth?*” [*But yet the Son of man, when he cometh, shall he find, think you, faith on earth?* Lk 18:8] will soon be upon us.

Fortunately, Rome exists, and Rome placed an embargo on the Congress of Religions.

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⁷³ See Documents, n. XXVI.

CHAPTER X

HOW THE AMERICANISTS WANT TO ACHIEVE THE INTERIOR PROGRESS OF THE CHURCH

According to the Americanists, the religious evolution that the new conditions of the world would impose on the Church of God “without any possible resistance” requires that she radically transform her means of apostolate to obtain a faster and more complete external expansion of Christianity. It also demands a radical change in God’s intimate relationship with “the modern soul.”

We have seen that the proposed new means of apostolate would lead not to the extension of the reign of Our Lord Jesus Christ on earth, but to its annihilation. We have a similar affirmation to make regarding the results of the new relationship of the soul with God.

In the Preface Fr. Klein wrote for the biography of his hero [Fr. Isaac Hecker], he said: “The work of Fr. Hecker shows the profound harmonies that connect the **new state of the human mind** to true Christianity and to the most profound relations of the soul with God.” And also: “His mysticism applies **to every Christian** in modern life.” And finally: “He has established the fundamental principles of **priestly formation** for these [new] times that are starting.”

Therefore, according to these evolutionists, not only do we enter new times, but the human mind enters into a new state. This change, according to them, calls for a transformation of life, in which not only the relations among men in the world would be changed, but also “the most profound relations of the soul with God.”

The science of the relationships of the soul with God is called ascetic theology or, as they say, mysticism. If a new ascetic imposes itself “on every Christian in modern life,” there must be doctors to teach it; priests are needed who are instructed about the best way to make people practice it. Hence, we need to resort to a “new priestly formation.”

What are these new times that are starting? What is the characteristic of this modern life that makes such demands? What is this new state of the human mind that imposes itself on God Himself to the point of forcing on Him the need to change the relationship with souls that He has had since Our Lord Jesus Christ redeemed mankind with His Divine Blood?

To these questions, the Americanists answer: It is democracy.

Fr. Hecker says this: “The change of men’s lives in the entire secular and natural order is in the direction of personal liberty and independence, and this change is radical. ‘The Eternal-Absolute is ever creating new forms of expressing himself.’” (*The Life of Father Hecker*, p. 286)

“The form of government of the United States is preferable to Catholics above all other forms. It is more favorable than others for the practice of those virtues which are the necessary conditions

of the development of the religious life of man. This government leaves men a larger margin for liberty of action, and hence for co-operation with the guidance of the Holy Spirit. With these popular institutions men enjoy greater liberty in working out their true destiny.” (*The Life of Father Hecker*, p. 280-281)

“The question of the hour is to know how the soul which aspires to the supernatural life must utilize the benefits of liberty and education.” (*Ibid.*)

It is therefore understood, both on the side of God as on the side of man, that the democratic State must transform the ascetic life. Let us see what this transformation should entail.

The first target that this transformation must affect is the religious vows.⁷⁴ By a very strange error, the Americanists believe that the vows of religion enchain the soul and make it a slave, whereas in reality they only enslave the passions and allow the soul to have more freedom in its growth towards God.

The second target of this transformation is the substitution of active virtues for passive virtues. This error is no less strange. Never has theology known these so-called passive virtues. All the virtues are **active**; it is the vices that are passive. Man only undergoes **passions** if he yields to evil, and the more he has tamed his passions, the more freely and forcibly he exercises virtue. The rule of democracy will have the effect, if we believe the Americanists, of changing this background of human nature.

“The passive virtues had their *raison d’être*,” they say, “when nearly all governments were monarchic; but now that governments are republics or constitutional monarchies, they are meant to be ruled by the citizens themselves. This new order necessarily demands individual initiative and personal effort. This is why, without destroying obedience, the active virtues should be cultivated in preference to all the others, both in the natural and the supernatural order. In the *first order*, we need to fortify all that can increase a legitimate self-reliance; in the *second*, we must permit a greater share to the internal direction of the Holy Spirit in the individual soul.”

In accordance with these principles, Fr. Hecker wanted the members of his Congregation to be men “full of self-reliance,” and he told them: “The reason I took so much interest in the doctrine of the direct action of the Holy Spirit in the soul, is due to my personal experience; really, I have never had any other director myself.”⁷⁵ (*The Life of Father Hecker*, p. 423)

We know the enthusiastic welcome given by Fr. Naudet in his *Social Justice* to this new spirituality and to the thesis of the superiority of the active virtues over the passive virtues. According to him, the spirituality of St. Francis of Assisi and St. Ignatius would not be for our times, and the book “*The Imitation of Jesus Christ* could no longer be the book of a society that has nothing

⁷⁴ See Documents, n. XXVII.

⁷⁵ *The Life of Father P. Hecker* shows us how he heard and practiced this direction of the Holy Spirit. He reveals in his diary that a mysterious voice was heard by him and it said: “I direct your pen, speech, thoughts and affections. ... You need not fear, you cannot make any mistakes if you submit to be guided by me.” (*The Life of Father Hecker*, p. 112) Alas! The poor man who ascribed the words and impulses of his imagination to the Holy Spirit has gone astray more than once.

monastic about it, neither in its customs nor in its spirit and behavior. ... This book pushes too much for the annihilation of the human personality.” So says one of the principal leaders of a party which adorns itself with the title of Christian [the Christian Democrats].

The third target of this transformation that democracy imposes on mysticism is devotion.

“The devotional and ascetical type in which they (Catholics) are formed is good only to repress personal activity, a quality essential for political success in our day. The energy necessary for modern politics is not produced by a devotion like the one dominating Europe.” (*The Life of Father Hecker*, p. 400)

And in fact, as Fr. Maignen observes quite well, the life of the person the Americanists wish to canonize does not show signs of the true devotion such as the Church wishes; we see no devotion to the Most Holy Virgin or devotion to the Sacred Heart of Jesus. Fr. Hecker did not even have a true devotion to the Holy Spirit: ceaselessly they talk about It, but it is not to encourage souls to worship It, it is to “elevate human personality to an intensity of strength and greatness that will mark a new era in the Church and society.”

It is not rash to say that the means advocated by the Americanists to promote the internal progress of the Church are no better than the means they offer for her external expansion. Both will lead to the same ruins.

Neither religious perfection in the world nor religious perfection in the cloister will receive any progress from the suppression of vows, from replacing the active virtues over the passive virtues, from transforming the devotion reigning in Europe into one demanded by modern politics, from establishing self-reliance or from becoming aware of an orientation given directly by the Holy Spirit.

Incidentally, when we listen to their whole message, the Americanists tell us that the progress they pretend to achieve using these means is not a progress in our supernatural life to prepare us for eternal bliss. They have something quite different in mind.

“The miseries that come from sin,” said Bishop John J. Keane at the Brussels Congress, “must not prevent the earth from being a dwelling place of joy. Let men who have more energy and talent be the instrument of Providence to fill this world with happiness.”

And Romanus said: “What we know about the evolution that has taken place in the past suffices to ensure us that similar new progresses will greatly enhance the physical and mental well-being of Christians of future ages.” (Article published in the *Contemporary Review*)

Well-being! Behold what, according to the Americanists, must be preached to the people henceforth if we wish to respond to the “new state of the human mind.”

“Will men accept teachings about the condition of well-being in the future world coming from people who show themselves to be so lamentably ignorant about the conditions of well-being in the present world?” (*Ibid.*)

And Fr. Hecker said: “The Church has provided for the salvation of the soul by means of spiritual acts, such as prayer, penance, the Eucharist and other Sacraments. But now she must provide for the salvation and transfiguration of the body by terrestrial Sacraments.” (*The Life of Father Hecker*, p. 102)

It is difficult to imagine to what degree these aberrations have entered the minds of so-called Christian Democrats; these aberrations form the basis, more or less declared, of their speeches and articles.

Fr. Naudet exclaimed in Angers in April 1895: “Citizens, I am from the Church of today and tomorrow, not from the Church of one hundred years ago. ... I want to offer Paradise immediately while waiting for the other.”

The same speech was delivered at Lille, and even *Réveil du Nord* [local socialist newspaper] was scandalized by it: “The celestial Beatitudes! Sunday you did very well for yourself, Fr. Naudet!” observed the socialist newspaper of Lille. “Heaven is too far, the cross is too heavy. We want happiness here below. Such was the almost ungodly language – is it not true? – through which your Christian Democrat heart found eloquent excuses. At any rate, today you preach of earthly happiness: Inflammatory phrases have come out of your mouth against idle wealth and the exploitation of man, words which, when spoken by one of us, are invariably qualified by your friends who applauded you on Sunday as inciting hatred, envy and the worst human passions.”

The author of *The Life of Father Hecker*, says “The American ideas are God’s will for all civilized peoples.” But we say that if this way of understanding spiritual progress were adopted and observed by “all civilized peoples,” this so-called internal advancement would cause the Christian world to end in a sensual religion, one that the Jews desire and have given the name “Liberal and Humanitarian Judaism.”

Actually, what the innovators preach to us, whether they call themselves Americanists or Christian Democrats, is nothing but an **Anti-Christianity**.

The true conception of Christianity was given to us from the very first hour, at the very birth of the Child-God. Bossuet has admirably expressed this in his first sermon for Christmas Day.

“That which prevents us from moving toward the sovereign good is **the illusion of apparent goods**; it is **the foolish and ridiculous belief that has spread in all minds**; that **all the happiness of life consists in external goods**, which we call honors, riches and pleasures. Strange and pitiful ignorance!

“This is why the Son of God comes into the world as a reformer of the human race, to liberate all men from their errors, and to give them the true science of good and evil; and behold the order that thus comes from Him.

“The world has two ways of deceiving men: *First*, it has false attractions that catch our credulity too easily; *second*, it instills vain terrors that dishearten our cowardly courage. There are men so delicate that they cannot live if they are not always surrounded by pleasure, luxury and abundance. There are others who say: ‘I do not envy the recognition of those who are caught up in the

great intrigues of the world, but it is hard to remain in obscurity;’ ‘I do not ask for great wealth, but poverty is unbearable to me;’ ‘I can guard myself well against pleasures; but I cannot suffer pain.’

“The world attracts some and frightens others. Both are deviated from the right path; and both finally reach a point where they become fully committed to loving the world - the first, in order to have pleasures without which he imagines he cannot live, and the second, to avoid misfortunes which he believes he can never bear.

“My Savior, make this hideous mask with which the world presents itself as so terrible fall; make that pleasant mask with which it shows itself to be so sweet fall. Free us. First, make us see the vanity of perishable goods. *Et hoc vobis signum: ‘Behold this is your sign’*: Come to the stable, to the crib, to the misery, to the poverty of this nascent God. If the pleasures you seek and the grandeurs you admire were genuine, who could be more deserving of them than God? Who could have obtained them more easily, or with greater magnificence? ...

“But, said Tertullian, ‘He judged that these goods, these satisfactions, this glory, were unworthy of Him and **His followers**: *Indignum sibi, et suis judicavit* [*He considered them unworthy of Himself and His followers*]. And so, by not wanting them, He rejected them. But this was not enough: In rejecting them, He condemned them. He then went much further: In condemning them – Shall I say it? Yes, Christians, do not be afraid to say it – He placed them among the pomps of the Devil, which we renounced in Holy Baptism: *Quam noluit, rejecit; quam rejecit, damnavit; quam damnavit, in pompa diaboli deputavit* [*What he did not like, he rejected; what he rejected, he condemned; what he condemned he sent to the pomp of the Devil*].

“This is the verdict pronounced by the newborn Savior against all the vanities of the children of men. ... The Son of God despises them: What a crime to give them our esteem! What a misfortune to give our love to them! Is there anything more necessary than to detach our affections from them? And that is why Tertullian says that we must renounce them as an obligation of our Baptism. *Et hoc vobis signum*: It is the manger, it is misery, it is the poverty of this Infant God which show us that nothing is more despicable than that which men admire so intensely... and that we are very foolish to refuse our belief to a God who teaches us by His words, and confirms the truths He preaches by the infallible authority of His examples! ...

“Hasten everywhere, Oh Christians! to know through these beautiful marks the Savior promised to you. Yes, my God, I recognize Thee; Thou art the Liberator Whom I have awaited. The Jews yearn for another messiah who will give them the empire of the world, **who will make them happy on earth. Ah! How many Jews among us! How many Christians desire a Savior who would make them rich! OUR JESUS CHRIST is not there. ...**

“I need a Savior who teaches me by His example that everything I see is nothing but a dream, that there is nothing greater than to follow God and place everything else beneath us; that there are other evils that I must fear and other goods that I must expect. There He is, I have met Him, I recognize Him by these signs; you see Him also, Christians.”

We have to interrupt this quote against our will. But nothing has been said more clearly and forcefully to knock down the scaffolding of the sophisms built by Americanism and its follower, the Democracy that calls itself Christian. Arm yourself with this sign and then go to hear their speeches and read their writings; approach this touchstone of their words and you will find them in formal opposition to the fundamental spirit of Christianity.⁷⁶

It is not that the Church repudiates material progress nor that she wants to keep men in poverty and misery. Her entire history rejects this imputation, and if the European peoples are at the head of civilization and have become more and more the masters of the world, it is because they are Christians and the spirit of Christianity has been welcomed by them more than anywhere else. But this well-being, wealth and progress, insofar as they are the “additional” (*Seek ye first the kingdom of God and his justice, and all these things shall be added unto you.* Lk 12:31) that Jesus promised to His followers should not be presented as the object of their covetousness, the goal of their efforts. This is what the Democratic party and Americanism both do.

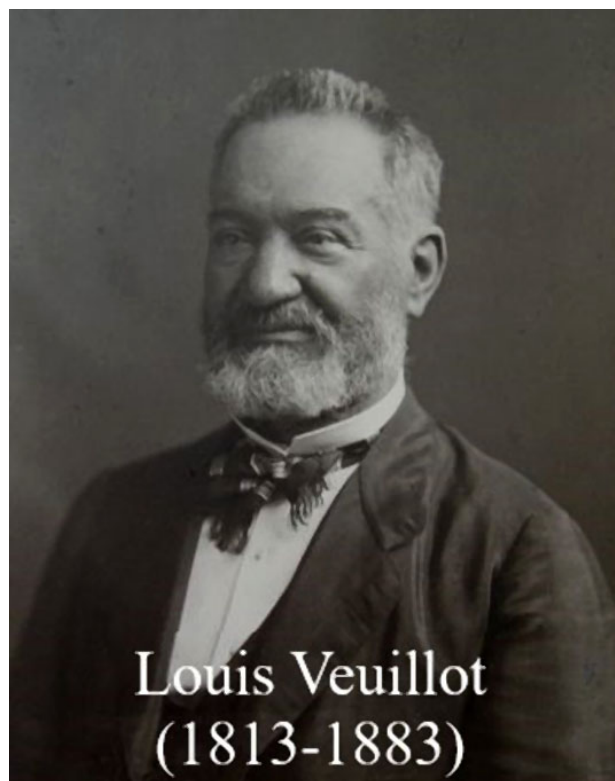
And above all, they must not be presented as the path to be taken to bring about interior progress in the Church.

The interior progress in the Church can only be the result of her fidelity to the principle which gave birth to her; to reject this principle in order to propose a completely opposite principle is to ask her to return to paganism, it is to ask her to destroy herself.

She will never listen to such words; if, supposing the impossible, she were tempted to do so, the Divine Savior would not let her succumb to this temptation as He himself did not succumb to it.

“At the beginning of the Gospel according to St. Matthew,” says Louis Veuillot,⁷⁷ “the Tempter approaches Jesus who has retreated to the desert. ... He transports Him to the top of the Temple and tells Him: ‘If you are the Son of God, throw yourself down, for it is written that the angels will watch over you, support you with their hands, and prevent your foot from dashing against a stone.’ Jesus answers, ‘Thou shalt not tempt the Lord thy God.’”

“Liberalism repeats this scene. It says to the Church: ‘If you are of God, if you have the word of God, you risk nothing to leave the top of the Temple: Throw yourself down, go down



⁷⁶ See Documents, n. XXVIII.

⁷⁷ *The Liberal Illusion.*

to the masses who no longer come to you, leave off what is displeasing to the masses, tell them the words that they love to hear and you will recapture them, for God is with you. But the words that the masses love to hear are not the words from the mouth of God, and it is forbidden to tempt the Lord.’

“‘To follow the current,’ is what these famous fabrications and bloated pride of Catholic Liberalism are all about.

“But why follow the current? We are born, we are baptized and we are anointed to go upstream. This current of the ignorance and felony of the creature, this current of lies and sin, this current of mud that leads to perdition, we must go against it and work to make it dry up. We have no other business in the world but this.”

* * *

CHAPTER XI

THE ECCLESIASTICAL CONGRESSES

If the new future promised to the Church by the Americanists requires a new spirituality, this, in turn, requires a new clergy to teach it and put it into practice. Our innovators did not shy away from this conclusion, and they presented to the world, in the person of Fr. Hecker, “the model not only of the American priest, but also of the modern priest” (Fr. Dufresne), “the ideal priest for the new future of the Church.” (*The Life of Fr. Hecker*, Preface, VIII)

To prepare the clergy for the need for a new ideal and to engage them in its contemplation, it was necessary to make them understand that, at present, churchmen are not what they should be, and this is because the Church did not properly educate and direct them. That is what happened.

Arch. Ireland affirmed: “I do not hesitate to say that, during this century [19th] which is coming to a close men of the Church erred by being too slow to understand the new needs of their time, and to extend to it the hand of conciliation and friendship.” (Arch. Ireland, *The Church and the Century*)

In his *Exposé of the Situation of the Church in the Face of the Difficulties, Controversies and Needs of Our Time*, Fr. Hecker said: “Due to circumstances, the Church exercised her influence to the detriment of the natural virtues that, when wisely directed, give virility to the Christian in the world.”

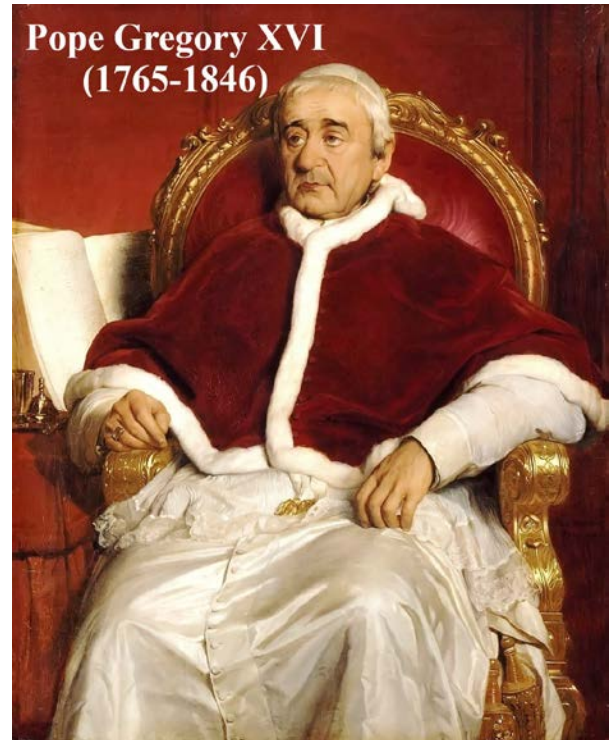
Further on, he continued: “It occurred to me that if the Church does not take the leadership to resolve the true needs of mankind by all the religious means in her power, she should hold herself responsible for men seeking secular entertainment. It is because the Church did not do her duty that so many secular reform and temperance societies were formed. In the past, she provided for the salvation of the soul by spiritual means such as Penance, the Eucharist and other Sacraments. Now, she must provide for the salvation and transfiguration of the body through earthly sacraments.” (*Life*, pp. 101-102)

We know how much this theme has been exploited by our so-called Christian Democrats in their conferences and journals. Suffice it to quote Fr. Naudet: “Not once in this century, except perhaps in 1848 - and even then very little, did the clergy appear to realize what the present situation required from them. Intellectually and practically speaking, the clergy has remained too disconnected from the great modern thinking, and it would not be wrong to say that it ignored its own time with regard to science and action.” (*Toward the Future*, p. 50)

And in a conference to the workers of Liège in 1893, Fr. Naudet added: “The Church knew democracy for 19 centuries, but she was served by men who had long ago stopped understanding their role and her role.”

Let us note, in passing, that these words are in direct opposition to those extracted from the Encyclical *Mirari Vos* [Gregory XVI, 1832]:

“To use the words of the Fathers of Trent - since it is certain that the Church ‘has been instructed by Jesus Christ and His Apostles, and she has been taught by the Holy Spirit Who **incessantly** suggests to her all truth,’ it is utterly absurd and supremely offensive to her that someone propose a certain ‘restoration and regeneration’ as though necessary for her preservation and growth; as if it were possible for her to be in danger of **languishing, obscuration** or other such inconveniences! In this, the goal of the innovators is ‘to lay the foundations for a new human institution,’ and do what St. Cyprian considered detestable: that the Church, which is divine, ‘become entirely human.’”



This is precisely what they would do, as we will see more and more. If those who speak of her languishing and show zeal for her “growth” were listened to and followed, **they would make the church entirely human** - with only the hope of launching her along new paths where she will find, if we believe them, her restoration and regeneration.

These new methods, they say, have been outlined by “one of these doctors who teaches to successive human generations what they have to do. God has raised him [Fr. Hecker] to a state of mind that is out of the ordinary, justified by the extraordinary mission that He prepared for him.” (*Preface*, VI) This mission was to present to the world through his person “the model for the **modern priest**, the priest needed for the Church to recover lost ground and resume her progress in the fulfillment of her divine mission.” (*Life*, p. 392)

Some seminary directors, fortunately few, allowed themselves to be seduced. They heard Arch. Ireland tell them: “It is to **the priest of the future** that I recommend a serious study of *The Life of Fr. Hecker* ... He is the model that we should see reproduced as much as possible among us. ... Let us lovingly preserve the principle constitutive traits of this eminent man’s personality, and **try to reproduce them in the formation of our future clergy.**” (*Introduction*)

These gentlemen heard, believed and acted accordingly.

Fr. Hecker, with “his know-how of human and political means, his dreams of social regeneration, his intense Personalism, his disdain for the most venerable methods of the Church, his overflowing zeal for democratic utopias and his disgust for passive virtues,”⁷⁸ was thus presented for the admiration and imitation of seminarians in several dioceses.

⁷⁸ *La Revue Canonique* [The Canonical Review].

And so, not to remain only in theory, they were encouraged to organize themselves into conferences of social studies. “The formation of the clergy,” said Fr. Naudet, “is too exclusively clerical and not sufficiently human. The young man is too accustomed to seeing in his ministry only the role of the supernatural or, more precisely, the purely religious side.” (*Toward the Future*, p. 68)

Arch. Ireland had said the following even before Fr. Naudet: “There are times in the History of the Church where it is necessary to insist on the supernatural side in the action of religion, and there are times when it is necessary to insist on the natural side.” (*The Future of the Church in the United States*)

To transform clerical studies in this direction, to give place to “social questions,” i.e., to questions of the temporal order at the expense of a profound knowledge of the supernatural order, which alone makes the priest capable of forming true Christians, is to obey the secret stimulus given in all things by the *Universal Israelite Alliance*.

It watches the seminaries and the movement of studies that we make there; it strives to exert its influence, especially with regard to Holy Scriptures. To be convinced, we can read the following lines from the *Univers Israélite* (V. p. 223, ann. 1867): “Inaugurated by the learned and analytical Germany, the renovation of theological studies are adapting themselves to France, which, thanks to its all-embracing and expansive spirit, can be called to do for **religious synthesis** what France once did for the civil and political reconstruction of the world. And **all Israelites must feel the desire to cooperate in this work, where our most sacred interests are engaged.**”

Such words call for special attention, coming from such mouths and on such a subject!

Social studies as they are being taught in many seminaries serve these bad designs. This can only be done to the great detriment of theology, because they fascinate the young people; they are prematurely taught in seminaries and, as a result, they become sterile, or rather harmful. For, not finding in these studies the essential lights that give knowledge of men and things, these youth can only be led astray. Finally, according to the wishes expressed above by Fr. Naudet and by Arch. Ireland, these sciences form priests in whose souls the natural order counteracts the supernatural order. Nothing could be more effective than such a clerical formation to securely reach the goal envisioned by the *Universal Israelite Alliance*.

To wait for the seminaries to give the fruit that this new clerical culture must produce seemed too slow a process to Americanists from France and the United States. To hasten the ripening, to precipitate “the march forward,” along with the elements coming from the conferences in seminaries, social studies circles were formed in which the ferment of American Catholicism could receive a more intense growth. Then, these circles were assembled together and that was how **Ecclesiastical Congresses** were formed.

The one chosen to launch them was the then-Fr. Armand-François-Marie Charbonnel, a person who is one in a thousand.⁷⁹ His perfect honorability as a man and as a priest, the legislative

⁷⁹ See Documents, n. XXIX.

mandate with which he had just been invested and that caught the eye of all the clergy of France, his bonhomie mixed with naiveté, his facility of speech characterized by a not-too-precise theological science, and lastly, and above all, a clear ability to communicate ideas already manifested, did not allow for any hesitation in the choice.

When it was proposed to convene a Congress of Religions in Paris on the occasion of the Exposition of 1900, Fr. Lemire hastened to join it and reply to the then-Fr. Charbonnel: “What the ‘candlestick’ is does not matter so long as the light shines. Let us say, if you will, that an Exposition can be a sort of candlestick. So let us shine upon it the great Christian lights.”

Later, when the renegade Grenier⁸⁰ was sent to the Chamber of Deputies by popular caprice and presented himself in turban and burnous [an Algerian cloak] by which he showed his apostasy, the same Fr. Charbonnel came forth to greet him with these words: “Whatever the color of dress we wear, we can get along.” And the other answered him: “Yes, in order to work together for a great moral idea: God and humanity.”⁸¹

Let us compare these ideas and expressions with those familiar to Americanists, and we shall not be surprised that they chose Fr. Charbonnel, who understood them so well, to organize the congresses by which they hoped to spread these same ideas to the clergy of France.

He was given an acolyte, Fr. Dabry, who received the title of Secretary General of Ecclesiastical Congresses. The latter had shown more boldness than his President in propagating the American ideas, but he held only the position of editor of Fr. Garnier’s newspaper, which gave him less prominence; so he remained in a secondary position. It was he who reported in *L’Univers* the motives for instituting this new kind of council.

It was he who reported in *L’Univers* the motives for instituting this new kind of council.

Here is a sentence from this article, with all the question marks and exclamation points with which *Osservatore Cattolico* adorned it: “In the course of time, the true principles of the Gospel, Theology and Canon Law have become obscure (?) so much so that they appear as a novelty to many people, even Catholics. And secondary rights (?) have replaced the eternal right (?), which, because of their opposition, can no longer assert itself without difficulty (??). Let us return (???)

⁸⁰ N.T. Philippe Grenier (1865-1944), First Muslim member of the French Parliament.

⁸¹ As often happens with conversations reported by witnesses, there can be several versions. Such is the case in this instance. Here is another version: “Despite the difference in our costumes and our religions, we are all working equally for the good of the country.” These words have been published in all the newspapers. A bishop publicly asked the author about it and he received no answer.



to substantial dogma, that is, to the truth (!!!) because, according to the enduring word, the truth shall make us free.”

We know that it was at Reims that the first - and no doubt the last -Ecclesiastical Congress was held [Reims 1896, there was another at Bourges in 1900]. The occasion chosen was the centenary of the baptism of Clovis.⁸²

It was preceded by various other congresses and pilgrimages. According to the Christian Democrats the mission of all these events was “to defend **the cause.**” “The cause,” said *Le Peuple Français* [*The French People*], “is the organization of a new France, its Christian education, man by man; ⁸³ it is to turn an entire people to a sense of their dignity and grandeur, to an awareness of their duties as well as, at the same time, the full possession of their rights.”

Nothing else.

The laity should not be the only ones called to recover the sense of their dignity and grandeur, to become conscious of their duties, to return to the full possession of their rights. The clergy also must participate in this benefit: They have no less a need than the laity to relearn their rights and duties. We have told them, we will tell them again:

“Could there not be a pilgrimage of priests who would be baptized men (!!!), who would shake off the chains of an odious system where the priest thinks only of the vicar, the vicar of the bishop, and the bishop of the government? Among us, the hierarchy kills the individual.”

What follows is even more instructive: “Let us always keep our filial submission and the right of the superiors to intervene. But within these limits, let us be bold in thinking, seeking and executing. Let us live. Let us not see ourselves as passive instruments in the hands of those who command, but as intelligent and active forces, etc.”

The Ecclesiastical Congress did not aim to limit itself to the emancipation of the priests from their vicars, and the vicars from their bishops, but also addressed the seminaries. As still imperfect products of the new clerical formation, the members of the congress should necessarily think of creating better conditions for those who would come after them:

“Why should priests not be able to examine together, based on their experience, how the teaching in the great seminaries should be modified? ... Is this perhaps revolutionary? The good Christians of the past, with their astonishing audacity and virgin courage, would find this to be rather harmless, or at least simply wise.”

It is based on these beautiful ideas that the program of the Congress of Reims was drafted with circumspection, but containing, nonetheless, all the questions relating to the **organization** of the

⁸² See Documents, n. XXX.

⁸³ These good Democrats never know what they said yesterday or what they will say tomorrow. Here they ask for a “Christian education” that is made “man by man.” Elsewhere they say that democracy should not be confessional and that social renewal cannot and should not be made “man by man,” but by laws and institutions that carry the masses *en bloc*.

clergy, to the **action** they must exercise, and to the **studies** they must make; in a word, to everything that can help to reform it.

Fr. Dabry has written in *Peuple Français* how far he thought this reform should go: “I see very few things in the **general spirit**, the **habits**⁸⁴ and the **method** of Catholics, and even in all French **ecclesiastic organizations**, that are not marked with the sign of ruin.

“**The altar**, built in the style of the 17th century, **is destined to join the throne**.

“**The entire edifice should be rejuvenated** and must harmonize with the tastes and needs of future generations.”⁸⁵

We know how the cold reception of the authority prevented the Reims Congress from continuing to ferment these ideas, a fermentation that necessarily takes place in every assembly of men who are left to their own devices.

It is also known that this same authority, taken by surprise the first time, did not allow a second experience.

The *Journal de Débats* called the Ecclesiastical Congress of Reims “the greatest act of the Church of France since the Concordat [1801].” This could have been so, for if the ecclesiastical congresses had become periodic, as this was the manifest intention of the organizers, they would have transformed the Church of France more radically than the Concordat did: Their initiative tended toward nothing less than to make it a Church of priests, a presbyterian Church.⁸⁶

Announcing the futility of his efforts to obtain the meeting of a second Ecclesiastical Congress one year ago, “the president of the commission of the initiative” invited his partisans to gather, in the absence of a national Ecclesiastical Congress, in more restricted congresses. These congresses are taking place here and there, more or less periodically. Their meetings ordinarily take place during the holidays so that seminarians can attend to be enlightened.

We know the position of the Archbishop of Cambrai [Arch Étienne-Marie-Alphonse Sonnois]; he expressed it at the ecclesiastical retreat and authorized the *Semaine Religieuse* to publish his words:

“These are initiatives taken without any right.

⁸⁴ Habits are the daughter of action, and method the daughter of instruction. So, here we find along with ecclesiastical organization, the three divisions of the program.

⁸⁵ We would be mistaken if we were to see in these words only a witticism: They express a determined idea, a pursued goal. In the February 3, 1899 issue of his newspaper *La Vie Catholique* [*Catholic Life*], the same Fr. Dabry applauded the speech that Fr. Lemire made in the House during the January 31st session discussing the budget of religions, and wrote:

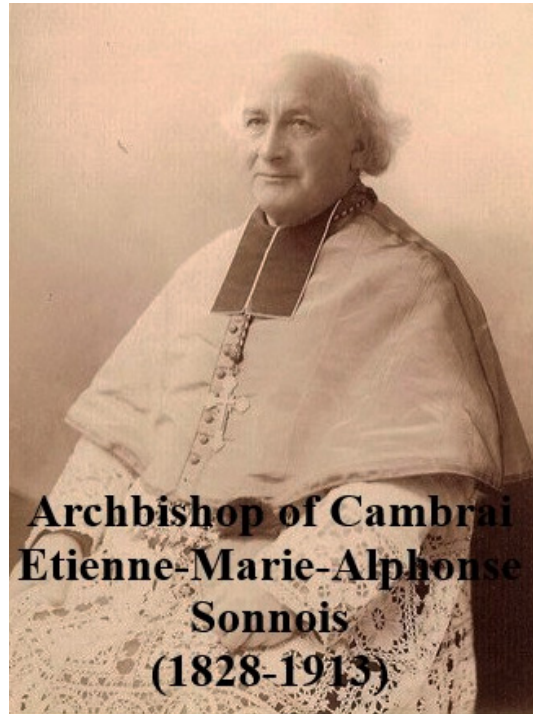
“This speech is to be read. We publish it in full as a supplement, as well as the reply of the President of the Council, which so fully pays tribute to what is high, liberal and, let us say, liberating, in the elevated words of Fr. Lemire. **It is the first blow of a pickaxe against an ecclesiastical system that has been outdated since 1802.**”

⁸⁶ See Documents, n. XXXI.

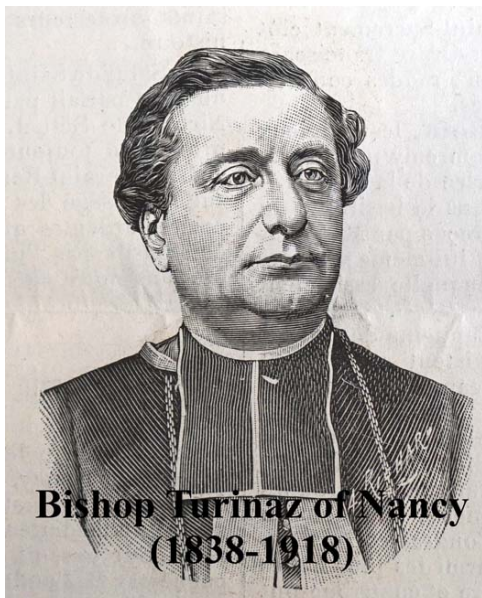
“It belongs only to the authority to convene you to deliberate on questions that are reserved for it. It does so in conferences regulated by diocesan statutes. Apart from this, each clergyman may present to his bishop his thoughts, his difficulties and even his respectful observations. But nowhere does Canon Law allow anything analogous to what has been currently attempted.

“You have better things to do, gentlemen, than to accept such invitations, than to deliberate on questions that are beyond the competence of those who propose them. It is better for you to take part with ever greater enthusiasm in monthly retreats, where you study before God the means of rendering yourselves more and more in conformity with your Divine Model.”

At the same time, the Bishop of Nancy published in the *Semaine Religieuse* of his diocese the following advice:



“Until further notice, we ask all ecclesiastics of our diocese not to take part in any way with any congress, meeting or general assembly of works, whatever they may be, without an authorization given in the *Semaine Religieuse* or a personal authorization granted by us or the Vicar Generals.



“Out of charity, we do not publish the reasons for this measure; besides, they are known to the whole clergy. They are evident in some publications and recent facts.”

In all the epochs of the History of the Church, more or less dangerous novelties have surfaced in the Church, but also in every epoch, Bishops have been found to fulfill the duties of their charge: to be vigilant over these novelties, to judge their character, and to repress those that can be harmful.

And also, the Sovereign Pontiff has always faithfully fulfilled the ministry entrusted to him by Our Lord Jesus Christ to feed the lambs and sheep. We know that the Holy See imposed on the first and only Ecclesiastical Congress a president who was by no means expected, and that the Sovereign Pontiff made His Eminence Cardinal

Langénieux “responsible” for what would be done there.⁸⁷

⁸⁷ See the report of the last session in the *Semaine Religieuse* of Reims.

So, there is no reason to fear what we see happening today because the Church is always vigilant. Individuals may be lost – unfortunately this has happened – but the Church will only emerge from this new ordeal purer, more beautiful and stronger. And there is no cause to become scandalized, since what we are seeing now is the history of all ages predicted by the Divine Savior Himself.

* * *

CHAPTER XII

IN REVOLUTION

Until now, through the course of this study, we have followed two parallel movements. Both Judaism and Americanism are based on the same principles, the famous principles of 1789 [Liberty, Equality, Fraternity].

The Jews told us: “The development and attainment of the **modern principles** are the most dynamic and vital conditions for the broadest expansion and greatest development of Judaism” (Jewish Council of 1869). And they actively strive, with great success, to disseminate these principles by means of the press, and achieve their realization through laws enacted by Parliaments that they control.

The Americanists, on the other hand, tell us: “American ideas are those that God desires for all the civilized peoples of our time.” They, too, are actively working to apply these ideas in the realm of facts, not only in their country, but also in France and Europe.

This is because Jews and Americanists both believe that they have received a mission from Heaven. The Jews are not mistaken: The extraordinary preservation of their people [in History] and the prophecies of the Holy Books tell us that their role in the History of the world is not over.

The Americanists have made an illusion for themselves, which they publicly declare.

“The influence of America,” says Archbishop Ireland, “reaches far and wide among nations, both for the solution of social and political problems as well as for the development of industry and commerce. There is no country in the world that does not borrow our ideas and aspirations.

“The spirit of American freedom spreads its prestige across oceans and seas, and prepares the ground for planting the American ideas and customs everywhere. This influence shall grow as the nation progresses.

“The center of gravity of human activity is shifting rapidly, **and in a future not far off, America will lead the world.**”⁸⁸

Elsewhere, he affirms: “In the course of History, Providence has chosen at times one nation, at other times another, to serve as a guide and model for the progress of mankind. When the Christian era opened, it was almighty Rome who stood in the vanguard. Spain took the helm of the world at a time when America was about to enter the family of civilized peoples. **Now that the greatest era ever seen emerges on the horizon, what nation will Providence choose to guide the destinies of mankind?**

⁸⁸ *The Future of Catholicism in the United States.*

“It is this noble nation; I see it appear before me. Giant in stature, graceful in all her features, full of life in the freshness and daybreak of her youth, worthy as a matron in the prudence of her gait, her hair waving in the **cherished breeze of liberty, it is she,** there is no doubt, she is the queen, the conqueror, the mistress, **the teacher of the centuries to come.**

“The Creator has entrusted to her guard an immense continent whose shores are bathed by two oceans, a continent rich in all the gifts of nature, possessing at the same time useful and precious minerals, fertile ground, clean air and the adornment of splendid landscapes. For many centuries God has held in reserve this country of predilection, waiting for the right moment in the evolution of mankind to give her to men when they would be worthy to receive her.

“Her children came from all countries, bringing with them the most mature fruits of reflection, work and hope. They have added high inspirations and generous impetus, and in this way, they have built a new world, a world that embodies the hopes, ambitions and dreams of the priests and seers of mankind. It seems as if there is no limit to her audacity in the pursuit of progress, to the offerings she brings to the altar of liberty; and, everywhere, over her vast land, prosperity, order and peace spread their protective wings.

“The nation of the future! Do I need to name her? Our hearts pulsate with love for her.

‘My country, tis of thee,
Sweet land of liberty,
Of thee I sing.’”

I pray to God that this oracle be a liar!

Because, if America really is “the nation of the future,” if she is called to “lead the world,” “to guide the destinies of mankind ... in the cherished breeze of liberty,” “in the pursuit of a progress in which there appears to be no limit,” and that this progress is the only one mentioned here - “the development of industry and commerce, the solution to social and political problems” according to the principles of 1789, that is to say, the material progress and independence of man - then the world will see an era that is not “the greatest,” but the most disastrous ever.

Be that as it may, the Jews, in order to succeed in fulfilling their destiny, “infiltrate all peoples and want to infiltrate all religions;” they endeavor to make the Popes and Caesars disappear, to establish upon the ruins of countries and religions “a liberal and humanitarian Judaism.”

The thinking of the Americanists does not go that far. But they do tell us that “God has given to America the privilege to destroy those traditions of national jealousies that you perpetuate in Europe, to melt them all into the American unity.” And, on the other hand, they continue to urge us to “lower the barriers” that prevent Infidels, Rationalists and Protestants from entering the Church in droves. As a curious coincidence, already in 1861, the *Israelite Archives* also spoke of “tearing down the barriers that separate what must someday be united.”

The departure point being the same and following a parallel march, it seems that both sides must reach, if not the same end, at least the same results. The *Israelite Archives* defines their end as

follows: “To recognize that all religions whose foundation is morals and whose summit is God are sisters and must unite themselves.” (*Arch. Isr.*, XXV, p. 514 to 520)

Does it not appear that these words have outlined, 35 years in advance, the program of the Congress of Religions as formulated by Bishop Keane: “Why should religious congresses not end in an International Congress of Religions **where all would come together in mutual tolerance and charity, where all forms of religion** would stand together against all forms of irreligion?”

Are we saying that there is an accord between Jews and Americanists to replace Catholicism with this “universal Church,” this “democratic religion” for which the *Universal Israelite Alliance* is preparing the advent? No, not necessarily. But whenever an error has occurred in the world, there have always been those who invented it and those who let themselves be seduced by its charm. Blinded by the appearances of beauty and good, truth and justice - of which all errors retain something and thus adorn themselves - those victims walk with their eyes closed into the abyss dug by the former.

Those who invent errors of doctrine or behavior often do not see at first glance where they will be led and where they will lead others. De Maistre made this comment about the Solitaires of Port-Royal [a hotbed of Jansenism] who were, he said, “basically very honest people, although misguided by a partisan spirit,” and certainly quite in tune with all the innovators of the universe, from foreseeing the consequences of their first step.

The Americanists are certainly as honest as these Gentlemen of Port-Royal; like them, they are, and want to be, innovators, but not only for themselves and their neighbors, but for everyone everywhere: They say they must “give the whole world a great lesson.”

If we listen to them, where will they lead us? What will be the consequences of their action?

It is not difficult to catch a glimpse. The Americanists adorn themselves with those same principles that the Jews pretend to have the mission to disseminate throughout the world, thanks to the great influence that their race has achieved in France and everywhere. Do the Americanists fear to help Israel achieve the goal it pursues by sowing religious indifference in all hearts, throwing the world into a liberal and humanitarian Judaism?

The Americanists aim for the following:

- The religious evolution that they welcome and call their goal;
- A new formation of the clergy and the organization of ecclesiastical congresses independent of authority with an eye toward assisting this evolution;
- Meetings of Congresses of Religions in which the Church of Jesus Christ is placed on the same footing as all the sects;

What could be more favorable to the plans of Judaism? What better path could move people slowly toward the Jerusalem of a new order?

Is this not a matter that should raise concern among those who more or less unconsciously have listened to these disseminators of novelties?

But perhaps another consideration can better move them and draw their attention.

There is bad as well as good seed; the seed is all the more fruitful when it is thrown in well prepared soil.

Currently, what is the state in which we find the world? What dispositions does it have regarding the Jewish longings and the American ideas?

We have already said that it is all too deeply impregnated with the principles of 1789 and that everything conspires to intoxicate it even further. But we must delve deeper into considering the present state of the world if we wish to have an objective idea of the magnitude and imminence of the Jewish peril, and how imprudent it is to give it any assistance at the present time, no matter how small it may be.

For a century, we have entered and are evolving into a period of World History that has received a name that it has never worn before: **The Revolution**.

What is the Revolution?

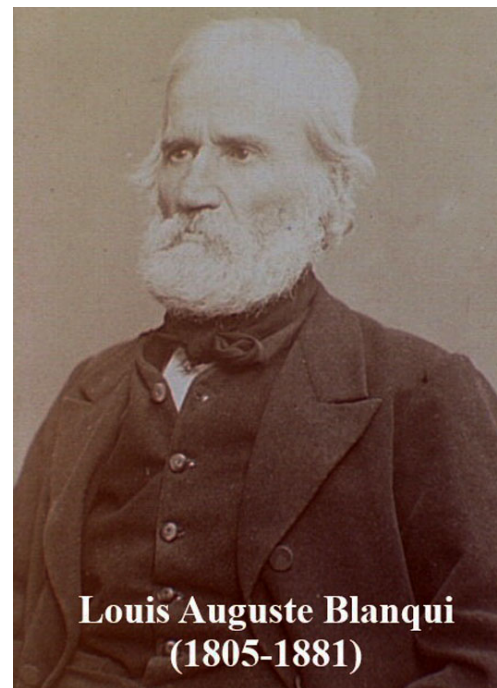
Is it a fact, a date, a form of government? Is it 1789, 1830, 1848 or 1871? No. These events indicating different epochs are only effects of which the Revolution is the cause.

Nor is the Revolution one or another of the leaders called Mirabeau, Danton, Robespierre, Garibaldi, Gambetta. These persons are the sons of the Revolution, its instruments, but they cannot personify it.

The Revolution is not necessarily the Republic. Considered **in its essence**, the Republican form of government can be as legitimate and as unstained by any alliance with the Revolution as the monarchical form.

The Declaration of the Rights of Man, which claimed to establish the independence of man from all human and divine power, is the generating principle of the Revolution. The Revolution is the idea, the spirit, the doctrine, according to which man replaces the rights of God in all things by his will and passions.

Read the writings and speeches of the revolutionary leaders, and you will be convinced of the accuracy of this definition. “The Revolution,” affirmed Louis Auguste Blanqui, [French socialist and political activist] “is one with Atheism.” Others have said, “The Revolution is the struggle between man and God, the triumph of man over God.”⁸⁹



Louis Auguste Blanqui
(1805-1881)

⁸⁹ See Documents No. XXXII.

Short-sighted men believe that the Revolution began in 1789 and ended with the Consulate in 1802; they are wrong. It is necessary to say still today, and even more today, what Joseph de Maistre said during the Restoration: “This Bacchante hussy whom we called the French Revolution has only changed its clothing.” And elsewhere: “The Revolution still stands, and not only does it stand; it walks, it runs, it rushes forward. The only difference I see between this time and that of the great Robespierre is that then the heads were falling, **while today they are changing.**”

“How many times,” he continued, “since the origin of this dreadful Revolution, have we had every reason in the world to say: *Acta est fabula!* [*The play is over*] ... But we are far from the last act or last scene of this terrible tragedy! ... Nothing indicates the end of the catastrophes but it only announces, on the contrary, that they must continue. ... Things are being arranged for a general upheaval of the globe. ...

“What is now being prepared in the world is one of the most marvelous spectacles that Providence has ever given men. ... It is the ultimate fight of Christianity and of Philosophism [the Enlightenment]. What we have seen, and seems so immense to us, is only a necessary preparation. Should not the metal be melted before pouring it to mold the statue? These grand operations are of enormous duration. ... We have seen these preparations for perhaps two centuries.” (*Passim*)

It has been a century since those prophetic words were written. How many things have we seen since! And how many others have we not yet seen!

No, the Revolution is not over; and it is not finished because it is not fully achieved: It has not yet realized its own plans or God's plan in allowing it. Its end is the annihilation of Christianity.

“The French Revolution,” said De Maistre, “has certainly gone through a period in which all moments were not alike, but its general character has not changed. ... This character is a satanic character, which distinguishes it from everything we have seen before and perhaps everything we will see afterwards. ... It is an insurrection against God.”

For a century, this definition has been more justified with each passing day. The insurrection against God and against His Church is always the characteristic of the revolutionary movement: The rogue laws are there to prove it.

We are in the Revolution. How much this fact alone should make us careful not to say anything or do anything that can, in any way, promote a movement that is nothing less than an insurrection against God!

This circumspection is no less demanding if, having considered what the Revolution is in the minds of the men who make it and of Satan who inspires them, we turn to the question of the purpose of God in allowing it.

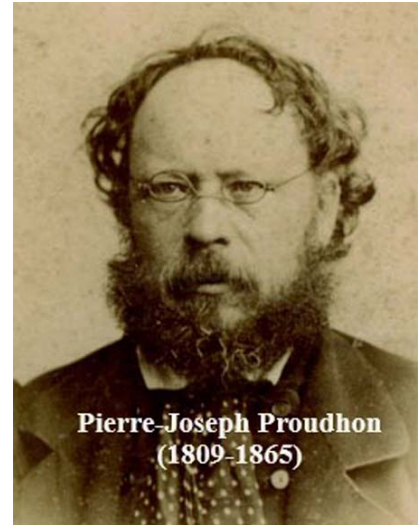
All the great minds of this century who have studied the question have judged that the Revolution marked a decisive phase of mankind.

We can offer here only a few crumbs of the thinking of some authors on this point; they should suffice for our purpose. Drawing these witnesses from all sides, we will verify that they all have the same opinion and make the same predictions already recorded.

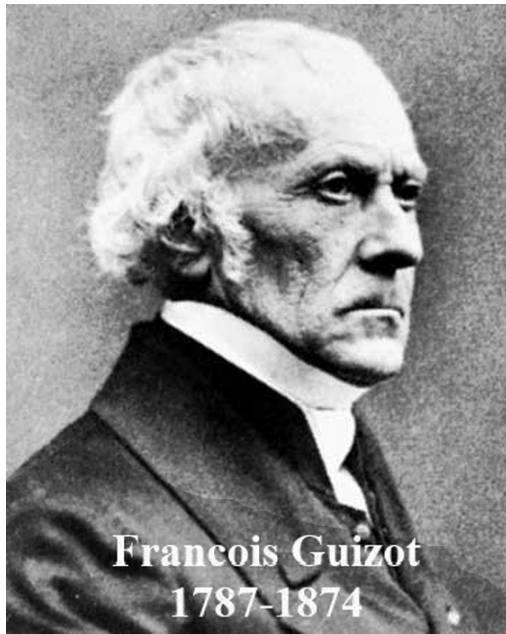
“We have arrived at one of these epochs,” says Proudhon [considered the father of Anarchism], “where society, despising the past, is tormented over the future.”⁹⁰ She asks for a sign of salvation or seeks in the spectacle of revolutions, as in the entrails of a pagan ritual victim, the secret of her destinies.”

Chateaubriand: “Everything indicates that a great general Revolution is taking place in human society, and those who should be most convinced of it assume airs as if everything were the same as it was in the last thousand years.”

Guizot: “Society offers an image of chaos that is quite well defined by these words: Each thing is out of its place and there is no place for each thing.”



Pierre-Joseph Proudhon
(1809-1865)



Francois Guizot
1787-1874

Lamennais: “We are awaiting major events, certain in themselves, uncertain only as to when they will occur.”

Ballanche: “We have arrived at a critical age of the human spirit, at a time of ending and renewal.”

But it is Joseph de Maistre whom we must hear. He is unrivaled in his dedication to the study of the present state of the world; no one has scrutinized it with a more powerful genius. Again, we can only present a few of his phrases here drawn from various works:

“Everything indicates that Europe is on the verge of a Revolution of which the one we have seen [the French Revolution] was only the terrible and indispensable preliminary. (*Du Pape*) [About the Pope].

“For a long time, we understood the French Revolution as an event. We were wrong: It is an epoch.” (*Letter to Mr. de Costa*)

“There is every reason to believe that the affairs of France (and the emancipation of the Jews was one of these that should have the most serious consequences) are connected with general and

⁹⁰ “The Future! The Future!” shout the Americanists imitating Lamennais. In *Vers l’Avenir!* [Toward the Future, the title of a work by Fr. Naudet]. Toward the future rush the Democrats and, with even bolder aspirations, the Socialists. And the true children of God simultaneously raise to Heaven their ever more ardent prayer: *Adveniat regnum tuum! Veni, Domine Jesu!*

immense events that are being prepared and whose elements are visible to anyone who sees clearly; but this mysterious abyss is not clear to me.” (*Letter to his daughter Constance*)

“We must be ready for an immense event in the divine order towards which we are marching at high speed which must have an impact on all observers ... and overcome all obstacles.” (*Evenings in St. Petersburg*)

“The whole universe is at work.” (*Letter to Mr. de Rossi*)

“We are in one of the greatest epochs of the universe.” (*Ibid.*)

Behold what they see, behold what superior intellects think. As for the others, as Chateaubriand says, they assume airs as if everything were the same as it was for the last thousand years.

What is, then, “the divine event towards which we are marching in high speed?” What would the “general upheaval,” which has been in motion for one century, achieve?

How should we understand the phrase, “the universe is at work”?

As to the final outcome, it is God’s secret; but we already can see something taking a very clear shape.

“In preparing something immense, Providence has, by means of terrible upheavals and dreadful calamities, so to speak crushed and kneaded men to make them fit to mold **the future unity**. It is impossible to disregard the divine movement to which each of us is bound to cooperate to the extent of his strength.” (T. VIII, p. 442)

“Providence never hesitates; it is not in vain that She shakes the world. Everything indicates that we are walking towards a **great unity** that we must salute from afar.” (IV, 127)

“For a long time, we will only see ruins. **It is nothing less than a FUSION of the human race.** What is certain is that the universe is moving towards a grand unity that is neither easy to perceive nor to define.” (XI, 33)

“Nothing is more sublime than the work that is being done under our eyes in the universe, and nothing so vile as the workers.” (X, 468)

Who does not admire the power of this genius who, amidst the confusion, horrors and ruins of 1793 and the years that followed, knew how to see with such crystal clarity the movement imparted to mankind and to identify it with such firm assurance? Has not all that has happened over the century confirmed these views and manifested more clearly every day the design of Providence to draw together more closely the dispersed members of the human family?

De Maistre knew how to detect this march towards unity even in the smallest things. Casually speaking of new foods that Asia was sending to Europe, he put these words in the mouth of one of the personages in *Evenings of St. Petersburg*: “Nothing happens by chance in the world, and I have suspected for a long time that the interchange of food and drink among men is closely or remotely related to some secret work that is taking place in the world that has to do with us.”

Another time he attributed to the same plan the dispersion effected by the Revolution. He said: "I never think without astonishment of the political hurricane that has come to tear from their places thousands of men who were destined to never know each other, and to make them whirl together like the dust of the fields."

He added: "If the *mélange* of men is remarkable, the communication of languages is no less so." And he quoted this sentence from a book from the Academy of St. Petersburg: "We still do not see the purpose of the work we do regarding languages, but soon we will understand it. It is part of a great design of Providence that languages absolutely unknown in Europe two centuries ago have now been made accessible to all. It is already possible to glimpse this plan."

Further on, he wrote: "If we add that the longest voyages have ceased to frighten the imagination; that the whole East is clearly yielding to European ascendancy; that the Crescent, pressured at its two points of Constantinople and Delhi, must necessarily split in two; that circumstances have given England 1,500 leagues bordering Tibet and China, then you will have an idea of what is being prepared. ... Everything indicates that we are marching towards a great unity that we must salute from afar, if I were to give to it a religious spin."

The movement of minds struck him no less. He wrote in 1818: "Each religious spirit, regardless of what community he belongs, feels at this moment the need for this unity, without which all religiosity will fade."

This need for religious unity has expanded and increased in strength since those lines were written. Not only has there been a greater return to the fold, but have we not also seen a powerful party asking for the incorporation of the entire Anglican Church into the Catholic Church? Have similar views not been manifested in Russia? And if the aspirations of the neo-Christians and the Jewish project for a "universal religion" do not proceed from the same need, which becomes more forceful each day, they are at least based upon it.

It has been 80 to 100 years since Joseph de Maistre caught the attention of his readers over where Divine Providence was directing the world. But that was only the beginning: Since then, the movement has accelerated, not only from the religious point of view, as we have just mentioned, but in all directions! When De Maistre spoke in this way, he could not have envisioned either steam or electricity, nor the exploitation made of these inventions to connect every point of the world and put every man in communication with one another; communications that are as frequent as they are fast.

We have seen the prodigious expansion of industry and international trade. We have witnessed the discovery of the last lands hidden from the eyes of civilization and their rapid incorporation into the European movement. We have seen Africa explored from end to end and the entire race of Cham be seized by that of Japheth.

Finally, we see a similar work being carried out over minds: Politics tends to a unity by the foundation of great monarchies or universal republics, industry by incorporated companies, political economy by associations, mutuality and also Socialism; the love of country has weakened, people speak only of universal fraternity and humanitarian ideas.

If it was possible for De Maistre to point to a movement of bringing together mankind nearly a century ago, at present, this movement is imposing itself on the most inattentive minds, and we can say that this aggregation shall succeed.

More than ever mankind wants to be one, as expressed by the poet Virgil: *Et cuncti gens una sumus* [*And we are all one people*].

Behold the major fact of this century that men of genius foresaw and announced at its first symptoms, and which we see being accomplished. This is, in the natural order, perhaps the most significant fact that has occurred since the beginning of the world. This fact, no doubt, is intimately related to some secret work that is being prepared and already acts in the world of souls. Because, as De Maistre said, for every man who has a healthy eye and wants to see, there is nothing so visible as the link between the two worlds.

For the Jews this something will be “the Jerusalem of the new order,” “the democratic Church,” “the universal Church,” where “all the barriers are razed,” and men from the East and the West will unite in “religious free-thinking.”

True Christians hope that this something will indeed be the universal Church, the true Church of God, henceforth justifying her name of Catholic not only because she extends from the beginning of the world to its end and from one end of the earth to the other, but because she will indeed embrace in her bosom all nations and make reign over all peoples belief in all her teachings, obedience to all her laws, and the sharing of the same divine charity.

Once again, what circumspection must the Christian worthy of the name show at the present time, to say and do nothing that can, either closely or remotely, tip the balance of the destiny of the world towards the Jewish solution! Never has it been more necessary to subject modern novelties to the scrutiny of the Faith, because the consequences they may produce have never appeared more ominous.

We hope this necessity will impose itself with even greater force on the spirit of the reader who wants to continue to follow this analysis of the present state of society and the world.

* * *

CHAPTER XIII

ANTI-CHRISTIANITY

In the current state of Europe and the world, even the boldest thinker does not venture to make predictions about the future; he only dares to speculate:

“What are we weak and blind humans? And what is this flickering light that we call Reason? When we have examined all the probabilities, questioned history, discussed every doubt, we can embrace only a deceptive cloud instead of the truth. What decree has He issued, this great Being before whom nothing is great? Where and when will the destruction end? Has He overthrown in order to rebuild, or rather, is His severity without a return? Alas! A dark cloud covers the future and no eye can penetrate this darkness.” (*Consid.* 112)

Thus spoke Joseph de Maistre between 1790 and 1794, that is to say, at the beginning of the [French] Revolution. And yet, until his last days, he devoted himself to analyzing the various manifestations of this Revolution in order to draw prognoses for the future.

But he was missing an important element for the evaluation.

He did not see what is now before our eyes.

A nation that is not, like the others, confined to a determined territory, that is essentially **cosmopolitan**, mixing together with all the peoples and not being confused with any of them, retains amidst their diversity its nationality, its individuality and its originality. It is a nation that rises from long humiliation and then rapidly becomes prominent in everything and everywhere. As one of its own people, Fr. Ratisbonne said, after he converted to Christianity: ⁹¹

“The Jews hold together, **as in a spider web, the whole of Christian society.**” We could almost say the whole world.

Thanks to its presence everywhere, the Jewish nation significantly contributes to the mutual communications between peoples in order to maneuver temporal interests toward the fusion of mankind.

But its action is not limited to that: It also reaches the realm of ideas, and we have seen in what sense. If it cooperates with the purposes of God by contributing, to a large extent, to the work of unifying mankind, it strives to bring about this unification not for the reign of Our Lord Jesus Christ over all peoples, over all men, but on the contrary, to wrest from Him the souls and nations who have placed themselves under His law in order to meld them all into a liberal and humanitarian Judaism.

⁹¹ *The Jewish Question*, p. 9. 1868.

Can it expect to succeed?

We have seen that it has the most powerful means in its hands and that it uses them relentlessly. We have seen that, thanks above all to its action, which is as widespread as it is unceasing, religious indifference is increasingly gaining ground and is making progress towards that “Jerusalem of a new order,” as its followers call it in their longings.

To reach this end, they work on the one hand to destroy all patriotism and, on the other hand, to destroy every religious conviction. Under its direction, the press dedicates itself to this task with indefatigable ardor every day all over the world, through sophistry, through the disclosure of facts that it deems favorable to its cause and the falsification of those facts that are opposed to it and, especially, through the corruption of customs.

Then, when the work is sufficiently advanced in one point or another, the legislators, who obey the secret societies, bend the necks of all citizens under the yoke of a new law, which will have the effect of increasingly restricting the sphere where Christian liberty could move; thus, they prepare generations who are becoming more and more indifferent and willing to enter the mold of liberal and humanitarian Judaism.

De Maistre already observed that “Protestantism, the new Philosophy, and a thousand other sects, more or less perverse or extravagant, have prodigiously **diminished the truth among men.**” And he added, “Mankind cannot remain in the state it is in now.” (*Du Pape*, XXXVII)

“If there is not a moral revolution in Europe,” he continued, “if the religious spirit is not strengthened in this part of the world, then the social bond is dissolved. We cannot predict anything, and we must be prepared for every bad thing.” (*Consid.* 26)

Fifty years later, Blanc de Saint-Bonnet, commenting on that evil that had continued to progress, said: “The world seems to be either on the eve of its end or of experiencing a religious transformation. ... Protestantism, Liberalism and Socialism are our three great steps toward the abyss.” (*Restauration Française*, 457-458)

And what shall we say today?

Certainly, the world still has a great number of admirable souls; but nowhere does human society render to God the social worship that is due Him, and religious indifference is gaining more ground every day. In society as well as in souls, the work executed by Judaism has advanced to a point that few men can grasp, because appearances always appear somewhat the same today as yesterday: When convictions disappear, habits still retain for a while a deceptive shadow.

Incidentally, customs show us how much the empire of religion, the fruit of convictions, is declining in souls. See how crimes multiply and criminals grow in wickedness! Every day, newspapers report new types of crime and bring us stories that surpass in horror those of the day before. Behold, even children have become acquainted with all forms of evil and back away from nothing.

Where does this lead us? We must say with De Maistre: “We cannot predict anything and we must be prepared for every bad thing.... The circumstances in which we find ourselves do not

resemble anything seen before and cannot be judged by History... What is certain is that the world cannot remain where it is. We are moving with large strides toward – O my God! – what an abyss! My head is spinning.”⁹²

The horror felt by this man of genius in the very midst of that revolutionary period, which was thought possible to embellish with the name *Restoration*,⁹³ imposes itself today with incredible force on every soul capable of seeing and reflecting!

Will the work that began a century ago be achieved? There is currently nothing in the world that tries to stop it. Catholics do not defend themselves anymore. For 20 years every type of attack has been committed against them, against their Religion, against their God. At first, they protested with empty words; today they do not have even the courage to raise their voices.

Humanly speaking, therefore, the work will continue since it finds no opposition, since one even dares to say that this work must no longer be opposed by those who hold the destinies of the country in their hands.⁹⁴

To what will this lead?

Ah! Here the heart trembles and the pen hesitates.

The Jews, whose power has become so formidable in such a short time, will they see their hopes fulfilled? Will they succeed in wringing out of hearts what still remains of patriotism? After having repressed religion in the temples, will they succeed in depriving souls of it?

And then, when the ground would be thus prepared, will they see emerging from among themselves the messiah who for so many centuries they have been longing for in order to reduce the world to servitude? It is certain that in no other period in history have the times been more favorable to its domination.

The political world, the economic and commercial world, the secret societies and the Jews, all work with indefatigable ardor for a **cosmopolitan unity**. Freemasonry speaks exclusively of human rights in general; it strives to replace the particular country of each people with a great and universal homeland, which would be that of all men.

But this unity calls for a head.

And what would this head be, once Christianity – driven from the government and the education of the peoples, driven out of the family and the individual conscience by the increasing licentiousness of customs and the appetite of unbridled greed – sees itself proscribed, hated and vilified everywhere?

The Jews, supported by their traditions, reply: “This head of the world will be our messiah, whose appearance is imminent.”

⁹² Letter of August 18, 1819. See Documents, n. XXXIII.

⁹³ N.T. - The Bourbon *Restoration* (1814-1830), the period of French history between the first fall of Napoleon and the July Revolution of 1830.

⁹⁴ See Documents, n. XXXIV.

What permits us to pay serious attention to these plans is that, alongside the Judaic traditions, there are the Christian traditions that announce the universal reign of an Antichrist.⁹⁵

The Apostle St. John spoke of it before the end of the first century: “*You have heard that Antichrist must come, and now there are already many Antichrists.*” (1 Jn 2:18) Precursors, or versions, of the last Antichrist have appeared successively in the course of centuries. The last one, the real one, the one who will bear in his person the perfect synthesis of all the anti-Christian inspirations that have sprung up in the world for 18 centuries, is he near? It is possible.

After bringing together the characteristics that Jewish tradition attributes to its messiah and those that Christian tradition attributes to the Antichrist, one cannot avoid being deeply troubled when we hear the Jews say, “The time is near,” and when we see the transformation that has been taking place in the world for a century and that accelerates day by day.

Is his time as close as they think? We cannot say. No one in the world can know for certain.

What we do know is that the Apostles thought it their duty to announce his coming to the actual contemporaries of Christ; this is because the Fathers wanted the Christians of their time to fear him. This is because, closer to our times, St. Vincent Ferrer worked miracles to establish that he was one of the Angels of the Apocalypse charged to warn people from afar of his appearance. Pius IX has read in the secret of La Salette the word: Antichrist.⁹⁶

What is no less certain is that, since the earliest days of Christianity, the Antichrist has been a future assured **reality**; that his appearance is a fact necessarily **in the process of formation**, in the process of reaching us by the roads that events daily construct for him; and that we are now in a state of **Antichristianity**, that is, in the state in which he must find the world to be accepted by it.

If this man were to appear today, how many, in the current state of minds, would acclaim him!

Freemasons as well as Jews would find themselves at the height of their expectations. And this multitude that the secret societies have seduced in both worlds - all those who have learned in secular schools to deny Christ; all those whom the press has filled with false ideas and perverted feelings; all those in whose hearts, today more than ever, breathe covetousness and envy; all those who dream of overthrowing Christian institutions and societies - would they not enter the ranks under his banner?

And then come the timid, the weak, all those who are led by example and are frightened by threats, that is to say, the rest of the multitude, for never was personal character weaker; never has the truth, which alone gives the soul its strength, had less power over the greater number. What did I say? Do we not hear it said: At least for the moment, let us not speak to the multitude of eternal hope, they will not listen to us; let us not speak to them about their duties, they will

⁹⁵ See Documents, n. XXXV.

⁹⁶ When, on the orders of Mgr. Bruillard, and in the presence of two vicars-general of Grenoble, Canon Taxis and Mr. Dausse, a civil engineer, Melanie wrote her secret to be given to Pope Pius IX, she asked the meaning of the word *infallibly* and the spelling of the word Antichrist.

cover their ears. Let us teach them how to demand rights, they will listen; let us promise them happiness on earth, they will follow us.

With what ardor would the crowds thus prepared throw themselves into the arms of the man who would concentrate in himself all the power of Judaism and who would come to tell everyone: "I am the apostle and the prince of universal fraternity,"⁹⁷ my mission is to unite men, to unify peoples and fill them with the goods of the earth. Down with Christ, that austere and somber enemy of man! The enjoyment of all the goods and pleasures is the supreme law of an unknown humanity, abused to this day by scoundrels who, under the detestable sign of the Cross, have tyrannized the earth."

Make no mistake; the traits of the Talmudic messiah are indeed the traits of the Antichrist. It is the same sinister character who is announced from both sides:⁹⁸ a man of the Jewish race who will become king of the Jews and will concentrate in his heart, his discourses and his works, all that the malice of the centuries could pit against Our Lord Jesus Christ and his Church. And God, for the completion of His mysterious designs, will allow him for a time to control the most formidable empire all over the world.

The Jews say that his coming is near;⁹⁹ and in fact, for a century, we have entered, not into any crisis, but into the **Revolution**. Now, the most striking and most essential characteristic of the Revolution is the insurrection of man against God and against His Christ; it is **Antichristianity**, that is to say, a greater effort is being made now than by those who have hitherto attempted to destroy the work of Christ in customs, laws, institutions and even in the Church herself. In fact, Catholic Liberalism is nothing but the revolutionary spirit trying to enter the Church herself.

Will this Antichristianity that reigns in societies, which lives in so many hearts, end by incarnating itself soon in the personal Antichrist? Will the reign of the last of the antichrists be the finale of the Revolution? We do not know.

To each of the assaults that the gates of Hell have waged against the divine work for 18 centuries, the spectators have said: This is the last one; with him will come the end, for Satan cannot find anything that surpasses what we suffer. Always saying, "There can be nothing further," and always being wrong. After a moment of respite, the assault resumes, more terrible and tempting.

There will be, however, one last antichrist. The one we are suffering at the moment has the character of a supreme Antichristianity; and those who strive to repel it become more and more rare and are reduced to powerlessness.

⁹⁷ The liberation of mankind and universal fraternity are, as we know, the two passwords of Freemasonry.

⁹⁸ A very significant passage of Our Lord Jesus Christ seems to favor this highly accredited opinion that the Antichrist would be the expected and acclaimed messiah of the Jews: "I am come in the name of my Father and you receive me not, but when another will come in his own name, you will receive him." (Jn 5:43.)

⁹⁹ In its January 7, 1899, issue, the *Croix* [Cross] reported these words of a Jew: "It is our empire that is being prepared, it is the one you call the Antichrist, the Jew feared by you, who will profit from all new ways to quickly conquer the earth."

What is our duty in such a state of affairs? The first duty, the most urgent, the most necessary, is to arm ourselves with a shield of faith, then to work, each according to his ability, to maintain the integrity in the world.

“O Timothy, keep the deposit which is committed to thy trust, avoiding the vain and profane speeches and controversies of a science that does not deserve this name; it is because of their profession that some have erred in the faith.” (I Tim. 6:21) *“The Spirit expressly saith that in the times to come, some shall depart from the faith, to attach themselves to spirits of error.”* (I Tim. 4:1)

It has always been so; it is the same in our days. And if, in spite of the Apostle’s warning, “vain and profane speeches” continue to appear, the defections will multiply, for never have intellectual, social and political circles been better prepared to hatch them. Let us, therefore, be careful to *“hold the mystery of faith in a pure heart”* (I Tim 3:9), remembering that *“the trying of your faith produces patience”* (James 1:3), that *“tribulation worketh patience, and patience trial, and trial hope.”* (Rom. 5:4)

But it is not only in our own soul that we must keep the integrity and purity of the faith with more watchful vigilance than in ordinary times, but also in society and in the Church. There is no hope of victory for her except in this integrity and purity: *Haec est Victoria quae vincit mundum, fides nostra.* [This is the victory which overcometh the world, our faith]. (1 Jn 5:4) It is the faith, and the faith alone, that has given and never ceases to give to the Church the victory over the world.

When this will be forgotten, then the hour of the final defeat will sound: *“When the Son of man comes, shall he indeed find faith on earth?”* (Lk 18:8)

Down then, especially today, with this supreme assault waged against Christian society by Antichristianity in all its forms; down with compromises, with incredulity and concessions to error, even for the purpose of providing an expansion of the Church; down with the mutilations of dogma, the attenuations of the supernatural, the Isms of all kinds, even under the pretext of one’s internal progress. Generous illusions in their intentions, but illusions that History as well as the teaching of our fathers condemned, and which, if they are accentuated, if they persevere, will lead to the final catastrophe.

* * *

CHAPTER XIV

SOME GLIMMERS OF HOPE

Antichristianity was born with the Church and, since then, has either ceaselessly undermined the work of the Divine Savior or openly worked to destroy it. With the Revolution, Antichristianity has acquired a power and a universality that it never had before. So much so that the Jews, who have led this war for 1,800 years, are gloating and saying that the hour of their triumph will finally come, while, on our side, eminent men are wondering whether or not the hour of the last efforts of Hell have come.

Such a perspective is well suited to bring despondency if not despair to souls.

And yet, today as in the past, we must not close our hearts to hope. We must hope, even though we are sure that “the man of sin” will appear and reign over the entire world.

Even then, let us initially stress, it will be possible for everyone to save his soul. All those who so desire will receive graces proportional to the magnitude of the trial. Then, as today, the afflictions will be brief, and not only brief, but light in comparison with “*the eternal weight of glory surpassing all measure*” (2 Cor 4:17) which will be the reward for those who will persevere.

The ultimate trial will be brief for the world and for each person. According to a quite common interpretation of a passage of Holy Scriptures, the reign of the Antichrist will last only three and a half years. Then we may say with the Psalmist: “*I have seen the wicked highly exalted, and lifted up like the cedars of Lebanon. And I passed by, and lo, he was not: and I sought him and his place was not found.*” (Ps 36:35)

And if each one of the faithful can count on the grace of God, then the Holy Church can, in this supreme fight, count on an assistance of the Blessed Virgin, which will be more powerful than it has ever been.

What gives us assurance of this is that the time of the Antichrist must be the end of the war to the death declared from the time of the Apostles between the Race of the Woman and the Race or Synagogue of Satan. The war announced from the beginning of the world by these words: “*I will put enmities between you and the Woman, between your race and hers.*”

The Woman is the Church, but she is also Mary, Mother of God. And if the Church can say in her office that Mary alone has triumphed over all the heresies, *cunctas haereses sola interemisti in universo mundo* [for thou alone hast destroyed all heresies on the earth], what will be the power of her intervention in this supreme battle?

This intervention against the satanic barrage that we are suffering today is already evident.

At the moment when the Revolution was about to enter the present phase, while the Italian war was being prepared for the destruction of the temporal power of the Popes, which had as a consequence the debasement of Catholic France, the hegemony of Protestant Prussia and the triumph of Judaism and Masonry, at that very moment *signum magnum apparuit in coelo*, a great sign appeared in the heaven of the Church. At the end of 1854 the dogma of the Immaculate Conception was proclaimed: a woman clothed with the Sun, Mary adorned with sanctifying grace from the first moment of her existence, Mary conceived without sin!

And since then, the Immaculate Virgin has remained in the Heaven above, multiplying miracles that tell us: "Do not be afraid, I am with you!" And today, when the days have become worse and the darkness thickened, the voice of the Sovereign Pontiff, the voice of the watchman placed by God on the mast of the barque of Peter is constantly calling out to us: *Respice stellam, voca Mariam* (Look to the star, call on Mary).

Raise your sights! Elevate your hearts in a vigorous prayer to Mary! Every year the Pope invites the whole world to recite the Rosary; every morning, at the most solemn moment of the day after the celebration of the Holy Sacrifice of the Mass, he makes us recite, all around the world, the prayer that invokes Mary with St. Joseph, the Patron Saint of the Holy Church, and St. Michael, the enemy of and the victor over Satan.

Therefore, at this time, neither we nor the Church are without help, and if the trial were to reach the climax predicted at the beginning of this chapter, we should expect even more assistance. Moreover, we do not lose hope in seeing better times following the present-day ordeal.

It is generally believed that the reign of the 'man of sin' must come in the last stage of the life of the world, and that his defeat and death must immediately precede the Second Coming of Our Lord Jesus Christ; the day when He will come in great majesty to judge the living and the dead.

It is possible that it will be this way, but it is not certain.

The opinion of many interpreters of the Apocalypse, an opinion grounded in reason, is that the reign of the Antichrist will not be the preface of the Last Judgment, but the last effort of Hell to oppose the universal and thenceforth peaceful Reign of Our Lord Jesus Christ in the world redeemed by His Blood.¹⁰⁰

Since Pentecost the Church has laboriously fought Judaism, Paganism, Mohammedism, Protestantism and all the heresies that preceded it, and today it fights the Revolution. Iniquity will appear to triumph definitively with the Antichrist, but in turn he will be defeated and destroyed. Then the Jews, who had put all their hope in him, will open their eyes and, seeing the triumph of the true Christ, will recognize Him as the Messiah promised to their fathers. They will convert *en masse*, and their example and sermons will bring back to the Church all the people who have

¹⁰⁰ For more on this topic, see among others the articles published by Fr. Gallois of the Friar Preachers, published in the *Revue Biblique [Biblical Review]* and assembled in one volume at Lethielleux under the title: *L'Apocalypse de S. Jean: Ordonnance et Interprétation des Visions Allégoriques et Prophétiques de ce Livre*.

abandoned her and those who have not yet come to her bosom.¹⁰¹ At the same time the Dragon, the Prince of Demons will be enchained for centuries.¹⁰²

Our Holy Father the Pope makes us ask every day for this defeat of Satan and the triumph of the Holy Church. This triumph means the renewal of Christian society, the perfect flourishing of the principles of the Gospel among all peoples. Triumphant over all her enemies, the Church will prosper magnificently, without, however, ceasing to be always herself. Essentially immutable, she will preserve her dogmas, her discipline, her authority, her hierarchy, her Sacraments, her practices in their integrity, and the empire of her laws will extend to the whole world.

It will be, as Mr. Pradié says in his book, *The New World or the World of Jesus Christ*, the same mustard seed with its original elements, sown by the Word made Flesh in man, fertilized by the Holy Spirit at Pentecost, developed and brought to its fullest fruit by the prayer of the Divine Savior to the Heavenly Father.

Sin will not disappear from the earth; there will always be a mixture of good and bad. But because society will be ordered and regulated according to the laws of the Gospel, the good will prevail during this happy period, which will last for 1,000 years, in other words, a time that is long and imprecise.¹⁰³

So, the leveling unleashed on the world by the Revolution, the conquests of science and the Antichrist will only end by giving the final preparation it needs to present a ground suitable for the divine construction. “Providence is preparing something immense by means of such terrible upheavals and dreadful calamities that it will have, as it were, crushed and molded all men to make them fit for the **Future Unity**.” (De Maistre, v. VIII, p. 442)

In any case, whether the reign of the Talmudic messiah, the Anti-Christ, is near or not, it seems that after the Revolution has strangled itself with its own hands, which cannot be far off, a long era of spiritual peace and prosperity will be granted to the earth.

We will not reproduce here the prophecies of the Old Testament and the supplications that Sacred Liturgy recites through our lips every year from Advent to Epiphany, calling for the Reign of Our Lord Jesus Christ for the entire world and all peoples.

Nor will we repeat the great promise of the Sacred Heart announcing this Reign for the present time as well as the foretellings of the Saints about the time that would follow the definition of the Immaculate Conception.¹⁰⁴ We do not want to appeal to supernatural lights here, but simply to those of reason.

¹⁰¹ See Documents, n. XXXVI.

¹⁰² Compare the text of the Apocalypse alluded to here with the prayer that is said every day after Mass that ends with this request: “And thou, Prince of the heavenly militia, by the Divine power, cast into Hell, Satan and the other evil spirits who prowl about the world seeking the ruin of souls.”

¹⁰³ See Documents, n. XXXVII.

¹⁰⁴ See Documents, n. XXXVIII.

Let us first listen to a man of this century, whose intelligence imbued with wisdom allowed him to draw from current events such accurate predictions concerning the future that he could indeed be called the prophet of the present times.

Joseph de Maistre witnessed the revolutionary orgy of 1793, saw the Revolution crowned in the person of Bonaparte subjugate Europe, wept on observing that the restoration of the Bourbons, which, far from annihilating the revolutionary spirit, consolidated it. Then, based on those times, he foretold with an imperturbable assurance the upheavals we have witnessed in 1830,¹⁰⁵ 1848 and 1870, as well as those for which the present situation is infallibly preparing us.

Joseph de Maistre did not despair; not only he did not despair, but he announced, with equal assurance, the triumph of the Holy Church, the end of schisms and heresies. He affirmed that the work of unification initiated in the world, parallel to the development of the revolutionary spirit and even by this very spirit, would lead to the realization of the promise made by Our Lord Jesus Christ the day before He died: “There will be only one flock under one Shepherd.”

While the soil of France was still damp with the blood of her clergy, her aristocracy and the best of her people, he said: “When two parties collide in a revolution, if we see precious victims falling on one side, we can bet that this party will end up winning, despite all appearances to the contrary.” (*Oeuvres*, t. I, p. 239)

The martyrs of the Revolution, their sufferings, merits and prayers, were one of the reasons for his confidence, but he had many others. In the very midst of that “terrible epoch when reason seems to forbid hope, and when even hope becomes a torment to souls, so foreign does it seem to the future,” he wrote to Count Beauregard in 1794, “I am convinced that all this will end, and, what is more, I believe that *all that we see leads us to the good* in unknown ways. This idea comforts me in face of all that we see now.

“Few men are capable of understanding the admirable prodigy that will force evil to clear with its own hands the site that the eternal Architect has already chosen for His marvelous constructions.” (I, p. 307)

“Be sure that the **Satanic** party, which entered the scene three centuries and more ago with the Renaissance, followed by the Reformation, and then by the [French] Revolution, is being defeated, that it is coming to an end, and that it will play itself out. It is very natural for us to be impatient because we are suffering, but we must remove ourselves from events to restrain these first impulses. The years of a man are just minutes of empires.” (T. XIV, p. 163)

De Maistre continues, “Every revolution is long, as long as it is vast in relation to the measure of the mass of elements that enter into fermentation and the magnitude of the effect that must result from it.” (T. X, p. 470) “If there is something sadly obvious it is the immense base of the current Revolution, whose boundaries are none other than the world.” (T. XI, p. 352)

¹⁰⁵ He wrote in the middle of 1820: “The royal family will once again be driven out of France” (T. XIII, p. 133, and XIV, p. 284). He said further: “It is very likely that the French will give us another tragedy” (T. XIV, p. 156). Alas! It was not only one.

“But since the reaction must be equal to the action, the very breadth of the evils announces a Counter-Revolution of which you have no idea.” (T. I, p. 21)

“I tremble just like you, I weep just like you about everything that happens, and I feel moments of depression, but then I get up.” (*Ibid.* p. 194)

“What will happen? Only God knows, and perhaps the Devil is also in on the secret. As for me, I am always full of hope. They are always the same.” (T. VIII, p. 110)

“The Revolution, being completely satanic, can only be truly destroyed by the opposite principle. The Counter-Revolution will be angelic or it will not exist, but this latter hypothesis does not seem possible to me.” (T. XIV, p. 149)

“A thousand reasons prove to me that we are touching on a moral and Religious Revolution – the true Revolution, of which the one of 1793 that continues today was only the terrible preface – without which chaos cannot replace creation. ... We do not see it yet because so far Providence has only prepared the way; but our children will exclaim with respectful admiration: *Fecit magna qui potens est. He that is mighty hath done great things.*” (T. XIII, p. 169)

“When they will see the outcome of the conspiracy of all vices, they will prostrate themselves with admiration and gratitude.” (T. X, p. 444)

“There are, in this immense Revolution, accidental things that human reasoning cannot perfectly grasp; but there is also a general march that is felt by all men who have been able to procure certain knowledge. **Everything in the end will work for the better.**” (T. XIII, p. 176)

“This immense and terrible Revolution began with an unprecedented fury against Catholicism and for democracy. The result will be for Catholicism and against democracy.”¹⁰⁶ (T. IX, p. 467)

“There is no punishment that does not purify, there is no disorder that **Eternal Love** does not turn against the principle of evil. Amidst the general overthrow, it is sweet to sense the plans of God.” (T. I, p. 40)

“It seems to me that Providence says: *Ecce nova facio omnia.*” Behold, I make all things new. (T. X, p. 405) “I salute this future that I shall not see.” (T. XIV, p. 233)

In his thoughts and hopes, this *nova facio*, this new order of things was none other than the union of the human race in one same religious faith, under the guidance of the one same Church, enjoying the fullness of her Catholicity.

He already saw the elements of this unity being prepared, and how far the work has advanced in our days!

¹⁰⁶ N.T. - This word has now become so ambiguous that it becomes necessary to define it each time it is used. De Maistre does not want to say that the Counter-Revolution will be made against the people, but rather it will put an end to the heresy which claims that the power comes from them and not from God, and who for a century have been striving to constitute society on this capital error.

He joyfully notes the already palpable symptoms of a return to Catholic unity in Europe: “All religious minds, regardless of the sect to which they belong, feel in this moment the need for unity. ... But that this unity can only be achieved by us (Catholics) is a truth that, however incontestable it may be, cannot be admitted without a long and terrible resistance, since it shocks every conceivable kind of pride and prejudice.” (T. XIII, p. 218)

Since these lines were written, the need for unity has become even more urgently and generally felt. It would take too long to give the proofs here; they are, incidentally, in the events that take place daily in the various sects. The errors of schism and heresy become more and more evident to those who study, and the latter are becoming more and more earnest and numerous; prejudices are gradually disappearing, even amongst the many.

Never before have there been so many conversions in the ranks of the most outstanding and illustrious societies of science, nobility and even churchmen, and this is happening in the most prominent countries in the eyes of the world. Never have the Holy See’s appeals to the “separated brethren” been more pressing, and never have they occurred in more favorable circumstances.

What makes this appeal particularly opportune is the state of decomposition in which all the sects find themselves. What the Revolution did in politics, science achieves in the false religions: It is dissolving them all at the present time in order to leave the field free for the Gospel of Jesus Christ.

The Lutheran heresy may well assert itself in the Holy Places with all the pomp of imperial power, but William II cannot be oblivious to the fact that Lutheranism is a little more than a ghost of a religion. All the efforts of the potentate to galvanize this corpse will only succeed in showing its dissolution.

The Anglican Church is in no better condition. The “**dis-establishment**” has begun, it will come to an end quickly, because already it has become the main **platform** of the fight of the parties. The sects abound, they will multiply to infinity when the hand of the State will cease to support the national Church and its goods will have been dispersed.

Science, that infallible dissolver of all that is not the pure gold of truth, has not yet made in the Eastern Churches the ravage it has produced in Germany and England. De Maistre had predicted this order of events: “The schismatics will come back to unity only after the Protestants.” (*Du Pape*, chap. 2, liv. IV) But already Russia is well breached, and she will carry her satellites with her.

And if we go from Christian peoples to infidels, what do we see? The Jews deliberately become free-thinkers and for the stated purpose that we have found. Islamism, Buddhism, Brahmanism and Confucianism are also influenced by the new spirit.¹⁰⁷ Lastly, fetishism is tirelessly pursued in its darkest hideaways.

¹⁰⁷ See Documents, n. XXXIX.

When free examination and the principles of 1789 have completed the tour of the world, which is very near completion, the only thing left standing in the world will be the Holy Catholic Church; all the rest will be dissolved, and all eyes will turn to the luminous lighthouse that Our Lord Jesus Christ has come to place in the center of the world.

To her the spoils of the nations!

While the breath coming from the infernal abyss is doing its work and becomes, against the plans of Satan and by virtue of the Most High, a means of evangelical preparation, the breath coming from the Cenacle is ever warmer and more powerful and spreads everywhere.

Except in Apostolic times, never has the zeal for the conversion of the infidels been so great in the Church. All Religious Orders rival one another to go and preach the Gospel to the most distant lands; and, what is more extraordinary, women themselves became missionaries, braving every peril with a courage disproportionate to their sex to bring to the delighted eyes of the infidels the spectacle of Christian virtue and the light of the Faith that inspires them.¹⁰⁸

While these apostles work, the faithful pray. *Adveniat regnum tuum!* [*may Thy kingdom come!*] Never has this call of the Divine Savior to us issued more ardently from a greater number of hearts.

Someone may protest: Even if the faith is preached to the infidels and if desires exist for religious union in Protestant and Schismatic countries, inside Catholicism there is that growing tide of indifference that you have demonstrated. There is open disbelief and, in a word, hatred of religion, hatred of priests, and hatred of God Himself, that make the most appalling advances every day.¹⁰⁹

This is true. But to judge whether or not these advances will be stopped, let us consider individually scientific disbelief, religious indifference and – let us call it by its real name – satanic hatred.

Since the 18th century incredulity has been founded on science. It reached its peak in the early years of the present century [19th century]. Its front lines, however, are currently in retreat. In all orders of ideas and facts, truth is subjugating error with a power all the more solid and secure as the very foundations of the errors of science have been laid bare by their adversaries [Catholics].

This is the case with the sciences connected to theology as well as to philosophy, the natural and moral sciences, history and political economy. Another book would have to be written to prove what I am saying, but those who keep up with the scientific movement know that I am telling the truth.

De Maistre foresaw this triumph that is just beginning and becoming increasingly consoling by the day. He said that the efforts of scientific criticism would lead to three things: the triumph of

¹⁰⁸ See Documents, n. XL.

¹⁰⁹ See Documents, n. XLI a.

true science over false science, the dismantling of the separated churches, and the exaltation of the Catholic Church.

On the first point, he said: “European scientists are currently a species of conspirators who have monopolized science, and absolutely do not want anyone to know **more** than they do or **think** different from them. But this science will be continuously cursed by an **enlightened** progeny, who will justly accuse today's scientists of not being able to draw from the truths God gave them the most precious consequences for man. Then all of science will look different.” (T. V, p. 238)

Already it is no longer recognizable. If we compare current conclusions of science in chemistry, biology, astronomy, geology, history, the moral sciences, etc. with what they were 50 years ago, we shall see the immense progress that has been made. Now, this progress is to the honor and the advantage of Religion.

Quite recently Mr. Brunetière remarked: “We no longer admit today that disbelief or incredulity is proof of liberty, grand horizons and an enlightened mind, as we did 25 years ago. Then, the negation of the supernatural was an indispensable condition for the scientific mind ... **and now we are forced to see the supernatural reappear on the field of our knowledge.** We have accepted that a sincere, humble and elevated faith can coexist in the same person with the most encompassing and modern science.”

On the other points, the dismantling of the separated Churches and the exaltation of the Catholic Church, De Maistre said:

“Since the beginning of the 16th century, the churches separated from the Holy See can be compared to frozen cadavers whose forms were conserved by the cold. This cold is ignorance. ... But as soon as the wind of science, which is hot, blows on these churches, what will happen, according to the laws of nature, is that the ancient forms will dissolve and only dust will remain. ...

"If the old [Protestant] faith still reigns in this or that country, it is because science has not yet arrived; if science has entered, that [false] faith has disappeared from the country. This involves not a sudden, but a gradual change. Here is the law that is as certain and inviolable as its Author: **No religion except one can pass the test of science.**

“This oracle is more certain than the famous Greek soothsayer Calchas.

“Science is a type of acid that dissolves all metals, **except gold.** ... I swear this by the eternal Truth and no European conscience will contradict me: **Science and Faith will never ally except in unity.**” (T. II, pp. 451-453)

“We need only wait until the natural affinity of religion and science unites them in the mind of a single man of genius!” (T. V, p. 237) The light that true science will cast upon the one true Religion will be such that every healthy eye will see it.

This man of genius has not yet appeared because the elements of his work are not yet fully assembled. A genius is necessarily the product of a singularity. The experts and the Catholic Universities are currently preparing the ways for this man, they cannot do otherwise. Must not the ground be prepared before he comes? The present-day disorder of minds and institutions would

not be propitious to him. God will make him appear in due time, and that hour is probably not very far away.

But, in our time Religion has to face two other enemies: religious indifferentism and the satanic hatred inspired by Lucifer. But it will triumph over them, as it will over scientific criticism.

First, let us look at religious indifferentism.

If we look at just the surface of things, we will be convinced that this indifference is gradually growing in an inexorable way. In this, however, there is some illusion.

Religious indifferentism no longer has the authority it had at the time when Lamennais shook and awakened it with his powerful words. Then, it was asleep in ignorance, today this sleep is no longer tranquil: Neo-Catholicism on the one hand, spiritism on the other, are raising agitations and anxieties that influence indifferentism. May they be the announcement of the awakening of and the joyful return to the full light!

We see another kind of indifferentism today; it comes from the depression and discouragement of those who know better but no longer have the boldness to act. They no longer dare anything, while others dare everything against them. They have completely lost that awareness of their force which is what constitutes courage.

The most recent deed of Catholic and French virility was made by those worthy magistrates who risked their career rather than carry out actions opposed to their consciences. Excuse me, I am mistaken. There is another more recent, very current action, and, to our shame, it is given to us by women: by those holy nuns who, rather than betray the sacred works entrusted to them, watched in the peace of God the ruin not only of their religious houses, but, what is much more brutal to their hearts, the ruin of their work.

Outside of them and the congregations of men who have taken the same resolution, there is no longer resistance to evil. The demobilization of spirit is such that even platonic protests are no longer heard. A silence of death has fallen over our Catholic France besieged by Satan's army with a skill, perfidy and power that no century has ever known before. The public is watching, the enemy is laughing and going ahead with its well prepared steps, certain of the annihilation of Catholicism in France.

We dare to say that the enemy is mistaken.

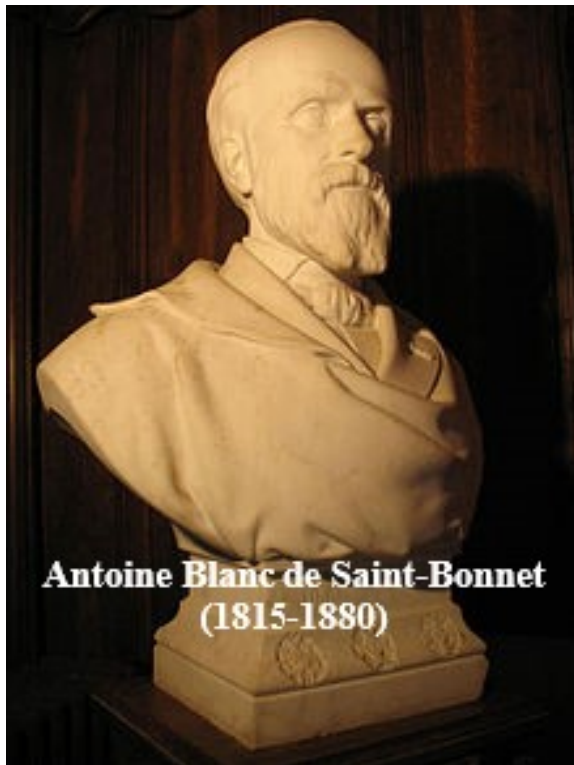
There will come a time when the mass of the population will cry out to religion for help. Seeing itself at the point of reaching the bottom of the abyss – if it will not be engulfed in the abyss – it will throw itself into the arms of the One who alone can save it, Our Lord Jesus Christ.

Already in 1810, commenting on the state of the world, Joseph de Maistre said: “There is no more religion on earth: Mankind cannot remain in this state.” (T. V, p. 231)

In 1810, there were men of faith and piety in France as there are today, but Religion had lost almost all command over the majority and society. Despite some appearances to the contrary, this authority has weakened even further – to the point that, sensing its debility and accepting it, a

school was formed to say: Let us not speak to the people of eternal hopes, they are no longer capable of hearing this language. Let us instead promise them the goods of this world, and then we will see. The bridle of Religion is no longer accepted by individuals pursuing their futures; it is hardly tolerated in families regarding conjugal relations; it has absolutely been thrown out of the government of peoples.

What was the result of this? It is what we see today and what we are called to see: a deluge of crimes – incalculable in number, unheard of in horror, the family in dissolution, society shaken to its foundations and threatened with imminent ruin.



As the French philosopher Antoine Blanc de Saint-Bonnet noted: “Since it no longer has an intermediary class to cushion the shock, as in 1789, the Revolution will shout its war cry: **It is the 'haves' against the 'have-nots!'** A greedy populace, seized by envy, riddled with vices, will rise up against the honest people. As immense and merciless as pride, so also the rage of those who are nothing will spread. ... Neither the destroyed ascendancy of the priest, nor the hated superiority of merit, nor the forgotten venerable customs, nor the abhorred laws, nor property that has become the object of envy, will cushion the terrible fall.”

Then, there will be no more indifference. Either mankind will perish as a result of its revolt against God, or, after abandoning itself to this torrent of errors with the systematic blindness of pride, which is the principle of the misfortunes into which it will be plunged, it will strive to return to its Savior and God.

Already many men are frightened by what they see, horrified by what they hear; but they would like to save themselves without God: They have made this their point of honor. But God will let them suffer, as they wish, all the lessons that these future events will teach. These terrible lessons will bring a sparkling light that will force all to reach out to Christ, the only hope of salvation.

Blanc de Saint-Bonnet, from whom we borrowed the words above, said already in 1850: “We have arrived at the last crisis, the one where we stop talking about the salvation of this or that government and become concerned only with the supreme salvation of society. ... Founded on chimeras and supported by imposture, the Revolution is leading peoples to their destruction and mankind to its end. ... Christianity will either rebuild modern society or see it blown to pieces...”

"If men are to reclaim society, they will rebuild Christianity stone by stone without knowing it. In place of each error, necessity will compel them to bring a truth. When all is replaced, it will be found that Christianity itself will have been instituted. This turnaround will recreate what good

philosophers and great legislators would never have brought: Christianity in civil and political life.”

We are already seeing the first outlines of this reconstruction taking shape. It is a great joy to see amidst the current confusion men who do not belong to the Church proclaiming, on a multitude of points, the truth of the evangelical dogmas and the crucial need to bring these dogmas into the practical life of individuals, families and peoples to escape the latest disasters.

If we already are seeing science welcoming the light, if indifference is beginning to emerge from its torpor under the pressure of events, remember that pride does not surrender and hatred does not disarm.

In the world today there is hatred against God and the resolution to work tirelessly to destroy Religion on earth.

This hatred is not just the work of a few monsters. It is the bond of a society that extends its network throughout the whole world and which, with a satanic pride, instills in the hearts of thousands - or rather millions - of individuals a seductive zeal, as clever as it is tenacious, as extended in its means of action as it is proud of the effects it produces in all classes of society.

To this, there is no remedy. God alone can triumph in His omnipotence and infinite mercy.

“I hold as proven and evident,” says Donosco Cortes, “that here below, evil always ends by triumphing over good; and that the triumph over evil is reserved, if it can be expressed in this way, to God personally.

“So, there is no historical period that does not end in a catastrophe. The first historical period begins at the creation and ends in the flood. And what does the flood signify? Two things: the **natural** triumph of evil over good, and the **supernatural** triumph of God over evil by means of a **direct, personal and sovereign** action.

“Men were still wet from the waters of the flood when the same struggle began again. Darkness gathered on every horizon. At the coming of Our Lord a thick, palpable night was everywhere. Our Lord was raised on the Cross and daylight returned to the world. What does this great catastrophe signify? Two things: the **natural** triumph of evil over good, and the **supernatural** triumph of God over evil, by means of a **direct, personal, and divine** action.

“What do the Scriptures say about the end of the world? They say that the Antichrist will be the master of the universe, and then will come the Last Judgment with the last catastrophe.¹¹⁰ What will this catastrophe signify? Like the others, it will signify the **natural** triumph of evil over good, and the **supernatural** triumph of God over evil, by means of a **direct, personal and sovereign** action.”

Can we hope for this divine, direct and sovereign intervention to put an end to the Revolution?

¹¹⁰ We have said that many interpreters of the Apocalypse believe that the defeat of the Anti-Christ will be, not the final act of the world, but the end of the era of persecution. What Donosco Cortes says is still true, because the apostle St. Paul tells us that “*the Lord Jesus will destroy the ungodly by the breath of His mouth and annihilate it with the brightness of His coming.*” (II Thes. 2:8)

De Maistre awaited it and saw no other way to overcome the Revolution.

“I tremble just as you do,” he wrote in 1819 to Fr. Vuarin. “I lament just as you do over everything that is happening, and I experience moments of despondency that I have confessed to you. But then I rise up again and I tell you the consoling ideas that come to me.”

He had already written much the same to M. de Beauregard: “I am convinced that all this will end, and, what is more, I believe that everything we are seeing will lead us to a good by unknown paths. This idea consoles me about everything.” (T. IX, p. 60)

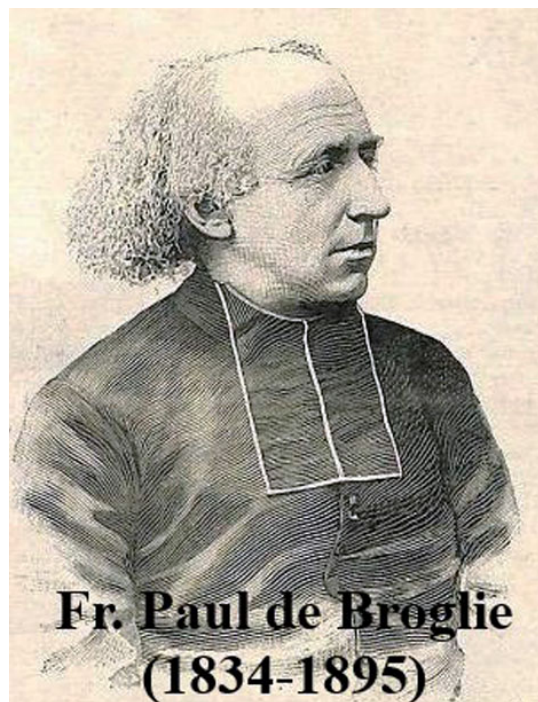
“Things could happen that will crush all of our speculations, but without pretending to exclude any error or intermediate misfortune, I will always be sure of an advantageous ending.” (T. XIII, p. 64)

“I have no doubt that there will be some extraordinary event, but the date is unknowable.” (T. X, p. 405)

“The evil is so great that it obviously announces a **divine explosion.**”

If, then, the increase of evil in extension and depth gave rise to a well-founded hope of a direct intervention of God, how much more likely is this intervention today than in 1818!

It is up to us to hasten this happy moment by our prayers and a zealous action as courageous as it is enlightened, undertaken by each person in the sphere that Providence has assigned to him.



“It depends on us – by our courage and the exercise of our free will – to hasten the victory and make it more complete,” said Fr. Paul de Broglie recently.¹¹¹

“The salvation of society as well as the salvation of the individual will not be accomplished without the help of freedom. But, on the other hand, neither the time nor the extent of the intervention depends entirely on us. There is also the part of Providence, which chooses its day and hour. We cannot force the fulfillment of our desires, no matter how legitimate they may be.

“Perhaps we will be amazed at the speed of this intervention. Perhaps with joyful surprise we will say, as the people of Israel once engaged in a similar struggle for the same cause said: ‘How was the rod of the tax collector broken? How did the tribute that the victor imposed on us cease?’

¹¹¹ *The Present and the Future of Catholicism in France*, p. 259.

“On the other hand, perhaps we will have to wait a long time and hail from afar this good that we expect; perhaps our eyes will not see it and our sacrifices will only bear fruit in the future for the benefit of a happier generation.

“In any case, and this must suffice for us, we know that our efforts are not in vain. They are beneficial to us because they earn our merit and win our crown. They will be made for the cause we defend, since this cause is eternal.”

* * *

CHAPTER XV

WHAT TO DO ?

While waiting for the “Divine Explosion,” should we just cross our arms and say: “Fighting is useless?” Certainly not. Discouragement, unlike hope, crushes our strength.

Donoso Cortes, who was as pessimistic as De Maistre was optimistic, affirmed: “In *the first place*, the fight can mitigate the idea of a catastrophe and make it easier to be accepted; and *in the second place*, for we who pride ourselves on being Catholics, the fight is the accomplishment of a duty, and not the result of a calculation. Let us give thanks to God for granting us the fight; and let us not ask, in addition to this favor, the grace of victory from the One whose infinite goodness reserves for those who fight generously for His cause a reward far greater and more precious to man than the victory here below.” (Vol. I, p. 349)

The eternal reward is certain for the good soldier of Christ, and it can suffice for him; but it is by no means forbidden for him to solicit and hope for the triumph of the cause he defends here below, especially when this cause is that of the Holy Church.

Does not our Holy Father Leo XIII make us pray every day at the foot of the holy altar not only for the conversion of sinners but for the freedom and exaltation of Holy Mother Church? And does the whole Church ever cease to ask for the humiliation of the enemies of God and the coming of the Reign of the Divine Savior? *Ut inimicos sanctae Ecclesiae humiliare digneris; Te rogamus, audi nos!* [That Thou vouchsafe to humiliate the enemies of the Holy Church; we beseech Thee, hear us] – *Adveniat regnum tuum!* [May Thy kingdom come].

It is up to us to attain this humiliation and this reign. To do this, it is not enough to pray, we must also fight; and this struggle is so much in the mind of Holy Mother Church that, in order to put us in a position to defend her with dignity, she gives us words to ask the Divine Victim of our altars to fortify our souls and offer outside assistance: *O salutaris Hostia, Bella premunt hostilia, Da robur, fer auxilium.* “Oh redeeming Victim/ Subjugate the armies hostile to us/ Give us strength, bring us aid.” (Eucharistic hymn by St. Thomas Aquinas)

How should this fight be conducted?

This question brings us back, after long detours, to Americanism, of which we have never lost sight.

All that we have said demonstrates, we believe, that there is at present in the world a satanic action and, simultaneously in the Church of God, a divine action, and that both truly are preparing the “new times.” In predicting them, the Americanists of the two worlds are not mistaken. If they are to blame, it is certainly not because they want to bring this so desirable future and to actually engage in doing so, but rather for adopting inappropriate means to cooperate with the work of God.

Throughout history, never has the hour been more grave and never has it been more necessary for all those who want to be truly the servants of God and support His designs, which He does the favor and honor to ask of us, to orient themselves well so as not to run the risk of taking false steps.¹¹²

Any false step is harmful to the cause that we wish to serve. What a disaster it could produce! If, therefore, we have not been mistaken, if the present situation of the world is as we have described it, how much Our Lord's ministers must be circumspect. They must not, believing that they are doing good, lend assistance to the eighteen-century-old Enemy of the Christian name, to the Maker of all the heresies that have assailed the Church from her first day to the present day, and who today hopes for her quick and complete annihilation!

Now then, does not the system of spirituality, clerical education and religious propaganda that took the name of American Catholicism have similarities to and points in common with the system by which the *Universal Israelite Alliance* anticipates the apostasy of Catholic peoples? We believe we have proved this to be the case; if not, we have at least provided sufficient symptoms to arouse the attention of the faithful to a danger that is perhaps the most formidable that the work of our Divine Savior has ever encountered. These symptoms include:

- To say that it is necessary to “preach well-being” to today's Catholics “in order to respond to the new state of the human spirit,” and to affirm that the present duty of priests is “to offer a paradise here and now while awaiting the next world”;
- To say that the virtues on which Catholics must now be instructed should preferably be those that favor their success in this world;
- To say that the Church must “now provide for the salvation and transfiguration of bodies through earthly sacraments”;
- To say that a congressman, even if appointed by a Catholic association and even if he is a priest, should carry out his mandate only in the defense of the material interests of the people and that he does not have to concern himself about the interests of souls and of the Church;
- To want to abolish the ‘customs office’ of the Divine Master posted at the entrance of the Holy City to prevent the introduction of false doctrines;
- To want to stifle the polemic that until now has preserved the Faith from all corruption, has enlightened it, strengthened it and developed it, and replace it with a pacifism that would only maintain peace – and what a peace! – at the expense of the inalienable rights of truth;
- To try to make dogma submissive to science, even in face of definitions that are *ex cathedra*;

¹¹² See Documents, n. XLI b

- To praise those who, in matters of religion, would allow the ensemble of dogmas to be tossed overboard and retain only morals and consider only the results.

Where could all these symptoms lead if not to that vague religiosity desired for all men by the *Universal Israelite Alliance*, so that “the messianic times predicted by the prophets of Israel can be fulfilled”?

Certainly, all these aberrations are not presented in a clear, compact body of doctrine for which one or more authors would openly assume responsibility. Instead, these propositions were formulated here and there by different persons. But each one of these propositions has an obvious link to all the others, and those who have uttered them feel themselves to be in such a perfect communion of ideas and views that they have given themselves a party name: **Americanism, American Catholicism.**

And as it always happens, around this party those who always seek to reconcile the spirit of the world with the spirit of Our Lord Jesus Christ have gathered. We now find these conciliators among those who have also taken a special name in the great Catholic family: the Christian Democracy party.

What permits us to affirm this are the propositions that the leaders of this Party constantly formulate, which on several points are identical to those expressed by the Americanists. There are also the mutual sympathies that the leaders of the two groups have publicly manifested and the efforts made on both sides to urge each other into the world and make their ideas infiltrate it.¹¹³

Especially with the young clergy the Christian Democrats are animated by zeal of proselytism, which makes them dangerous, affirming that they could serve the Church and work for the salvation of society. Many, surely, shall cease to listen to their propaganda and reform their own ideas when they will see the consequences. Allow us to set before their eyes some passages from a very recent article from *L'Osservatore Romano* that responds well to their concerns:

“It is said that **the priest must be modern** and this obviously makes it necessary for the clergy to have modern instruction and education. Thus, when some people want to praise a priest, they call him a **modern priest**; in the same way that, to pay homage to a simple layman, they say that he is a **man of his time**. The same has been done regarding this or that bishop, whom they declare to be a **modern bishop** in order to raise him above the others.

“Following this same path, we will move on to the modern Pope and then to the modern Church; there will also be a modern Gospel and Decalogue, a modern Christ, a modern God. ... There are some who issue harsh criticisms against the studies being made in seminaries; they say that the instruction we are giving them do not form the modern priest, the priest as he must be in our day, the one who is required by the new times and needs of modern society.

¹¹³ See Fr. Naudet, *Toward the Future*, p. 57-62, and *The History of an Idea*, chap. III, *Old World*; see especially the articles and correspondences published in the newspapers and magazines of Christian Democracy after the Roman Congregations began the examination of the doctrines of Americanism.

“These gentlemen should keep in mind that, just as the spirit of holiness has always been present and will never cease to be present in the Church, it is also present in her now, and that the spirit of wisdom which proceeds from her doctrine will always be present in her. ...

“In our time, people study little. They begin to write before they have studied; they talk about everything when they still do not know much. The young man dogmatizes on points where the old man, whose hair has turned white over books in study, would not dare to tread; many people think they have the wisdom of Solomon when they say that the old ways must give way to modern things. ...

“It is very good to welcome and use more efficient methods and to use what is new to serve the old in order to provide for the needs of time and place. This is precisely what the Church does in our days, as she has always done. ...

“But let us pay attention: **While the Church forms the priest for the times, she does not model the priest on the times.**

“Behold the danger to which those who so loudly call for the modern priest in order to modernize the clergy imprudently expose themselves, knowing little or nothing about the Catholic priesthood and the present times. Rather, what is necessary above all is to Christianize the times, because the 19th century underwent too strong a de-Christianization not to have an urgent need to be re-Christianized.

“Let those critics understand this well: There is nothing more modern than the Church, her institutions, her priests, because nothing is more of all times and for all times than the Church.”

To believe that it is necessary to “shape the priest according to the times” is the greatest and most pernicious error of the Americanist. To model the priest according to today’s world: Behold the great evil to which the social conferences given in the seminaries and the social studies circles for the young clergy contribute, willingly or unwillingly. See what their consequences have been and the ecclesiastical congresses that were to be their coronation.

The results of these innovations can already be verified.

Mgr. Lelong, Bishop of Nevers, reported them to his clergy, choosing a moment when they were best prepared to hear such a lesson, that is to say, during their meditation in the Church retreat:

“It seems that at this moment Hell is being unleashed against the priesthood with a redoubled fury. A wind of rationalism and worldliness passes over the clergy. It is offered as an ideal coming from across the ocean; it is praised as the only way to make the priest a man of his time and modern society.”

There is no priest who, having the true spirit of his state, has not noticed with great grief the pernicious action of this wind in our ranks. Fortunately, our confreres who are affected by it are still very rare, but their number would have increased rapidly if voices of authority, like that of Mgr. Germain on his deathbed, had not risen up to say:

“Gentlemen, be faithful to the traditions of the Church; do not throw yourself into novelties. It is certainly not by those priests who allow themselves to be led in this direction that the good God will save His Church. They have attributed to the Pope’s instructions a meaning that they do not have. Let the young priests and seminarians be suspicious. I do not want democratic abbots for the diocese.”¹¹⁴

These words, reproduced in many *Semaines Religieuses* and brought to the attention of the clergy by several Bishops and the Cardinal Vicar of Rome, gave many persons food for thought. Others remained under the influence of this wind “from Hell,” and the Bishop of Nevers was not afraid to dissect their souls before the eyes of his assembled clergy to show everyone what was there, or rather, what is no longer there:

“They forget what the priest is in every epoch of history. What has always ensured the fruitfulness of his ministry are these unchangeable principles that are clearly formulated in the Gospel of Our Lord Jesus Christ: humility, mortification, disinterestedness, the spiritual life and the spirit of sacrifice.”

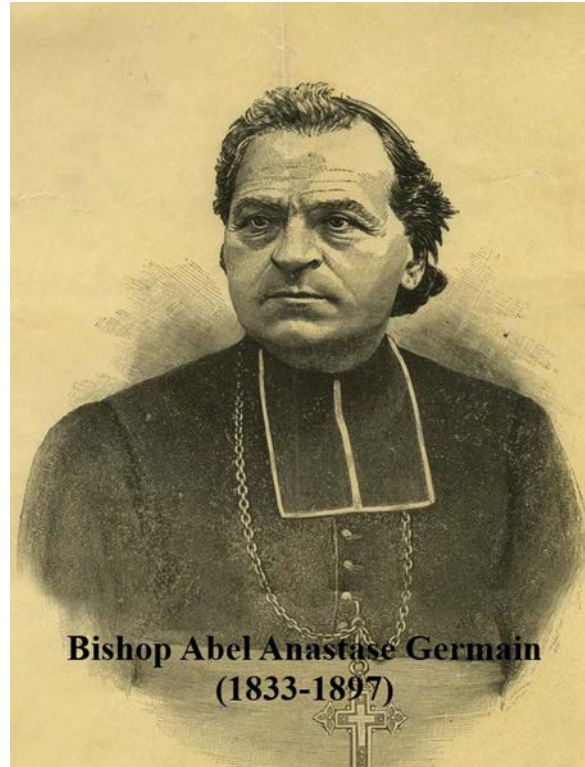
This and this alone, and not confidence in oneself as well as the rest of Americanism, allowed the Apostles and missionaries to extend the Church to the ends of the earth and gave pastors the virtue needed to raise souls to the heights of perfection.

Msgr. Lelong concludes with these words:

“Behold our weapons, gentlemen. They were victorious in the hands of the Apostles and all the holy priests; with the grace of God, they will be so in ours. To be led by different principles, to seek to introduce attenuations into dogma and morality, to long for conciliations that the Gospel has declared in advance to be chimerical, is to walk on the edge of a precipice and to expose oneself to falling into it.”

Alas! Many have already fallen there. Herman Schell, a professor at the Catholic Theological Faculty of Würzburg, although admitting to be in accord with American ideas, has confessed in a recent pamphlet that the movement of which he has made himself the apostle in Germany has pushed priests into Protestantism.

In France, it is the same. A year ago, the Protestant Faculty of Theology of Paris inscribed as aspiring pastors six apostate Catholic priests, four from the Faculty of Montauban. At the same



¹¹⁴ See Documents, n. XLII.

time, *Éclair* informed us that there is a Protestant organization to welcome the priests who desert the Church; he listed the names of 18 poor wretches who had come to seek help from this association.¹¹⁵

This was predictable.

After quoting the above-mentioned words of Msgr. Lelong, ex-priest Charbonnel objectively noted: “This Bishop, at least, is far-seeing. The logic of Americanism leads persons away from authoritarian Catholicism: It frees and liberates.”

Further on, after speaking of Fr. Hecker, Arch. Ireland, Bp. Keane and Fr. Felix Klein, Charbonnel stated: “**Without any doubt I owe my apostasy to the ideas that these men represent.**”

On October 1, 1898, in an article he published in *The Christian Revue*, a Protestant periodical, the same ex-priest was even more explicit: “It is true that I was **Americanizing** or an **Americanist** from the outset. It is indeed, to my past friend and to me that the Jesuits can attribute the responsibility of what now so deeply disturbs their ideas and customs. In my book, *History of an Idea, Universal Congress of Religions*, I wrote about the early beginnings of **Americanism**. ... We translated Archbishop Ireland’s most important speeches and Fr. Felix Klein published them under this title: *The Church and the Century*. It circulated in the press. ... Here you have my confession of my effort to promote **Americanism**. ...

“After recognizing my illusions and that any liberal evolution of Catholicism is impossible, I left the Church. Certainly, **the logic of Americanism must lead to this conclusion**, because nothing is more contrary to Catholic principles than **Americanism**.”

The end of the last century [19th century] provided a lesson, as recently observed by the Bishop of Annecy, that these gentlemen have forgotten. We see the fatal consequences of this new training that so suddenly appeared and to which many abandon themselves without taking the trouble to think: a training that always goes further than initially intended by those who introduce it.

Let us be suspicious!

A holy missionary, Fr. Aubry, said in his *Essay on the Method of Ecclesiastical Studies in France* these words that seminar directors should carefully read and meditate upon:

“The fundamental and only means for the return of society to God is the ordinary, daily, ignored, unnoticed, humble apostolic ministry of each priest in his little corner, where he deals with the real and practical man, the one who makes up society. It is this ministry that must be undertaken by preparing excellent parish priests. ...

“The strength of the clergy in a Catholic nation is to have its members placed everywhere among the people, equipped to work there daily, modestly, punctiliously, with the humblest and smallest persons who make up society. This is what Saint Leo calls “*imbuere mundum Evangelio*” [*to impregnate the world with the Gospel*].

¹¹⁵ See Documents, n. XLIII.

By doing so, we will certainly be on the right path in our mission, we will be certain not to stray and endanger ourselves by misleading those we must lead to Heaven. For this is the way outlined by Our Lord Jesus Christ and the way the Holy Church constantly sustained her pastors and flocks.

In the month of August of this year, the current Curé of Ars, Canon Convert, addressed an allocution to the pilgrim priests who had come to kneel before the tomb of the holy Curé of Ars [St. John Baptist Vianney], before going to La Salette to meditate on the lessons of Our Lady. He told them:

“A priest found himself in America, surely a good and zealous priest but one with adventurous ideas, an unbalanced mind, a mediocre and doubtful education, brimming over with a joyous self-confidence, dreaming only of conquests on unexplored paths.

“His compatriots raised this man on a pedestal. And, displaying him to old Europe, they said: ‘Behold the ornament and jewel of our clergy!’ In France, many echoed the praise: ‘Indeed, he is a doctor, one who will teach generations to come what they must do. He sets out and has achieved the ideal of the priest for the new future of the Church.’”

“But the sovereign Pontiff, on July 27, 1896, had already condemned this foolhardy enthusiasm by presenting John Baptist Vianney, parish priest of Ars, for the veneration of the Catholic universe.

“He is,” said Leo XIII in his decree *In Ecclesiae terras*, “the successful model of all the virtues, and **his admirable actions are those which best suit our century.**”

“Behold the priest we need, the one whom the God of mercy raised up among us.

“Behold ‘the true model of the modern priest’: He goes to the people, and **above all he attracts the people** to himself and **to Jesus Christ.**

“He goes to the people: But we can imagine the bloody macerations, the prayers, the fasting, the humility that opens the hearts of the people to him and smoothes away all obstacles in his path.

“Behold the true ‘type of priest that the Church needs to recover the ground that Protestantism and incredulity have caused her to lose, as well as to enable her to resume her march forward in fulfillment of her divine mission.’

“For this priest fights only with the weapons left to him by Jesus Christ and the Apostles: ‘the shield of faith, the sword of the word of God,’ evangelical poverty and self-denial.

“He does not consider it inopportune to preach the great lessons of eternity to those hearts that have been softened by comfort and sensuality, to those spirits that rationalism has de-Christianized.

“Following the example of the Master, he unceasingly shows how Hell opens under the steps of the hardened sinner; following the example of the Apostle, he announces the judgment and the future resurrection.

“He neither diminishes the truth nor hides the word of God because he knows that the truth frees, and a prophetic intuition reveals to him that the world can only be saved again by those same means that snatched it in its beginning from the shames and defilements of paganism.

“Behold the real ‘doctor, one who teaches generations what they must do.’

“Behold the one ‘who fulfills the ideal of the priest for the new future of the Church.’ He practices the ‘passive virtues’ of humility, patience and chastity, which the newly-formed school of today declares to be outdated; he was the contemplative of the Middle Ages, the ascetic of the first centuries. But beyond the ocean, there are some who smile, thinking that he would have done better to dedicate himself to the practice of the ‘active virtues,’ according to an expression as new as it is inaccurate, because one is not a priest for oneself but for others.

“Now,” says Leo XIII, “without leaving the humble village where he brilliantly exercised his pastoral ministry, like a herald of the Gospel, he produced abundant fruits of salvation in all the regions of the world where he could not go.

“He had a special assistance and grace from God to attract waves of people daily to the tribunal of penance and to return men lost in vices to the good path; this was his work *par excellence*.’

“And during the last 10 years of his life we counted 60,000 to 80,000 pilgrims who had recourse annually to his ministry.

“May God grant us priests like Venerable Vianney, priests of prayer, humble and mortified priests like him, and new times will indeed dawn for the Church; the apostolic ages will reappear with all their fervor.”

Every priest who wants to be the true servant of Christ must meditate today on these words of the pious successor of Ven. John Baptist Vianney.

These words were heard, so to speak, before being pronounced, because although some clergymen might be seduced by the “ideal” presented by Americanism, how many more priests in France have their eyes constantly gazing at another ideal that Our Lord Jesus Christ Himself had the goodness to present to us in the person of the holy Curé of Ars at the dawn of these “new times” that we are entering.

New, not on the side of the Church, who will remain to the end of time what her Divine Founder made her in her discipline and asceticism as well as in her doctrine. But, new from the side of men, who will become more eager than ever by the events that are soon to come, and who have already begun to take refuge in the ark outside of which there is neither eternal salvation for individuals nor temporal salvation for nations.

* * *

CHAPTER XVI

SPIRITUM INNOVA IN VISCERIBUS

Restore the Spirit in Our Hearts

“The new generations,” says Fr. de Broglie,¹¹⁶ “do not feel comfortable walled up in a cold prison as the materialists would like them to be. The low and narrow horizon of things here below is not enough for them. They feel the need for the infinite and invisible that French dramatist and poet Musset described so well:



**Alfred de Musset
(1810-1857)**

*“Jouis, dit la Sagesse antique;
Je ne puis; malgré moi, l’avenir me tourmente...
Une immense espérance a traversé la terre...
Malgré nous, vers le Ciel, il faut lever les yeux.*

*“[Enjoy, says ancient wisdom;
I cannot; despite myself, the future torments me...
An immense hope came over the earth...
Despite ourselves, we must raise the eyes toward Heaven.]’*

“At the same time a profound anxiety begins to penetrate those who reflect on the conditions of life and duration of our civilized society. This society cannot subsist without moral principles: This is evident. On the other hand, the principles of the old morality are being undermined by Atheism and Positivism.

“A morality without God quickly gives way to a morality without obligation and duty, that is to say, a morality that gives complete freedom to the vices and passions.

“The teachers of opposing schools have tried to shield our society from this danger: They have inaugurated many systems to orient the conduct of men, using motives of interest or persuasion.

“But these systems ... are purely abstract theories, with no efficacy over the hearts of men and their behavior.

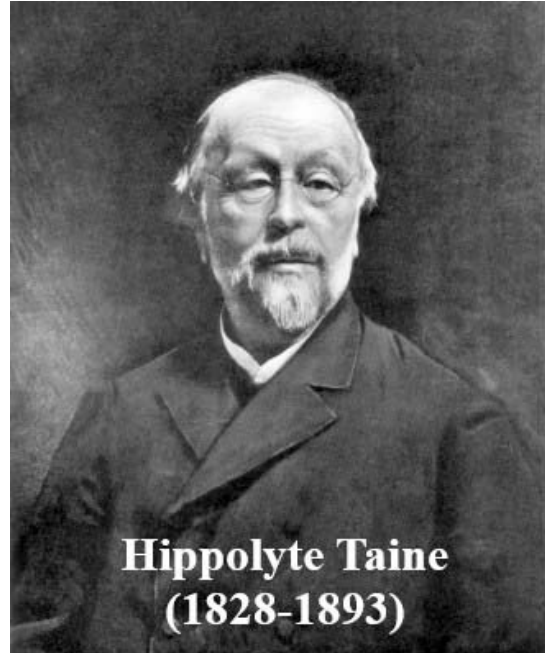
“Therefore, it is to be expected that a great number of minds - with the twofold intent of giving humanity an ideal without which it could not live and of preventing society from descending into barbarism for lack of principles – will turn to Religion, which has been everywhere and always

¹¹⁶ *The Present and Future of Catholicism in France.*

the moral teacher of humanity, and will ask of it the help they so intensely need. The question is ... when the day comes where the need for a belief will be strongly felt; when society, feeling itself lost, will call on Religion to its rescue ... will Catholicism have sufficient strength to accomplish the work that will be asked of it?"

This is the question that Mr. Taine himself has asked in the *Revue des Deux-Mondes*.¹¹⁷ He said: "Today, after 18 centuries, on both continents from the Urals to the Rocky Mountains, with Russian muzhiks and American settlers, Christianity operates as before among the artisans of Galilee, and in the same way, acting to replace self-love with love for others. ...

"For 400 million human creatures, it is still the spiritual organ, the great pair of wings indispensable for lifting man above himself, above his mediocre life and narrow horizons, to lead him – by means of patience, resignation and hope – to serenity; to elevate him over and beyond temperance, purity and goodness until he reaches dedication and sacrifice. Always and everywhere, for 1,800 years, as soon as these wings fail or we ourselves break them, public and private morals are degraded."



For a century the [French] Revolution has been striving to break these wings, so that society is fixed in selfishness and sensuality, if not cruelty. And that is why we see the best among men – who have not received the gift of Faith or have lost it – turn their eyes towards this Religion which the Revolution wants to destroy, and ask her for assistance because of the need they so intensely feel.

Will she be able to give it?

Mr. Taine doubts it. And the reason he gives is that, at present, if "it is true that Christianity is still warm inside the cloister, it is also true that it finds itself cold in the world; but it is in the world especially that **its warmth is necessary.**"

The warmth of Catholicism is necessary for the world! Nothing could be more true regarding the present situation, more filled with lessons and promises for the future of tomorrow than this line.

"Christianity finds itself cold in the world." The Holy Church already painfully verified this coolness at the end of the 13th century. "Lord Jesus Christ, when **charity was becoming cool in the world**, Thou didst want to ignite our hearts with the fire of Thy love, to renew the sacred stigmata of Thy Passion in the flesh of blessed Francis of Assisi."

¹¹⁷ Needless to say, in no way does Fr. de Broglie make this question his own.

After that, the Renaissance, Protestantism, Jansenism, Liberalism, have accumulated ice on the heart of mankind and have led it to a state close to death. "If there is not a moral revolution in Europe, if the religious spirit is not strengthened in this part of the world, then the social bond is dissolved. We cannot predict anything, and we must be ready for everything." (De Maistre) "The world seems to be on the eve either of its end or of a religious transformation." (Blanc de Saint-Bonnet)

Yes, if Christianity does not come to restore the vital warmth the world has lost, then the world is about to end. And how can this warmth be restored? By being re-immersed into the knowledge of the supernatural order and the love of Our Lord Jesus Christ, the Son of God made Man for our salvation. Only this knowledge and love can, with patience, resignation and hope, restore serenity to souls, and then further restoring temperance, purity and kindness, until finally dedication and sacrifice are reached.

Who does not feel how true Taine's words are? And who will not notice how this program is the opposite of what the so-called Christian Democrats propose to us? Instead of elevating man above himself, above his earthly life and narrow horizon, they fix his gaze on the earth; they consider it inappropriate to direct his gaze toward Heaven; they excite impatience, veil the beauty of dedication and divine charity, and the more they shout "rights and justice!" the more they kill from top to bottom in society the spirit of sacrifice, which reflects the entire soul of Christianity.

Christian society cannot be restored by such means. In order to redeem the pagan society, the Apostles breathed into it the fire with which they were ignited in the Cenacle: light in the intellect through the luminosity of the faith, warmth in the heart through divine charity.

This is what we have to give back to the world. Anything else will not stop for a minute the race of society toward the abyss where it will find ruin and death.

Taine notes that "Christianity is still warm inside the cloister." It is a great joy for us to be able to see this also. This is our best hope. There is at this time more piety, more devotion, more sacrifice in the cloister than there was, generally speaking, when the Revolution came to close the cloister's doors, thinking it had emptied it forever.

But this fire must become more ardent if it wants to set the world on fire. Is it not to reach this end that Jesus showed us the Cross atop His Heart encircled with thorns, and His Heart as a fiery furnace? He told us, "*See that thou make all things according to the pattern that was shown thee on the mount.*" (Heb 8:5) To warm the world, it is not enough to love, it is necessary to be ablaze with love; and this blaze is the Cross atop the Heart that lights it, it is the bundle of thorns that nourishes it.

The secular clergy is also more zealous than it was in times past. But at all times, and especially in the time we are in now, zeal cannot be completely left to itself. "The speed of the world is accelerating," said Fr. Gratry. "The movement in all its moral, intellectual and physical forms is multiplying by insane proportions. ... Behold the great danger of the contemporary world and of the present state of souls. ..."

“All our strength is in prayer and in faith, increased in our souls by recollection and retreat, by the habit of the interior life, which alone develops virtue, enlightenment and love. It is never by multiplying superficial efforts, nor by doing many works that we become useful ministers of the Gospel, but rather by the power of a humble heart founded on God, of a profound soul that has recourse to God. Here we find, I say, our strength to fulfill our duty, to save the people.”¹¹⁸

Therefore, let the clergy take care that its zeal does not go astray in the ways Americanism proposes to push it. As we have seen, the means that it advocates for the external expansion of the Church and her internal progress would have the effect of diluting her into a vague religiosity that would finally chill hearts and the world.

The truly apostolic zeal, the zeal that made Christian society and that alone can remake it, is a zeal inflamed by the love of God and souls, that endeavors to propagate Faith in its integrity and purity. Now then, as Fr. Laurent Janssens has rightly said, “Americanism is the Protestant principle at the service of a complete Liberalism.” There is nothing more frigid, nothing more fatal. If society is dying from Liberalism, how could that which is killing it bring it back to life?

“In former times,” says Fr. Aubry, “the intellectual atmosphere was not so full of these odors of heresy that make it so dangerous today. We lived in the truth; we drew from it everywhere and we breathed it with the air. Theology was, according to the beautiful words of Guizot, ‘the blood that flowed in the veins of the European world,’ and we cannot better explain in a few all-encompassing words how the very root of the intelligence was soaked with Faith.

“*La douce France* [sweet France], as our troubadours used to say, was the vase that bore amidst the world the spirit of Jesus Christ and poured it over the nations. This vase, which is broken by the wrath of God, must be repaired for His glory.”

Yes, for the world to come back to life, the vase handmade by God, which is France – the first among the peoples to receive the supernatural wine of the Faith and pour it over the other nations – must be repaired for the glory of God.

And if the clergy of France want to accomplish the sublime destiny that De Maistre foresaw for it after the [French] Revolution had completed its course,¹¹⁹ it must temper itself in the spirit of the Faith and have no other perspective, no other passion, than to steep souls in the spirit of Faith. The sole purpose of its zeal must be to bring back those former times when, according to the words of Guizot, “theology was the blood that flowed in the veins of the European world.”

Anything else is useless except to serve as arteries for circulating this blood.

“According to some, what we lack is publicity, newspapers, pamphlets, etc.,” says Fr. Aubry. “According to others, what is needed is the polemic, the fight, a response to all the objections. This group wants union, agreement, centralization, a sort of schema; others want sponsorships,

¹¹⁸ *H. Pereyve*, by Graty, pp. 206, 209, 210.

¹¹⁹ The clergy of France has a thousand reasons to believe that it is called to a great mission; and the same conjectures that allow it to see why it has suffered also allow it to believe that it is destined for an essential work (*Considerations on France*, p. 26).

conferences, circles, brotherhoods, ingenious organizations and, finally, that which is commonly called **the industries of apostolic zeal**. Still others call for wise men, universal men reflecting the best of their century.

“All this is very good; all this leads to the goal; but all this is only good if accompanied by something still better.”

This something better is that these newspapers, conferences, books, sponsorships, circles, brotherhoods and, most especially, catechisms, schools and universities, have to pour the Catholic sap, the supernatural life, abundantly and powerfully into souls, institutions and works. Everyone must have this aim in everything and above everything; and these things must be considered vain and useless unless they provide this good above all others.

“We do not cure a sick nation,” said Fr. Aubry, “with enthusiasm, feelings and cries of hope made from pulpits, tribunes, newspapers and books.”

And, principally, we do not convert by preaching to men about their rights and being silent about their duties; by showing disdain for humility, obedience, the spirit of poverty and even divine charity; by encouraging others to covet the things of this world and by postponing words about eternal hopes.

This only brings the coldness of egoism to the soul; and all the grand words and great speeches are only a brush fire in the imagination.

It takes another kind of fire to warm the world and bring it back to life.

Men must begin to know again that the sanctifying grace given in holy Baptism creates in them a new life, a supernatural and divine life that makes them truly children of God through a real participation in the divine nature.

The Jews consider themselves the only truly human race; we Catholics are a superhuman race, more elevated than the rest of mankind through grace, as much as other men are above animals through reason. The sons of Adam must again learn, through the Incarnation and the Redemption, how this grace flowed from the bosom of God into the Heart of Jesus Christ, its source, its reservoir on earth; how, from this source, this grace poured into the treasure chest of the Church, which in her capacity and by virtue of her function as mother, lives by this grace and makes her children live from it; how it spreads throughout the Mystical Body of Jesus Christ, that is to say, in every deified creature, from the Pope, head and center of the Church, to the last of the faithful through the veins of the Hierarchy; how it fecundates the human element and produces Catholic life with its rich harvest of fruit in souls; how in this admirable order habitual grace deifies man; how this divinization is not a metaphor but a reality since, from here below and by the infused virtues, participation in the divine life begins, to be consummated in glory by the intuitive vision and the beatific love.

The fire that must revive the world can have no other hearth than the beautiful intuitions of theology yearned for and received with a pure heart.

Without the divine fire that these aspirations communicate to the soul, the zeal – however active, extensive or enterprising it may be – remains sterile. This could not be more obvious! How much effort spent in vain! How many agitated actions are not only sterile but, instead of raising the people to the height of the priest, lower the priest to the level of the people!

Pushing to its final limits the hypothesis of the damage that the modern spirit is now causing in souls and society, Fr. Aubry says: “When the prevailing ideas, desertions and scandals will have taken from the Church half, then three-quarters, then nine-tenths, then ninety-nine hundredths, then nine hundred and ninety-nine thousandths of her family, if the one thousandth fraction that remains faithful will be excellent and radical, everything will be regained, because this one-thousandth will form the small but valiant army of Gideon, the healthy and irreproachable seed of a new society.

“For the regeneration of a people like ours, how much more powerful would it be for a phalanx to issue from strong theological schools, armed with all the supernatural strength of the Gospel, fortified with sure and unwavering principles against the spirit of the century! Certainly, it would win, unless Scripture lied saying: *Haec est victoria quae vincit mundum fides nostra*” (1 Jn 5:4) [*This is the victory which overcometh the world, our faith*].

No! The Holy Spirit did not lie. It is Faith and Faith alone that has triumphed, triumphs and will always triumph over the spirit of the world.

“The Faith is the transforming seedling: It rises in the soul, invades, absorbs, transforms the entire human being and, through the human being, all of society.”

This explains Fr. Aubry’s conclusion that “the crux of the matter is a **clerical education** that forms not a priesthood diminished by the weakness of obsolete and impotent methods or a superficial teaching or the infiltration of modern ideas, but rather a priesthood steeped in the true sources, unwilling to compromise with the world, but bringing a new effusion of faith and light into minds, of Christian life into hearts, of Catholic Civilization into society.”¹²⁰

That conclusion will also close this book, which has tried to show the anti-Christian movement that is directing the world from the highest spheres to the most humble, in order to make men feel the urgent need to revive the grace of God in every person.

We priests have received, by the laying on of hands, the grace for an apostolate that enables us to form a people capable of adoring and loving God and Our Lord and Savior Jesus. You the faithful have received, through the regenerating water of Baptism, and then by the anointing of Holy Chrism, a participation in the divine nature that makes you capable of fighting the evil within and outside of yourself, of receiving impulses that move you toward the sovereign Good.

¹²⁰ See *Essai sur la méthode des Études Ecclésiastiques en France*, by J. B. Aubry, Parts I and II, especially Chapters 4, 9 and 10.

Let us all keep with pious care **the Good Deposit** committed to us by the Holy Spirit who dwells in us, as the Apostle says (2 Tim 1:14), and let us develop it in ourselves and in the hearts of our brethren. This is the only source of salvation and life - for society as well as for each one of us.

* * *

**DOCUMENTS
&
CLARIFICATIONS**

DOCUMENTS & CLARIFICATIONS FOR CHAPTER I

N. I – *Those who want to identify Americanism with the Church of the United States attempt to deceive.* (p. 29)

In its December 10, 1898 issue, *The Truth of Quebec* [*Verite de Quebec*] reproduced a correspondence from Rome published in *New York Freeman's Journal* of December 3. The journalist relates a conversation he had with an ecclesiastic in Rome “who has spent some time in America and France and who is, moreover, in the right place to be well informed.”

Now, the result of this correspondence is that it would be wrong and unjust to confuse Americanism with the Church in the United States, since Americanism, which is endorsed by only a small number of American ecclesiastics, is found not only in America, but also in Italy, France and Germany. Therefore, according to the ecclesiastic from Rome interviewed in the *New York Freeman's Journal*, there would not be only one Americanism, but four.

“The most recent,” he said, “is Italian Americanism. All the liberal Italian newspapers, *Populo Romano*, *Italia*, *Opinione*, with *Fanfulla* leading the way, have enthusiastically embraced Americanism. But what is their Americanism? Nothing but Italian Liberalism wearing the American flag. It has only one essential dogma, namely, that the temporal power of the Pope is the worst enemy of the Catholic Church. The Italian Americanists unflinchingly claim to base their fundamental doctrine upon Cardinal Gibbons, Archbishop Ireland and other American prelates. In the details they have differences, but they generally agree in proclaiming the uselessness of Contemplative Orders and the disadvantages of the union of Church and State.

“German Americanism is the most impetuous of the four. It is the most recent product of the spirit that gave birth to the so-called Reform of the 16th century. It wants to reform the Catholic Church and does not place much belief in the [divine] inspiration of Holy Scriptures. In some respects it is more dangerous than the other three.

“French Americanism is the product of many things, the most important of which is a ridiculous ignorance of the conditions that exist in America. In the United States, the majority of the population is Protestant or indifferent; in France, it is almost exclusively Catholic. The United States is a new country with few or no Catholic traditions and an embryonic Catholic spirit. France is the “eldest daughter of the Church,” and the Catholic religion is not only part of the daily life of the people, but the country is publicly consecrated to the Church by ancient customs and traditions. Good sense tells us that it is hardly likely that a country like the United States, where truth and error are constantly mixed and Protestantism has such a great hold over the majority of the population, *can offer to a Catholic people examples destined to increase their religious spirit.*

“Another fatal error of the French school. It speaks and acts as if the movement, called American, was something studied and determined by a large number of people, clearly defined by the hierarchy and clergy, and then put into practice among the masses of the Catholic population. This is absurd. In the United States, *Americanism* is nothing more than an ensemble of opinions of which not one is considered essential by the recognized heads of the movement.

“What do I think of French Americanism? Frankly, I do not like it and I resist it with all my soul. In my opinion, ex-Abbot Charbonnel¹²¹ is its logical result. Far be it from me to affirm that all or almost all Americanists in France are not sincere and honest men, wishing to promote the Church’s interests; but I must admit that they show a pitiable lack of balance and common sense, and that so far, the results of their propaganda are far from satisfactory.”

“When you interview me,” continued the Roman ecclesiastic, “on the subject of *true* Americanism, American Americanism, you enter a dangerous terrain. *What is true Americanism? A COMPROMISE WITH PROTESTANTS.* But in what sense? I know that we have let many things go by in the United States without condemning them, things that would not have been tolerated elsewhere. There is a tendency here and there to go to the extreme limits of complacency in order not to offend the Protestants, to gain their favor, to show the generosity of Catholics.

“Some priests have sung Protestant hymns in their churches. During the recent war [The Civil War], at least one priest went to a religious service led by a Protestant minister. The pontifical instructions concerning Freemasons have never been implemented by many confessors. But, even in face of all these facts, there is no evidence that the authorities have approved or even tolerated such practices.

“As for the relations between Church and State, I know that many newspapers have spoken on this subject as if the American system were the most desirable for all the countries of the world. The journalists are wrong, of course, but they are too busy to be good theologians or distinguished canonists. If the day comes that a certain number of Bishops or even priests proclaim that the Catholic Church has no right to the recognition and support of the State, it will be necessary to examine their orthodoxy.

“In any case, Leo XIII spoke very clearly on this topic. Catholic countries must conform to the principle of the union of Church and State. In Protestant countries, the Church has the same inherent right to her nature. She will never acknowledge, and she will never accept, that she is only entitled to the same status as that which is given to sects. She cannot assert her right, but bears the status that is forced upon her. In the United States she is freely tolerated. This is better than persecution and oppression, and as this situation is an improvement, the Church is content with it.” [*Sic*]

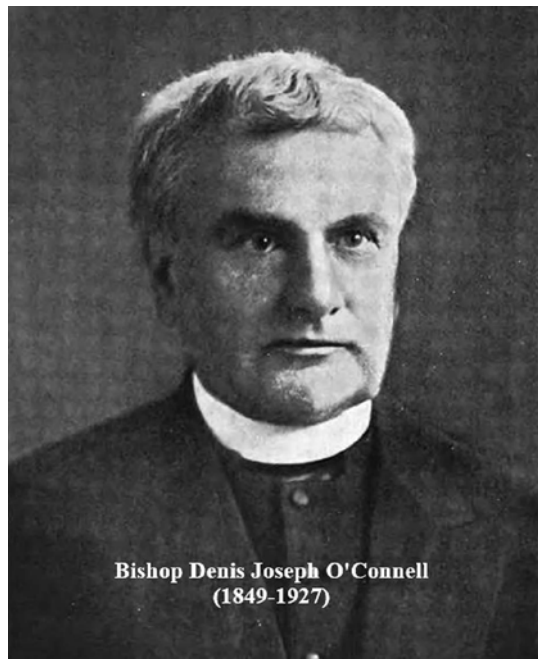
In response to the reproach made that he had attacked “the Church of America,” Canon Maignen was, therefore, right to say:

¹²¹ N.T. - Abbot Victor Charbonnel was a liberal Catholic who energetically agitated for a universal council to convene in Paris in 1900 comprised of representatives of all religions.

“On the contrary, it is the defense of this beautiful and fecund Church for which we strive without a second thought. It is to free her from the compromising zeal of the Americanizers of America, and the more audacious Americanizers of France, Belgium and Germany, that we take up the pen today. We believe that the episcopate and the clergy of the United States will not misjudge the sentiment that guides us and we call on their testimony with confidence.”

N. II – *We will be forced to mention some names. It is impossible to avoid this demand in a study of this kind. Nonetheless, we will abstain from doing so whenever possible.* (p. 29)

Among these names is that of Msgr. Denis J. O’Connell [later bishop]. We are pleased to publish two letters written by this prelate to the Very Rev. Fr. Lepidi, Master of the Sacred Palace [of Rome]. They are dated respectively the 11th and 14th of July, 1898. They contain a repudiation of *religious Americanism*:



Bishop Denis Joseph O'Connell
(1849-1927)

“As for what is called *Heckerism* or *religious Americanism*, not only do I have nothing to do with it, I despise it. (*Letter of July 11*)

“They (the opponents of Americanism) speak in the first place of something they call *religious Americanism*, whose goal is to introduce into the Church a certain new phase of religion and dogma, following in particular the model presented in an article written some time ago by a (supposed) Englishman under the title: *Liberal Catholicism*, published in *Contemporary Review* and signed by *Romanus*.

“Then, they promote a particular type of religious subjectivism with all its branches, and they give it the name of *Heckerism*.

“They will try to make us accept these two things.

“Now then, I am here to tell you, Most Rev. Fr., for my part not only will I have nothing to do with something like this, but, even more, I view all this as stupid and despicable, and I am convinced that every good Catholic in America would say the same if they were questioned on this matter.” (*Letter of July 14*)

Two of the main European “promoters” of *The Life of Fr. Hecker*, Fr. Dufresne and Fr. Klein, belong to the pious association of secular priests founded by Fr. Chaumont called the Priests of St. Francis de Sales.

Among other things, Fr. Dufresne said of himself, “For more than 25 years I have regarded Fr. Hecker as the greatest spiritual architect of our time.”

About the founder of his society, he said this: “Without having known Fr. Hecker personally, Fr. Chaumont conceived the same ideas about the action of the Holy Spirit in the soul, applying them no longer to a congregation, but to the secular priests and Christians of the world.”

A letter to the Attorney General of the association, published in the society's *Circular Bulletin* [*Bulletin Circulaire*] of August 15, 1898, tells us that Fr. Dufresne was asked to remove the society from the responsibility of any compromise with the ideas of Fr. Hecker. Here is what he wrote:

“Some of our confreres, the oldest in the society, desired a very clear declaration be issued so that our society could not be compromised by what is connected to Fr. Hecker. I was asked to make this statement, since it was I who spoke about Fr. Hecker in the society. ...

“Our society is in no way compromised by the controversy over Fr. Hecker. In fact, Fr. Chaumont never knew Fr. Hecker nor any of his ideas, and both come from very different backgrounds. The connections that I have been able to establish between these two servants of God regarding personal initiative and the action of the Holy Spirit in the soul relate precisely to points that are beyond discussion; as for the differences existing between them, I have myself pointed them out.

“Permit me to add, in closing, that I am opposed to the expression Americanism. Certainly, there are many very remarkable things about American Catholics, but the word Americanism to me sounds bad, like the terms Gallicanism or Anglicanism.”

In one of the letters we have presented above, Msgr. O’Connell blames the opponents of Americanism for the invention of this word: “They speak of something they call Americanism.”

Fr. Dufresne says here: “I am opposed to the expression Americanism.”

In an interview he gave in Rome on one of the last days of January 1899 to the correspondent of *Courrier de Bruxelles* [Courier of Brussels], Archbishop. John Ireland also expressed “his astonishment and disappointment to see the widespread use of the name Americanism based on personal opinions.”

We understand his “disappointment” but his “astonishment” astonishes us. It was not the opponents of Americanism who created the word, it was the Americanizers themselves who invented it and named themselves accordingly.

In a report read at the Congress of Fribourg [Switzerland] and first published in *Quinzaine* in 1898, in pamphlet form, Msgr. O’Connell, who today complains of those who “speak of something they call Americanism,” then stated:

“In recent times, a new idea has appeared in an important biography published in New York with the approval of Archbishop Corrigan; it was translated into French and presented to the public with a shining preface from the pen of Fr. Felix Klein of the Catholic Institute of Paris. This biography is the life of Rev. Fr. Hecker, founder of the Congregation of St. Paul; and *the new idea is that which is referred to by the name AMERICANISM*. It is not only once or twice that this

term is found; it must be said that the idea it represents shines throughout it like a thread of gold, from beginning to end of the volume, and gives this book its character and its meaning.

“Permit me to call the attention of the distinguished members of this Congress to what seems to me to be the specific reason for this new word: *Americanism*.

“It is an expression, I believe, that one will not find in any dictionary of Europe and much less, I dare say, in any dictionary of America, at least not - and of this we can be certain - *with the complete and precise meaning it had in the mind of the illustrious founder of the Paulists.*”

This is the beginning of Mgr. O’Connell’s pamphlet, issued before the controversies over Americanism started. Here is the title, no less instructive: *Americanism after Fr. Hecker*. The purpose of the author is obviously to accredit the word with the meaning that Mgr. Ireland now disapproves.

The same intention is expressed as formally as possible by Mgr. Keane, who wrote in the *Catholic World*, the review of the Paulists, in March 1898:

“Enlightened interest about America and Americanism has recently increased, thanks to the publication in French of '*The Life of Father Hecker.*' For a long time, to us Americans Fr. Hecker was the typical embodiment of American ideas and aspirations; he was, as we say, a creation so perfectly American - and we are so accustomed to see American institutions as things that succeed on their own - that this *Life* did not receive in our country the welcome it deserved. ...

“But what proves how different was the welcome given in Europe to *The Life of Father Hecker*, now that the French translation has made it known, is that this book is already in its fourth edition in just a few months, and people are insisting that it be translated into Italian.

“Hecker is, for them, a revelation; he teaches them what America is and what the word *Americanism* means, which is in no way a revolutionary declaration, but rather a very remarkable manifestation of the thinking expressed by these words of Our Lord: *Nova et vetera – Things new and old.*

“This impression was further increased by the essay on *Americanism* by Mgr. D. J. O’Connell. It is a complete and clear definition of this ill-understood expression and an interpretation of what it means, *drawn from examples from the life and writings of Fr. Hecker.*”

No. III. – *The men who have assumed the role of providing the clergy with a new spirit for the new times do so, they say, only to achieve the highest aims.* (p. 30)

After an *ad limina* pilgrimage, the Bishop of Vannes said to his clergy:

“As he blessed all of you, *the Sovereign Pontiff urged me to exhort you unceasingly ... to be like the first Christians, of one heart and one soul.*

“Let us remember, in fact, that unity makes strength; that every divided kingdom will be laid waste, and that victory has been promised to obedience. Docile to the voice of the Pope, *let us be*

*on guard against misinterpreting his intentions, against **exaggerating them or changing their nature**, against separating what must remain united, for example, castles and presbyteries, palaces and cottages, for the good of all, the glory of **God**, peace in order, truth, justice and true liberty. **Herein lies the triumph of the Church and the salvation of France.**"* (*Semaine Religieuse* of Vannes)

It would be easy to collect similar declarations made by other bishops in France and elsewhere.

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DOCUMENTS & CLARIFICATIONS FOR CHAPTER II

N. IV – *The Jews did not understand the spiritual meaning of the prophecies and symbols of the covenant that God had made with their nation.* (p. 32)

Abraham, Isaac, Jacob, Judah and David respectively received from divine oracles the assurance not only that the Savior of the world would be born of their blood, but that **all the peoples of the earth** would be blessed in Him.

One day when Abraham was in Mesopotamia, God invited him to leave his country, abandon the house of his father, distance himself from his kindred, and go to a land that would be shown to him. Then God added: “I will make of thee the father of a great nation, I will bless thee and magnify thy name ... **and in thee all the nations of the earth shall be blessed!**”

God repeated this promise under the oak of Mambre. Since the Lord wanted to announce the chastisement of Sodom, He said: “Can I hide from Abraham what I am about to do, seeing that he shall become a great and mighty nation, and **in him all the nations of the earth shall be blessed?**”

Next, on the mountain of Moriah, after having accepted Abraham’s sacrifice of Isaac and replaced his beloved son with another victim, God continued: “I will bless thee... and in thy seed **shall all the nations of the earth be blessed**, because thou hast obeyed my voice.”

The promises made to Abraham were repeated to his son Isaac. Driven by famine towards the city of Gerara, Isaac heard the Lord personally repeat to him the words that had already resounded in his ears when he was offered as a victim under the paternal dagger: “I will give to thy descendants all these lands, and **all the nations of the earth will be blessed in the One who will be born of thee.**”

Finally, Jacob, fleeing the anger of his brother Esau, on his way into exile saw in a symbolic apparition how one day the promise made to his forefathers would be fulfilled: A mysterious ladder rose from the earth to Heaven with angels ascending and descending it; at the foot of the ladder, all of mankind was awaiting the divine assistance, at the end a voice proclaimed: “*Erit semen tuum quasi pulvis terrae; dilataberis ad occidentem et orientem, et septentrionem et meridiem. Et benedicentur in te et semine tuo cunctae tribus terrae. Your posterity shall be as numerous as the dust of the earth, and thou shalt spread to the West and to the East, to the North and to the South; and all the nations of the earth shall be blessed in thee and in the One who will be born of thee.*”

In these prophecies, the Eternal, tearing open the veils of the future before the eyes of Abraham, Isaac and Jacob, made them contemplate the Messiah Who would be born from them and Who would become the Blessed One *par excellence*:

1. First, for His people;
2. Then, for some privileged races;
3. And finally, for all the nations of the earth.

In the words we have just quoted, there is an obvious allusion to the gradual expansion of the Reign of Jesus Christ over all the Earth.

Initially concentrated in Palestine alone, the Messianic kingdom did in fact expand, little by little:

First, to the West, *ad occidentem*, where Peter would establish the seat of his Empire;

From the West, the light would shine on the East, *et orientem*;

Then, on the North, *et septentrionem*;

Then, on the South, *et meridiem*;

Until, *finally*, it would illuminate *all the nations of the earth*.

This fourfold vision had to unfold before Jacob's eyes in chronological order.

In the vision, he must have seen at the foot of the ladder the birth of the promised Savior;

The salvation offered to His people by the Messiah Himself;

For four centuries, the Gospel was carried by apostles to the corners of the universe known at that time. The nations of Europe entered as nations into the fold of the Church founded by the Redeemer.

At the end he must have seen – when all the shores of the globe are discovered – all the races, all the tribes, all the peoples, all the nations of the universe go to Him in Whom alone there is salvation, in Whom alone all graces and blessings dwell.

Let us note that, of the promises thus made, the last one was always expressly formulated in terms that can leave no doubt: All the nations of the earth will be blessed in the One who must be born of you. God seems to want the attention of all men throughout the ages to be focused on this announcement of a universal conversion. [N.T. See also Gal 3:16]

Let us note the strength of the expressions used to mark the entry of all nations into the bosom of the Church.

1. *Universae cognationes terrae*: all the families of the earth.
2. *Cunctae tribus terrae*: all the tribes of the earth.
3. *Omnes gentes terrae*: all the peoples of the earth.
4. *Omnes nationes terrae*: all the nations of the earth.

Omnes, cuncta, universae: all, universally, without exception.

This encompasses all the organized societies on Earth with a leader at their head, whether these societies be nomadic tribes, patriarchal families or great nations that march leading civilized peoples. God wanted to make us know that no one will be excluded from His divine benefits: *Non est qui se abscondat a calore Ejus* [There is no one that can hide himself from His heat.] (Ps 18:7)

He wanted to make it quite clear that a day would come when all the families, all the tribes, all the nations, all the peoples of earth would be blessed in Him who is for mankind the source of all blessings, that is to say, one day all human societies would bow under the Gospel's yoke and recognize as lawgivers, Jesus Christ and His Church.

Behold what was announced by God from the first ages of the world. Behold the promises that were made to the ancestors of the Jews. Behold what their pride had already distorted at the advent of the Divine Savior. And behold that which they unceasingly await to be fulfilled, their earthly domination.

It suffices to read the prophecies we have just presented and those spread throughout the Old Testament to see that the kingdom promised to the Messiah is a kingdom not of this world, but rather a spiritual reign over souls.

In Thee all the nations of the earth will be **blessed**: From Heaven, Thou shalt provide the assistance that mankind awaits in order to ascend to Heaven as prefigured in Jacob's vision.

It is in this sense that the divine promises are fulfilled from the coming of Our Lord Jesus Christ onward; this is how they will be achieved before the end times.

N. V – *Thanks to this tactic, Disraeli, prime minister of England for 40 years, could say.* (p. 34)

In 1844, the great English minister of Jewish origin Benjamin Disraeli wrote: ¹²²

“After a thousand struggles; after acts of heroic courage that Rome has never equaled; deeds of divine patriotism that Athens, Sparta and Carthage have never excelled; we have endured fifteen hundred years of supernatural slavery during which every device that can degrade or destroy man has been the destiny that we have sustained and baffled.

“The Hebrew child has entered adolescence only to learn that he was the pariah of that ungrateful Europe which owes to him the best part of its laws, a fine portion of its literature, all its religion.

...

“You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. ... That mighty revolution [of 1848] which is at this moment preparing in Germany, and which will be in fact a second and greater [Protestant Revolution of 1517] Reformation, and

¹²² Disraeli, born to a Jewish family, became Prime Minister of England and was raised to the rank of Lord under the title Earl of Beaconsfield and remained in power for 40 years. He is an elegant writer, who in one of his most successful novels entitled *Coningsby*, exalted the superiority of his race and prophesied its coming triumph.

of which so little is as yet known in England, is developing entirely under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander, who is Regius Professor of Divinity in the University of Berlin and the founder of Spiritual Christianity, is a Jew. Benary, equally famous and in the same University, is a Jew. Wehl, the Arabic Professor of Heidelberg, is a Jew. ... As for the German professors of this race, their name is Legion. I think there are more than ten at Berlin alone. ...

“On my arrival to St. Petersburg, I had an interview with the Russian Minister of Finance, Count Concrim; I beheld the son of a Lithuanian Jew. ... In Spain I had an audience immediately on my arrival with the Spanish Minister, Señor Mendizabel; I beheld one like myself, the son of a converted Jew [*Nuevo Christiano*], a Jew of Aragon. ...

"From Madrid, I went straight to Paris to consult the President of the French Council; I beheld the son of a French Jew [Soult], a hero, an imperial Marshal. ...

“And is Soult a Hebrew!” Yes, and also several of the French marshals, as well as the most famous, Massena, for example; his real name was Manasseh. ... We fixed on Prussia; and the President of the Council made an application to the Prussian Minister, who arrived a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew.

“So you see,” concludes Disraeli, “that the world is governed by very different personages from what is imagined by those who are not behind the scenes.

“And at this moment, in spite of centuries, of tens of centuries of degradation, the Jewish mind exercises a vast influence on the affairs of Europe.”

No. VI – *Everyone has the hope that the messianic prophecies will soon be fulfilled in the way they have always been understood, that is, their rule over the whole world, the subjection of the whole human race to the race of Abraham and Judah.* (p. 35)

Jewish delegates from the synagogues of all countries met in Basel [Switzerland] in 1897, and again in 1898, at a congress that they called the Zionist Congress [First Zionist Congress and Second Zionist Congress] to study the ways and means to retake possession of Jerusalem by the Israelite people. This name, as well as these meetings, makes it clear that the expectation of the Messiah is more alive than ever in the hearts of the Jews.

“What this people did 5,000 years ago,” said Chateaubriand, “they continue to do. Seventeen times they have witnessed the destruction of Jerusalem and nothing discourages them; nothing can stop them from turning their gaze to *Zion*.”

In their thinking, a re-established Jerusalem would become the capital of an empire whose boundaries would be the world; Zion would be the seat, the throne of their universal sovereignty.

On every page of history we find the proof of this firm desire and unshakable hope of the Jews.

Not so long ago, a German scholar Johann Reuchlin writing in the 15th century, affirmed: “The Jews impatiently wait for wars, the ravaging of provinces and the ruin of kingdoms; they expect a triumph over non-Jews similar to that of Moses over the Canaanites. These ideas form the core

of rabbinic commentaries on the prophets. They have been traditionally transmitted and inculcated in the minds of this nation, and thus the Israelites have always been prepared for this event, the supreme end of the aspirations of the Jewish race.”¹²³

In his work *L’Église et la Synagogue*, Louis Rupert affirmed: “Even in our own days, the scholars and masters of the synagogue normally end *their speeches delivered at their assemblies with the thought of this future victory*, just as the Catholic priest ends his sermons with the hope of eternal life. They stir up their coreligionists to faithfully follow the law by supporting their hope to see the coming of the Messiah and to enjoy all the goods promised to Israel. Now then, one of these goods is the long-desired moment of the pillaging of the Christians and the complete extinction of the race of the Nazarenes.”¹²⁴

“Every year *all over the world*, on the evening of April 20,” reports the *Israelite Archives*, “people scattered for nearly 2,000 years, on the same day and **at the same time, suddenly rises as one man**. They clasp the blessing cup set before them and in a loud voice repeat three times the magnificent toast: **Next year in Jerusalem!**”

“Both our ordinary and extraordinary rituals always speak to us of the **motherland**. *Upon awakening, retiring, sitting at the table, we call on our God to hasten our return to Jerusalem, without delay and in our days.*”

“I am among those who think that our generation will not see the day of the promised great reparation. And yet I could also affirm the opposite, in view of the events and transformations we have been witnessing for the past 15 years.”¹²⁵

If we compare the increase of Jewish power from 1848 to 1864 to how it has grown from 1870 to 1899, we will see that the expectations of today's Jews have progressed exponentially. Also, it is common to hear, “The times are near.” What are these times? The times of this messiah, of whom Mr. David Drach, a Jewish rabbi who converted to Catholicism, recently spoke: “This messiah must be a great conqueror who will make all the nations of the world slaves of the Jews. The Jews will return to the Holy Land, triumphant and laden with riches taken from the infidels.”¹²⁶

¹²³ Buxtorf, *Synagogue juive*, chap. 35.

¹²⁴ *L’Église et la Synagogue*, pp. 18-19.

¹²⁵ *Ibid.*, Levy Bing, issue of March 9, 1864.

¹²⁶ A pleasant anecdote, told by the same Mr. Drach (2nd letter, p. 319), gives us an idea of the faith of the Jews in this great day of universal pillage of the Christians:

“In the school where I was in Strasbourg, the children made a resolution to take control of all the candy shops in the city at the first sign of the messiah. There was an argument over who would be the depository of this precious booty. While they waited for the sweets, the discussion was enriched by many kicks and punches. These arguments led to *an agreement* that would allow each one to keep what he had seized. For a long time, I kept a sketch of a shop at the corner of the *Place d’Armes*, which I wanted just for myself.”

This naïve plan, these debates, these fights and these agreements made by young Jews, classmates of the very learned Drach, show, better than words, the concrete doctrines that their masters instilled in them.

“*Property*,” quite rightly said François de la Tour du Pin-Chambly, Marquis of La Charce, “is, for the Jewish city, the fulfillment of the promise. The Christian, in his act of hope, asks God for His graces in this world and His paradise in the next; the Jew asks for his goods in this world as well as in paradise.

"Hence, property becomes an idea that is both communitarian regarding the people of Israel and predatory regarding the rest of mankind. He [the Jew] possesses it virtually in its totality, since it was destined to him by the Supreme Master. He only accomplishes this providential way of looking at things by actually taking possession of property through the usurious arts, which his law forbids him to practice on his coreligionists, but in no way forbids him to practice on all other men. To the contrary, he feels encouraged to do so.”

Thanks to these doctrines, the Jews reached the point that John Reeves was able to write a book entitled *The Rothschilds, the Financial Rulers of Nations* (London, 1887).

“The Jewish nation,” says Mr. de la Tour du Pin “is probably today, and will certainly be tomorrow, the richest of the nations of the world; and this all the more quickly as it enriches itself by stripping the world of its wealth and thus fulfills its law.”

* * *

DOCUMENTS & CLARIFICATIONS

FOR CHAPTER III

N. VII – *The Jews want to be a kind of leaven for mankind to turn human society, currently divided into diverse nations and religions, into a single, sole and solid fraternity. The Israelite Archives say it in a less hypocritical way: “A Jerusalem of the new order, hallowedly seated between the East and West, must replace the double city of the Caesars and the Popes.”* (p. 37)

The Jews are spread over the entire world, but wherever they are they remain Jews. Nowhere do we see them blending with the people among whom they live; and in each place they maintain their relations with their brothers scattered over the rest of the earth.

Transport an Englishman, a German or a Frenchman to America; after one or two generations, sometimes after only a few years, he will become an American: His heart will turn toward his new homeland where his interests are now placed, and he will maintain only a vague memory and a sterile sympathy for the old homeland. With the Jewish people it is completely different. From the time of Abraham to our days, it presents a perfect and indestructible unity. Neither conquest nor dispersion, neither prosperity nor misery, could dissolve this unity. In all climates, under all conquerors, in all times, this people has remained the same in its religion, its ideas and its character.

The Jews are the first to recognize that they are a race apart from other peoples, an inassimilable race.

In September 1891, the grand rabbi of France, Mr. Zadoc Kahn, was installed as chief rabbi of Paris in the presence of the French Minister of Worship, Mr. J. H. Dreyfus. The rabbi, a German who came to us from Belgium, delivered a speech in which he did not hesitate to present himself and his own as a “race” apart, a distinct “people” sent to France.

“Let us look at these **two peoples** [the French and the Jews] equally endowed with the propitious gifts of intelligence, pleasantly pursuing and investigating all the problems that concern mankind. ...

“Between these **two races** some common traits in customs always exist in the order of moral affinities, where a more palpable and striking **parallelism** becomes imperative. ...

“Does this mean that we have an obligation to France to forget our origin and sacrifice our traditions? As long as we do not divert the forces of cohesion that unite the elements



Rabbi Zadoc Kahn
(1839-1905)

making up the French nation, do we not have this right to maintain them? Do we not have the right to keep what is most precious in the patrimony handed down to us by our ancestors?"

In 1893, a Jew from Lemberg, Rabbi Ezekiel Caro, published a pamphlet entitled: *The Jewish Question, a Moral Question*, warning his coreligionists to stop feeding the anti-Semitic movement with their usury and commercial demands. In it we find these confessions:

"The Jew prides himself on belonging to the whole world and readily makes declamations about mankind and the fraternity of peoples. ... The divisions that manners, languages, customs and legislation create among the nations do not exist for the Jew. Thus, he eagerly seizes upon the idea of the fraternity of peoples in order to better engage in the pursuit of his international ideal: domination through money."

The men of 1789 were, therefore, very mistaken to be convinced of these ideas of the fraternity of peoples and mankind disseminated by the Jews, especially when we look at the profits the latter were to draw from those ideas.

There were, however, some far-sighted individuals among them. Jean-François Rewbell of the National Convention, a friend of Robespierre, was quite well-informed when he wrote the following to Camille Desmoulins:

"Sir, would you be so kind as to read the attached speech of the Jews of Metz from the three bishops of Alsace-Lorraine dated August 31st, and give thought to the fourth part of their conclusions:

"We will keep the free exercise of our laws, rites and customs, and we will keep our synagogues, our rabbis and our directors just as they exist today."

"What do you think of persons who want to become French yet still want to exist as a body of another nation?"

"You see that it is not I who excludes the Jews; they exclude themselves. Your good sense will allow you to realize that there will still be much to say when the question of accepting them is addressed."

They were admitted, thanks to the "immortal principles" of Equality and Fraternity, which the Jews themselves had initiated and which today they declare to be the most energetically vital condition for the expansive presence and highest development of Judaism. In fact, we now see the consequences of this philosophical humanitarianism. Other peoples have followed France's example, so that the Jews are no longer isolated everywhere as before; rather, they are citizens of the countries they inhabit while, at the same time, they belong to a nationality that, according to them, is of a superior rank; a society that is spread all over the world. From one end to the other they can communicate with one another and they do so effectively.

As Mr. de la Tour du Pin says: "We see them simultaneously establishing their powerful dynasties in Paris, Vienna, London, Brussels and Frankfurt. In this apparent dispersion of family homes, they see only colonial settlements of their nation. We speak of the Jewish colony in each of these cities, which means there is a central homeland from which they receive directions and to which they report the profits of their activity."

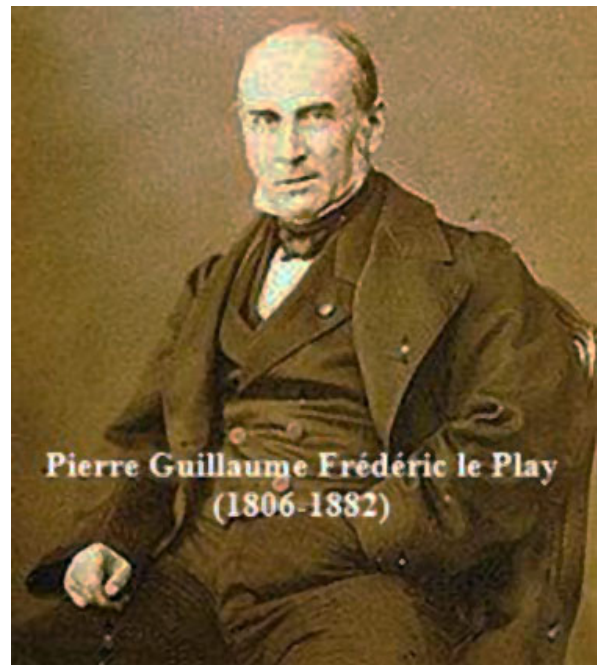
In these conditions, if a people, if a race, can spread an idea over the entire world and make it grow at the same time, it is this idea and no other that defines it. As we will see later, this idea exists. The motto of the *Universal Israelite Alliance* is not a dead letter. Under a common direction throughout the world, the Jews are preparing with skill and perseverance the coming of the Jerusalem of a new order, which must replace the double city of the Caesars and the Popes.

We should never lose sight of these three truths set down by Mr. de la Tour du Pin-Chambly:

1. The Jews have remained one nation;
2. This nation is convinced that the domination of the world belongs to it;
3. It can only accomplish this by a corruption of minds that brings about a “social breakdown.”

Now, this corruption of minds, this social breakdown, “it achieves through the principles of 1789.”

“It is a true aberration, taking place today before our eyes, that people do not see how Liberalism and Egalitarianism, which Mr. [Pierre Guillaume Frédéric] le Play so aptly calls ‘false dogmas of the Revolution,’ are in every way the very negation of the social bond. The Jews themselves are well aware of this: I doubt they are more attached to their Talmud than to this quintessential poison that they have drawn from it, which has been swallowed so completely by proud generations intoxicated first by Anglomania and today by Americanism.



“These ideas became a panacea covering the front page of newspapers as well as the inside pages; but nowhere with as much praise and emphasis as by the pen of Jewish or Judaizing journalists. They become quite lyrical whenever they have the opportunity to speak about these ideas; and this they never fail to do.”

We see that they faithfully follow the recommendation made to them by the Council of Leipzig.

N. VIII – *All powers must disappear to give way to the universal domination of Judah, which will replace all powers currently in existence in the spiritual order as well as the temporal order.* (p. 37)

Canon Augustin Barruel, the author of *Memoirs to Serve the History of Jacobinism* – still one of the best books to consult on the conspiracy against the Church – received a letter from Florence on August 5, 1806, addressed to him by a former officer named J.B. Simonini.

Canon Barruel did not think it prudent to publish it, but sent a copy to Cardinal diplomat Joseph Fesch, so that he might make use of it with the Emperor [Napoleon] as he thought fit. He also sent a copy to Mr. Desmaretz to give to the chief of police should he think it useful. It strongly impressed Desmaretz, who was occupied with investigations concerning the conduct of the Jews at the meeting of the Sanhedrin, convened in Paris by the Emperor.

Finally, he sent the original to Pope Pius VII, begging him to order due investigations to know how much credibility Mr. Simonini's letter deserved. Some months later, His Holiness replied through his secretary Fr. Tetta that everything spoke favorably about the probity and veracity of the man who reported in this letter what he had witnessed.

Finally, with the restoration of the Bourbons, Canon Barruel sent a copy of this letter to Louis XVIII.

We do not deem it useful to reproduce this letter here in its entirety, but only its most important passages:

“Oh! How well you have unmasked these infernal sects that pave the way for the Antichrist and are the implacable enemies not only of the Christian Religion, but of all worship, all society, all order! There is one, however, upon which you have touched only lightly. Perhaps you did so on purpose, because it is the best known and, as a consequence, the least feared. But, in my opinion, it is today the most formidable power, considering its great wealth and the protection it enjoys in almost all the States of Europe.

“You understand, sir, that I speak of the Judaic sect. It appears to be entirely antagonist to and separate from the others; but really it is not. Indeed, it suffices for one of these sects to become an enemy of the name Christian and the Judaic sect starts to promote it, subsidize it and protect it. Have we not seen, and continue to see, how it lavishes its gold and silver to support and direct the modern sophists, the Freemasons, the Jacobins, the Enlightened? Thus, the Jews, along with all the other sectarians, form just one faction that aims to erase, if it were possible, the Christian name.

“And do not think, sir, that this is an exaggeration on my part. I say nothing more than what was said to me by the Jews themselves, which is this...”

This text was followed by the account of Mr. Simonini's relations with the Jews. Then, he continued:

“Here is what on various occasions some of the principal and wealthiest Jews communicated to me:

“1. That Mani [founder of Manichaeism] and the infamous ‘Old Man of the Mountain’ [head of the Arabian Assassin sect in the Holy Land] were of the Jewish nation;

“2. That Freemasonry and the Enlightenment were founded by two Jews, whose names were given to me but, unfortunately, have escaped my memory;

“3. In a word, that all the anti-Christian sects originated from the Jews. These sects are now so numerous that they have several million followers of both sexes and all professions, from all ranks and walks of life;

“4. That in our Italy alone, they had as adherents more than 800 regular and secular ecclesiastics, including many priests, professors, prelates, and some bishops and cardinals; further, that in a short time they hope to have a Pope from their party (and supposing that he were a schismatic, this could be possible);

“5. That in Spain also they had a great number of partisans, even in the clergy, although the accursed Inquisition [*sic*] was still in force in that Kingdom;

“6. That the Bourbon family was their greatest enemy, and in a few years they hoped to reduce it to nothing;

“7. That in order to better deceive the Christians, they pretended to be Christians themselves, traveling and passing from one country to another with false certificates of baptism, which they purchased from avaricious and corrupt priests;

“8. That they hoped, by force of cabals and money, **to obtain civil status from all governments**, as has already happened in a number of countries;

“9. That, having the right of citizenship like everyone else, they would purchase as many houses and properties as they could, and, by means of usury they would quickly begin to despoil Christians of their estates and treasures;

“This practice has already begun to be verified in Tuscany, where the Jews with impunity are practicing the most exorbitant usury and continually acquiring immense properties both in the countryside and the cities;

“10. That, as a consequence, they have promised themselves that, **in less than a century, they will be masters of the world**, knocking down all other sects in order to make theirs prevail, transforming Christian churches into synagogues, and reducing the rest of the Christians to a harsh bondage.

“Behold, sir, the terrible plans of the Jewish nation, which I have heard with my own ears.”

Is not every single thing reported in this letter, written at the beginning of this [19th] century, happening today before our eyes?

Who can actually measure to what extent the Jews’ wealth has increased and the amount of influence they exert today in all the States of Europe?

Is it not more evident than ever that they protect, favor and sponsor everything that is opposed to the Christian name?

The civil status that enables them to have two nationalities simultaneously, their Jewish nationality as well as that of the country in which they live, they have obtained from all the governments, one after another, that have welcomed the principles of 1789.

We can see well the use they make of this civil status. They would tell us, if they so desired: It is to despoil those very governments that so willingly opened their arms to them.

And, as they predicted, **in less than a century they will be our masters**; they foresee the day when they will become the masters of the world.

In the political realm, the Bourbon family has been driven out of all the States where it used to reign; it is as if it were wiped out.

In the religious realm, they have not succeeded in everything they wanted. By the grace of God, they will not succeed.

But, is it not sinisterly interesting to compare what was said here – “In a short time, they hope to have a Pope from their party” – with what was pursued 20 years later by the 40 Carbonarists of the *Vente Suprême* [Supreme Lodge], those ambassadors and princes, the elite of the Roman Patriariate by birth and wealth, and the elite of the *Carbonari* ¹²⁷ by talent and religious hatred?

One of them, Nubius, ¹²⁸ a true incarnation of Satan in what he had of the infernal in his heart and genius, said it thus: “There is a thought that has always deeply concerned men who long for universal regeneration: It is the emancipation of Italy, from which must emerge one day the emancipation of the entire world, the fraternal republic and the harmony of humanity...



“Our final goal is that of Voltaire and the French Revolution, the annihilation of Catholicism forever and even of the Christian idea. To reach this end, we must not listen to those French braggarts, to those nebulous Germans, to those sad Englishmen who imagine they will kill Catholicism with an impure song, a logical deduction or a boorish sarcasm. Catholicism is able to endure more than this. ...

“For a long time the papacy has exercised a decisive action on the affairs of Italy. ... It is a huge lever. With it, Italy has the hundred arms of Briareus; ¹²⁹ without it, Italy is condemned to a pitiful impotence. ... Whoever the Pope may be, he will never come to the Secret Societies; it is up to the Secret Societies to take the first step towards the Church. ... We do not intend to win the Popes to our cause; this would be a ridiculous dream. ... What we must

ask, what we must seek and await, as the Jews await the Messiah, is a Pope according to our needs, ... We do not doubt we will reach this supreme end of our efforts.” ¹³⁰

¹²⁷ N.T. - The *Carbonari*, a Secret Society spread throughout Italy, takes its name from the brotherhood of chimney sweeps who clean the charcoal – *carbone* – from the chimneys.

¹²⁸ This is a pseudonym hiding a great name of the Roman aristocracy.

¹²⁹ N.T. - Briareus, also called Aegaeon, in Greek mythology, one of three 100-armed, 50-headed Hecatoncheires (from the Greek words for “hundred” and “hands”), the sons of the deities Uranus (Heaven) and Gaia (Earth).

¹³⁰ See *The Roman Church in Face of the Revolution*, by Jacques Cretineau-Joly, vol. II, pp. 72-75.

N. IX – *Whatever the damage that may result, Catholics must leave these societies, these societies being intrinsically evil.* (p. 37)

In May 1897, Mr. W. S. Harwood published an article on the secret societies in America in *The North American Review*, which was reproduced in part in the *Review of Reviews*.

By the end of December 1896, statistics showed a total of 5.4 million members enrolled in various secret societies in the United States alone. The male adult population being about 19 million, it follows that one out of every three male citizens is part of these societies. But since most of them belonged to various societies at the same time, we can surmise that, out of every six American citizens, one is a member of some secret society. This number does not include the thousands of members of different labor organizations even though they also take some kind of oath; nor does it include the 500,000 members of secret military societies.

These figures, as we can see, are formidable. It is also noteworthy that there is a close alliance between these societies and some military orders, so that they have at least 250,000 men in the prime of life, well-educated and accustomed to handling arms, as skilled at soldiering as the best of the regular enlisted men.

Their goal of solidarity, coupled with their mystery, has exerted a powerful attraction on American citizens.

It would be more difficult for us to discover the exact amount of money these fraternal societies have made available to their members. Donations are not all published and we cannot calculate an exact figure given for the care of the sick, funerals, the relief of widows and orphans, and other philanthropic works. Each organization spends from \$10-\$20,000 to \$7.5 million on such projects per year. Most spend an average of \$5 million each year in this way. Since their establishment in the United States up to but not including the year 1896, all the fraternal societies have contributed, in various ways, \$475 million. Yet these figures do not include the three most important associations: the Freemasons, the Odd Fellows and the Knights of Pythias. These three, for their part, spent \$176 million.

This huge distribution of funds to help people explains the statement of the Sacred Congregation: “Whatever the damage that may result, Catholics must leave these societies, these societies being intrinsically evil.”

The author of the article is sure that these secret societies have many members who are ministers of different religions and that this number is constantly growing. “The recognition of a Supreme Being,” he says, “is common to them all.”

This book was based on documents given to the author by the Pontifical Court and the Courts of Vienna and Naples. A few days before his death, Gregory XVI had asked the French Catholic historian to write a book under this title: *History of the Secret Societies and Their Consequences*, and had promised him access to all the necessary documents. After some hesitation, Pius IX assigned him the same task. The book was almost finished when J. Cretineau-Joly, because of the difficulties he had encountered, threw the manuscript into the fire. Later, he used the documents he had kept and others he had collected later to write *The Roman Church in Face of the Revolution (L'Église romaine en face de la Révolution, 2 vol., 1859)*. It contained the *Alta Vendita* Pamphlet. This book was honored with a Brief from Pius IX.

In addition to the mentioned societies, a few years ago another anti-Catholic secret society was formed under the name *American Protective Association* (APA). In a short time it had invaded the whole confederacy of the United States. The members are solemnly sworn in with the following oath:

“I swear and solemnly pledge never to allow a Roman Catholic to become a member of this secret society. I will use all my influence to promote the progress of Protestantism throughout the world. I will not give any work or any job to a Catholic as long as I can find a Protestant. I will never help a Church, Chapel or Catholic Institute to be erected or maintained.

“I will do everything to break or undermine the power of the Pope. I will never speak to a Catholic about this society. I will never facilitate the appointment or election of a Roman Catholic to any office or position, and will never vote for a Catholic. I will only vote for Protestants and will work with all my might to keep the government in their hands. All this I promise and swear solemnly, so help me God!”¹³¹

We see that it is a complete proscription. Not only is the Catholic excluded from participation in public affairs, but he must also be deprived of any means to earn a living.

By 1894, the APA already had 439 lodges. Everywhere Catholic workers were being dismissed by their employers and the action of the members of this sect played a powerful role in the elections.

¹³¹ N.T. - It appears a more complete text can be found in *Religious Intolerance in America: A Documentary History*. It reads:

"I do most solemnly promise and swear that I will always, to the utmost of my ability, labor, plead and wage a continuous warfare against ignorance and fanaticism; that I will use my utmost power to strike the shackles and chains of blind obedience to the Roman Catholic church from the hampered and bound consciences of a priest-ridden and church-oppressed people; that I will never allow any one who is a member of the Roman Catholic church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interest of all Protestants everywhere in the world that I may be; that I will not employ a Roman Catholic in any capacity if I can procure the services of a Protestant.

"I furthermore promise and swear that I will not aid in building or maintaining, by my resources, any Roman Catholic church or institution of their sect or creed whatsoever, but will do all in my power to obstruct and break down the power of the Pope in this country or any other; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance whereby the Catholic employees may undermine and replace their Protestant co-workers; that in all grievances I will seek only Protestants and counsel with them to the exclusion of all Roman Catholics, and will not make known to them anything of any nature that developed at such conferences.

"I furthermore promise and swear that I will not countenance the nomination, in any caucus or convention, of a Roman Catholic for any office in the gift of the American people, and that I will not vote for, or counsel others to vote for, any Roman Catholic, but will vote only for a Protestant, so far as this may lie in my power. Should there be two Roman Catholics on opposite tickets, I will erase the name on the ticket upon which I vote; that I will at all times endeavor to place the political offices of this government in the hands of Protestants, to the entire exclusion of the Roman Catholic church, of the members thereof, and the mandate of the Pope.

To all of which I do most solemnly promise and swear, so help me God. Amen." (John Corrigan and Lynn Neal, *Religious Intolerance in America: A Documentary History*, Un. of North Carolina Press, 2010, p. 68)

N. X – *We exert a permanent influence over the movements of our time and over the progress of civilization toward the republicanization of all peoples.* (p. 39)

The observations of Bishop Meurin concerning the words liberty, equality, fraternity, civilization, beneficence, tolerance, freedom of conscience, etc. can also be applied here. Indeed, these words are interpreted by Freemasonry in a sense quite different from their natural meaning and the way Christians and honest people understand them.

According to the thinking of the Freemasons and their masters, the Jews, the word “republic” does not refer to a form of government. Rather, what they seek with this word and the application they make of it is not a democratic form of government, but societies that are independent of God. This is what Nubius referred to when he spoke of “the fraternal republic and the harmony of mankind for the emancipation of the whole world.”



In the discussion of the election of Abbot Gayraud,¹³² M. P. Hemon said from the podium: “When the men of my generation strove for the establishment of the Republic, what attracted them was not an empty formula, it was not even the hope of administrative or social improvements. It was, above all, a high and pure idea hitherto inseparable from the name of republic: **the emancipation of the human spirit.**”

The *Journal Officiel* of March 5, from which we quote these lines, said that these words were received by a lively and prolonged applause from the extreme left, the left and various benches of the center. In addition, the House adopted this speech, voting that it should be printed and posted in all the districts of France. Doing so, it wanted all Frenchmen to read these words and be strongly imbued with the idea that they must have the Republic as the House understands it and wants it to be.

Therefore, according to Mr. Hemon and according to the House,

1. The Republic is not a “form” of government;
2. Nor is it a system of “administrative and social improvements.”

Then what is it?

¹³² N.T. - At the time that Leo XIII was encouraging Catholics to embrace the republican system, Abbot Gayraud stood as the republican candidate and was therefore supported by the Vatican against another Catholic royalist candidate.

The Republic is “the emancipation of the human spirit.”

This word is borrowed from the language of the lodges, and we know what kind of emancipation Freemasonry has undertaken to give mankind; it is emancipation from the law of God [N.T. Also a term of Masonry], from the authority of God, from the sovereignty of God. It was proclaimed by the *Declaration of Human Rights*, it is followed by “secularization” in all its forms. What has taken the name of Republic is, as Jules Ferry ¹³³ did not fear to say, “the constitution of society separated from God,” if not against God.

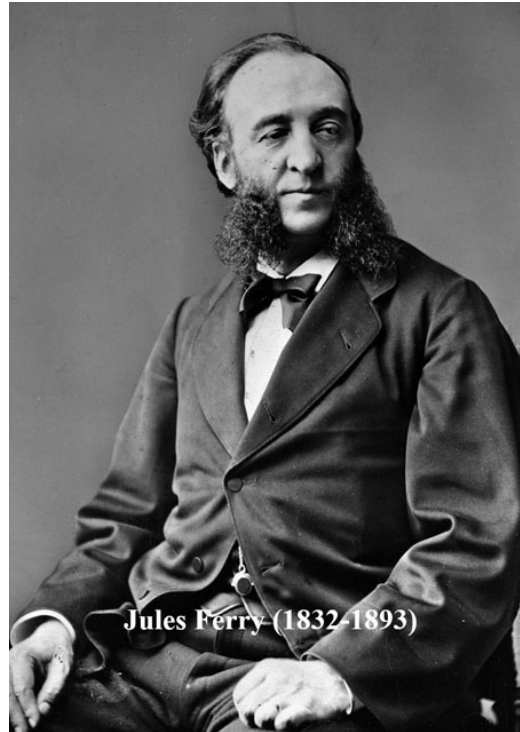
Based upon this definition, Mr. Hemon, encouraged by that applause, closed the door of the Republic to those who, asking to enter it, wanted nonetheless to keep the freedom to worship God and to recognize Him as the Sovereign Master of all things. Hemon continued:

“Do you accept the *Syllabus*? ¹³⁴ So be it! Follow its instructions. But how can you and yours join a political front and call yourselves democrats and republicans? Should I be the one to remind you of the passage from the Gospel?: ‘No man can serve two masters at the same time.’”
(Loud applause from the same seats)

This is what the House wanted France to know. This is what it has posted in all its districts.

Since then, all the successive ministers have had to declare, sooner or later, that Catholic republicans could not be part of the ministerial majority, because they were not republicans in the true sense of the word.

This is how, by the way, the French Republic was presented from day one by its first supporters. Mr. Ludovic Sciout, who has just published volumes III and IV of his scholarly work on the Directory, notes that the Republic of 1793 did not pretend to fight the so-called tyrants. Rather, it employed the most odious means and the most shameless betrayals to destroy even the republics



¹³³ N.T. - The Jules Ferry Laws were a set of French Laws that established free education in 1881, and then mandatory and laic (secular) education in 1882. Jules Ferry, a lawyer holding the office of Minister of Public Instruction in the 1880s, has been widely credited for creating the modern French Republican school (*l'école républicaine*). This plan was the beginning of the modern system of secular education, which came to gradually replace the Church-sponsored schools staffed by religious.

The education reforms enacted by Jules Ferry were influenced by a broader anti-clerical campaign taking place at that time in France.

¹³⁴ N.T. - The *Syllabus of Errors* is a document issued by the Holy See under Pope Pius IX in 1864 as an appendix to the Encyclical *Quanta cura*. It strongly condemned many liberal errors of the new “republics.”

that existed at that time, at least those that it judged to be as opposed to “emancipation,” as were the monarchies.

“The French Revolution,” he said, “has fought to destroy all the ancient republics.”

N. XI – *In March 1864, The Israelite Review compelled its co-religionists to take a look at what had been done under the inspiration of their leaders, and at the goals towards which they directed initiatives of which the governments naïvely boasted.* (p. 42)

In 1880 Sir John Readcliffe published *An Account of the Political-Historical Events Registered in the Last Ten Years* in the *Paris Review*. It was a report of a lecture given by a rabbi as a kind of pastoral instruction addressed to the Jews,¹³⁵ placing their efforts in perfect synchrony with the direction given by their political representatives regarding matters of the Jewish nationality.

We could not find direct proof to ensure the authenticity of this document. But one thing is certain, that it is enough to open our eyes to see that this document very accurately reports Jewish activity as it is currently practiced in all the Christian countries, and particularly in France.

It would be too long to reproduce this document here in its entirety. We will shorten it, while always preserving the author’s own words.

“Already now for 18 centuries we have seen the war of Israel for this power that had been promised to Abraham, but which was snatched from him by 'the Cross.' The people of Israel, however, have by no means succumbed. And if we are scattered over the whole world, it is because the whole world ought to belong to us. ...

“The times of persecution and humiliation, those dark and painful times, are happily past for us, thanks to the progress of civilization among the Christians. And this progress is the best shield behind which we can shelter ourselves and work to clear with a firm and swift step the space that still separates us from our final goal. ...¹³⁶

“Our people are gradually coming out on top and every day our power increases. ... Eighteen centuries have belonged to our enemies, but the present century and future centuries must belong to us, the people of Israel, and will surely belong to us. ...

“From the moment when we shall have made ourselves sole possessors of all the gold of the world, the real power will pass into our hands, and then shall be fulfilled the promises made to Abraham. ...

“In none of the preceding centuries have our ancestors succeeded in concentrating in our hands so much gold and, therefore, power, as the 19th century has bequeathed to us. We can, therefore, look with confidence to our future, and flatter ourselves without fear of deceiving ourselves that we will soon reach our goal.

¹³⁵ N.T. - Readcliffe recounted a lecture given by grand rabbi Reichorn at a meeting of the inner circle of Jewish leaders in Prague in 1869 over the tomb of the grand rabbi Simeon-ben-Jehuda. *La Vie France*, no. 214, reported that Readcliffe was killed shortly after the publication of the speech.

¹³⁶ This statement should be viewed together with the declaration of the Synod of Leipzig, quoted above.

“In Paris, London, Vienna, Berlin, Amsterdam, Hamburg, Rome, Naples, etc., and in all the Rothschild’s institutions, the Israelites are masters of the financial situation. ... Without the sons of Israel, without their direct influence, no financial operation, no important work could be carried out.

“Today, all the emperors, reigning kings and princes are burdened with debts contracted for the maintenance of large standing armies to prop up their tottering thrones. The Stock Market tallies and regulates these debts, and we are, to a great extent, masters of the Stock Market everywhere. We must study, therefore, how to further facilitate more and more borrowing so that we may make ourselves sole controllers of all markets and the regulators of all financial values and, as much as possible, seize for ourselves as security for the capital which we have supplied to these countries, the exploitation of their railroads, their mines, their forests, their foundries, their factories, as well as other real estate, and even the control of their taxes.

“Agriculture will always remain the great source of wealth in all countries. The possession of large territorial properties will always bring honor and great influence to the owners. It follows, then, that our efforts must aim to ensure that our brethren in Israel make important territorial acquisitions. We must, therefore, as far as possible, strive to break these large properties into parts so as to make our acquisition of them more prompt and easy.

“Under the pretense of helping the working classes, we must make the great landowners bear all the burden of taxes, and when these properties shall have passed into our hands, all the labor of the Christian workers will become for us the source of immense profits.

“Commerce and speculation, two fruitful factors of profit, must never be out of the hands of the Jews.

“If gold is the first power in this world, the second undoubtedly is the press. But what can the second be without the first? Since we cannot realize all that has already been said and planned without the help of the press, our people must direct all the daily newspapers in each country. The possession of gold and the cleverness in using it to grease the palms of those open to bribery will make us arbiters of public opinion, and will give us dominion over the masses.

“Advancing thus, step by step on this path, and with the perseverance which is our great virtue, we shall push back the Christians and annihilate their influence. We shall dictate to the world in what they should have faith, what they ought to honor and what to curse.

“Once we become absolute masters of the press, we shall be able to alter the ideas of honor, virtue, uprightness of character, and strike the first blow against that institution, hitherto sacrosanct, **the family**, and thus bring about its destruction. We shall be able to stamp out the belief and faith in all that which our enemies, the Christians, have hitherto venerated. Then, forging for ourselves as a weapon the eruption of the passions, we shall declare open war on all that is respected and venerated. ...

“Our interest is that we should at least simulate a zeal for today’s social work, especially those relating to the improvement of the workers’ conditions; but in reality our efforts must tend to take hold of this movement of public opinion and to direct it. ...

“The Christian Church being one of our most dangerous enemies, we must work perseveringly to weaken its influence. We must graft as much as possible onto the intelligence of those who profess the Christian religion, the ideas of free thought, of doubt, of schism and provoke religious disputes, so naturally fertile in the divisions and sects in Christianity.

“Naturally we must commence by discrediting the ministers of this religion. Let us declare open war on them, provoke suspicions as to their devotion or their private life. And by ridicule and jest, we shall get the better of the consideration attached to the [clerical] state and to the cloth.

“We must, as far as possible redirect the proletariat and bring them under the money handlers. By this means we shall make the masses rise when we so desire. We will push them into insurrections and revolutions, and each one of these catastrophes advances our secret interests and brings us rapidly nearer our one goal, that of reigning over the whole world, as had been promised to our father Abraham.

“Each war, each revolution, each political or religious shock which has come to pass in the Christian world brings nearer the moment when we shall obtain the supreme goal towards which we are pressing.”

Along with these general views, more specific advice is also given in this document. It should suffice to quote this paragraph:

“When one of our people takes a step forward, let another follow him closely, so that if his foot slips beneath him he may be aided and relieved by his fellow Jew. If a Jew is hailed before the courts of the country where he lives, let his brother Jews come to his assistance; let his brethren in religion hasten to give him help and assistance, but only when the accused has acted in accordance with the laws that Israel has strictly observed and kept for so many centuries.”

If we apply this instruction to the Dreyfus affair, we see how everything in this document is truly law to all Israel. It continues:

“Let the foregoing be understood and duly noted. And let each child of Israel absorb these true principles. Then our power will grow like a giant tree whose branches will bear the fruits which are called **riches, pleasure, power**, as compensation for the hideous state which for many centuries has been the sole lot of the people of Israel.”

If we believe the exordium of this speech, it would have been pronounced in a very solemn circumstance.

Following the orders of their ancestors, a Jewish delegation must “once every century, gather around the tomb of the grand master Caleb, the holy rabbi Simeon-Ben-Jehuda, whose great learning delivers to the chosen ones of each generation power over everything on earth and authority over all the descendants of Israel.” They gather there to examine the situation in which they find themselves at the end of the century, and to discuss the means to be taken in the coming century to achieve the universal domination that has always been their expectation.

At the beginning of this speech [delivered at the tomb by rabbi Reichorn] it was affirmed: “Our plan is nearing its complete realization, for progress almost everywhere has recognized us and granted us the same rights of citizenship that the Christians have.”

* * *

DOCUMENTS & CLARIFICATIONS FOR CHAPTER V

No. XII – *Before all else, the Alliance works with kings and parliaments, and endeavors to bring to bear on them “that singular, indefatigable and mysterious influence” that Mr. des Mousseaux already pointed out in 1869.* (p. 54)



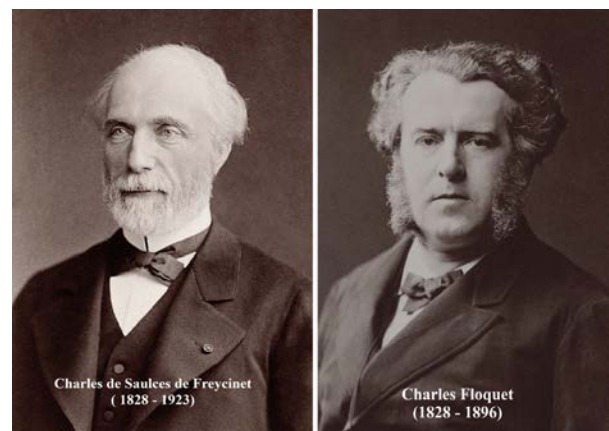
The Count of Puckler-Limbourg, vice-prefect of Tschirn, recently addressed a manifesto to the German people that began with these words: “The Jews have secret friends and partisans in all the Courts, all the Cabinets, all the Ministries.”

Who are these friends and, we could say, the inspirers and masters of those who have had the undeserved honor of governing France for 20 years?

Cornelius Herz (1845-1898) was a German Jew convicted of espionage during the Franco-Prussian War of 1870, and later, a known agent of the Triple Alliance; Levy-Cremieux was a Jew; Hugo Oberndorfer was a German Jew; Hemmerdinger was a German Jew; Arton was a German Jew; Von Reinach was a German Jew.

Returning to Cornelius Herz, on March 1, 1891, the board of a worldwide organization of the High Lodge Masonry gives us some curious information. In the list of general inspectors with permanent positions and in direct correspondence with the dogmatic Supreme Directory of Charleston, one reads this assignment: “For general relations with England, France and Germany: Doctor Cornelius Herz, in Paris.”

A simple mention, but what a light it shines on our internal history! It explains why our Masonic ministers – the Freycinets, the Floquets, the Rouviers – were under the command of Cornelius Herz. Behold the secret of the influence of this



Jew, and the reason for his elevation to the rank of Grand Officer of the Legion of Honor! Here we have the explanation for the concessions and duplicities of the government during the Panama Affair!¹³⁷

For 10 years it was Cornelius Herz – with his aides, the Reinachs and the Artons – who governed France.

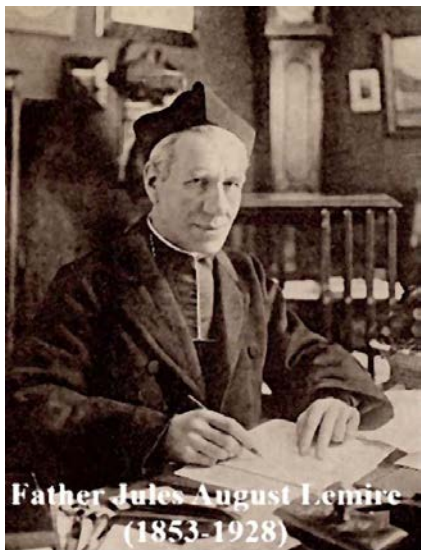
In Bismarck's *Memoirs* we find another example of the influence of Freemasonry or Jewry in the councils of the kings and republics.

We know the role played by the Count Usedom, a Prussian Minister, in the subalpine government, first at Turin, then at Florence. Count Usedom showed himself to be the implacable enemy of Austria in particular, and of Catholics in general. It is he who declared to Piedmont General Lamarmora that it was necessary to strike Austria in the heart.

Bismarck, who knew this man, said this about him:

“He was at the same time a high-ranking Freemason. In February 1869, I asked King Wilhelm to dismiss such a narrow-minded and incompetent person, but I encountered an invincible resistance from the King's palace **because the sovereign fulfilled his duties to the Freemasons with an almost religious scrupulosity**. To remove Count Usedom, I was finally forced to offer my own resignation; only then did I obtain the dismissal of this Freemason diplomat.”

N. XIII – *From the House podium a priest representative asked for a necessary rest day for the laborers working on the Exhibition (Paris Expo), but he dared only to speak of a week day rest.* (p. 55)



This caused an incident that the *Officiel* reports in this way:

Mr. Faberot – Yes, citizens, the workers do not demand too much. A little earlier citizen Fr. Lemire asked, in the name of democracy, even in the name of religion, for one day off – one day of liberty – per week.

Fr. Lemire – Excuse me!

Mr. Faberot – If you do not want to use in the name of religion, I could remove the word, but this could be harmful to you. (laughter)

Fr. Lemire – Say instead: In the name of humanity.

Mr. de la Biliais – The word “religion” does not bother us.

¹³⁷ The Panama Affair was a corruption scandal linked to the building of the Panama Canal that broke out in the French Third Republic in 1892, Close to half a billion francs were lost when the French government took bribes to keep quiet about the Panama Canal Company's financial troubles in what is regarded as the largest monetary corruption scandal of the 19th century. Two Jews of German origin, Baron Jacques Reinach and Cornelius Herz, were found to be in charge of distributing the bribe money.

Mr. Faberot – In the name of democracy then, since citizen Lemire does not want me to say in the name of religion. (Commotion)

No. XIV – *Liberal Jews want Catholic children to be brought up in a religious neutrality, so that they can more easily enroll them in “the Church of religious free-thinking.”* (p. 56)

We have just seen the efforts made by the Jews of Vienna to maintain school neutrality, even when their own children will suffer from it.

At first the Dutch Jews showed the same sentiments and were openly making common cause with the liberals to install neutrality. Later, they changed their minds, undoubtedly because they saw the ravages that this neutrality was causing among their youth.

When a turnaround took place in public opinion and parliament, only the Chief Rabbi of Breda persisted in expressing the sentiments hitherto manifested by his colleagues, not protesting against the neutral school. But it is noticeable that the provinces of North Brabant and Limburg, where he exercised his rabbinical jurisdiction, had very few Jews and, consequently, he had little to lose by maintaining the neutral school, while the Catholics would continue to lose a lot.

No. XV – *In the last election campaign, did we not see Catholic newspapers that were advising their readers to vote for Freemason candidates in preference to practicing Catholics or other upright men?* (p. 58)

To prove this assertion, we could present several articles from a newspaper reputed to be very Catholic. It suffices to reproduce the words of Fr. Dabry at the Catholic Congress gathered in Paris in 1897. Fr. Dabry defended the opinion he had expressed at this Congress in the newspaper *Le Peuple Français* [The French People], of which he was then editor-in-chief.

“So, when we choose our candidates in our various constituencies, let us find out how they are as men, what their temperaments are like, whether they have a background of honesty and good liberalism, or whether they are sectarian. And let us not worry about anything else.

“Ah, but I forgot. Honest as they may be, I am told that if they are Freemasons, they cannot be trusted because they are not their own men. Rather, they receive their orders from that sect, and at any given moment, if they are told to stab Christ, they will stab Him.

“I wish to reassure those who harbor such fears. The persons who have entered Freemasonry are moved by a variety of reasons – as broad as the range of human sentiments – are like everyone else. They are slaves to the extent that they want to be or to the degree that zeal pushes them. Among them are the fanatic, the lukewarm, the indifferent, the fishmonger, the naïve, the ambitious, the greedy, the brave, the coward, the wise, and all that makes up the ensemble of humanity! To say that they walk as one man is as laughable as to pretend that the 36 million Catholics in France could be controlled by one single master.”

Fr. Mustel, editor of *Revue Catholique de Coutances* [Catholic Review of Coutances], made a very fitting response to Fr. Dabry on this subject:

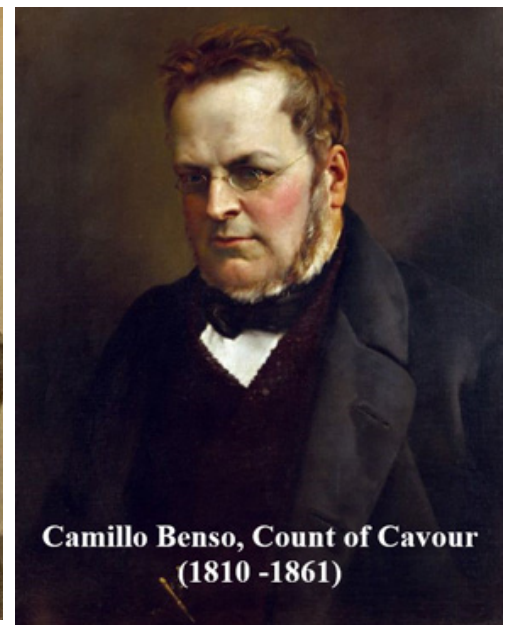
“There is no one today who does not know that Freemasonry, excommunicated by the Church, is in a fierce open battle against the Catholic Church, which, for Masonry is **the Enemy**. One cannot become a Freemason, just as one cannot become a Muslim, without abjuring his baptism. One enters the Lodge only to be registered in the ranks of the Anti-Christian army. The one who takes the oath of apprenticeship without being aware that he has joined the declared enemies of Christ and the Church demonstrates such a lack of consistency and blindness that he proves himself completely incapable of any understanding, and still less of dealing with any matter.

“Does this mean that there are no simple-minded people who enter the Lodges out of curiosity, lethargy or some passing influence, without being thoroughly perverted?”

“Of course not.

“But these leave the Lodges quickly, at the age when they and others like them settle down after leading the *bohemian life*.

“As for those who refuse to leave, the link that attaches them is either a political or economic interest – and in such case they obey it as slaves – or even a hostility to religion, which is the soul of that sect, its principle, its inspiration, its *raison d’être* and its end. Nor does it have the same character in each one. In some persons, it is rage; in others, it is more prudent and moderate. Is it less dangerous? Has Cavour¹³⁸ in Italy done less damage, exerted a less harmful influence than Garibaldi and Mazzini?”



¹³⁸ Camillo Benso, Count of Cavour, generally known as Cavour, was an Italian politician, and a leading figure in the movement towards Italian unification.

DOCUMENTS & CLARIFICATIONS FOR CHAPTER VI

N. XVI – *Presumption, or “self-confidence,” is one of the most characteristic traits of Americanism.* (p. 64)

The Americanists of France, as well as those in the United States, are filled with this self-confidence, as was Fr. Hecker, about whom Archbishop Ireland wrote: “It was with a kind of impetuosity that he carried out his missionary and pastoral work, **ignoring all familiar paths**. He hated routine. He cared little about what others had done, he thought only of what he himself could accomplish.”

And the panegyrist adds: “Any Christian soldier can go into battle inspired by the spirit of truth that moves in him and, feeling in himself what he can do, he is bound to do it.”

And elsewhere: “Let other Catholics, if it so suits them, follow the old ruts, fearing to disturb their minds or tear their clothing by speeding up the pace. Our motto is: *Dare and do*.”

“Following our American expression, let’s go forward – it doesn’t matter how wrong we are from time to time! Besides, is not success a proof of merit and worth? One who never risks anything, never wins anything. Conservatism is the specious name for Apathy; it always wants to be safe, it is just a piece of dead wood. ...

“Allow room for each one to act: The layman does not need to wait for the priest, nor the priest for the bishop, nor the bishop for the Pope to follow his own path. The timid move in herds, but the brave march forward in straight lines.” (Speech on the Future of Catholics in the United States)

When the masters speak this way, the disciples do not have to be told twice. Strengthened by this spirit which they feel moving inside themselves, they also want to leave the known paths. They create magazines to comment on papal encyclicals without even thinking of notifying their bishop, let alone seek his authorization.

Their leaders convene ecclesiastical assemblies where everyone is allowed to speak freely about any question pertaining to (1st) the organization of the clergy, (2nd) its studies, (3rd) its actions; they do so even when the Holy Church has reserved this right to the bishop over his diocese, the metropolitan over his province, and the Pope over the universal Church. Why should they need to follow the rules? The spirit they follow tells them that they can do whatever it inspires them to do.

In his book *Vers L’Avenir*, Fr. Naudet regrets that these “self-confident” persons are not more numerous in France. He writes:

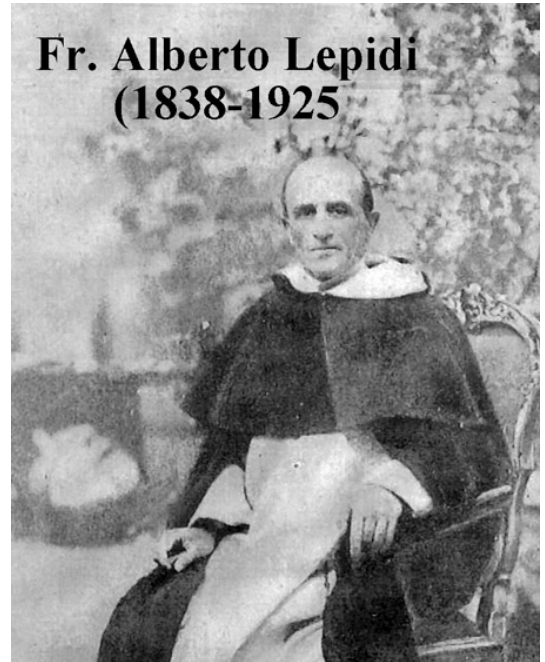
“Let us not hesitate to say that in France the party of the ‘old’ dominates and that there is something like an instinctive fear of those who, although faithful to the Church and ready to shed their blood for the faith, refuse to be dragged along by the old tugboats. For they believe that nothing forbids the new generations, which have had the old ways blocked by circumstances, from reaching the truth through new ways, declaring themselves very proud to be Catholics, but having a horror of those clericalist Catholics.”¹³⁹

The ex-Fr. Charbonnel probably exaggerated when he said this about the priests he frequently visited: “Along with Hecker, Ireland and other great American Catholics, the young priests of France believe they have had enough of external discipline, rigorous hierarchical orders and an authoritarian slavery that kills the individual conscience. ... Henceforth, it is the duty of every Catholic to re-conquer his personality, freedom and interior life. **This is the heart of that which we call Americanism.**”

Nothing could better suit the religious future envisioned by the *Universal Israelite Alliance* than such an Americanism in the clergy.

N. XVII – *Speaking about one of the false principles upon which the American Republic is constituted, the separation of Church and State, Leo XIII ... (p. 65)*

We have already published two letters from Bishop O’Connell¹⁴⁰ to Fr. Alberto Lepidi in which the Prelate disavowed *religious Americanism*. Regarding the *political Americanism* that Leo XIII has just addressed [in his new Encyclical], the same Prelate explains it in three letters, two already quoted and a third dated July 16, 1898. In them we find these statements:



¹³⁹ The reader probably recalls that, during the discussion of the election of Fr. Gayraud, Fr. Lemire went to the rostrum to say: "Why don't you accept us? We are not clericalist Catholics."

N.T. - In the 19th century, French and Italian liberals created the noun Clericalism and imparted to it a new meaning whereby cleric signified a Catholic – cleric or lay – who defended the rights of the Church in the State, particularly those of the Pope as temporal sovereign.

¹⁴⁰ N.T. - The leading Americanist advocates were Archbishop John Ireland (St. Paul, Minnesota), Bishop John Keane (founding rector of the Catholic University of America), and Msgr. Denis O’Connell (rector of the North American College in Rome). These men, with Ireland as their public leader, created a movement to impose upon the universal church their vision of an Americanized Catholicism. O’Connell’s Americanism was forcefully stated when he asserted that Catholics in America could accept the separation of Church and State.

The effect of *Testem benevolentiae* on the prelates and priests who were promoting Americanism were deep and far-reaching. Ireland and O’Connell quickly and quietly laid to rest their public drive for the "Americanization" of the Church.

“Here, I also would like to fully explain the nature of the relationship between the Church and the State. As far as the thesis is concerned, I admit it entirely; I only deal with the hypothesis, taking into account the circumstances and conditions in which the Catholic Church lives in America.” (Letter of July 11)

“How unfounded are the criticisms they made against the paragraph of my speech at Fribourg [Switzerland] where I dealt with the relationship of the Church and the State. This is clear to every honest spirit since I explicitly delimited the distinction between thesis and hypothesis, as can be read in the text. As far as the thesis is concerned, I admit it entirely. I was only dealing with the hypothesis, taking into consideration the circumstances and conditions in which the Catholic Church lives in America.” (Letter of July 14)

“I said: ‘Philosophically speaking, the proper relationship between the Church and the State are the concrete expression of the harmony that naturally exists between the two ideas incorporated by the two institutions.’ Then, speaking about the United States – where its fundamental law forbids the concrete expression of this harmony, whether by the establishment of a State religion or by concordats – I dealt with the hypothesis as it is there explained. As for the thesis, I admit it entirely; I spoke then only of the hypothesis taking into account the circumstances and conditions in which the Catholic Church lives in America.” (Letter of July 16)

The speech mentioned above was entitled: *Americanism, According to Fr. Hecker*.¹⁴¹

An article translated from *Church Progress* [St. Louis, Missouri] by *La Vérité* of Quebec reveal the real facts about the pretended beauty of the “common law as it is in the United States,” which is presented as an ideal by a certain school in France:

“The laws of marriage in the United States are based on the doctrines of Protestantism. Public schools are conducted in the interest of Protestantism and Indifferentism; the laying of the cornerstone of most public buildings is under the auspices of Masonic sectarians; almost all the chaplains appointed by the government are Protestant pastors; the government charitable institutions and prisons are almost all directed by Protestant institutions, **and yet there are Catholics here who are so thick-headed that they imagine we enjoy ‘equal rights.’**”

“The truth is that throughout the world, in every single Catholic country with a non-Catholic minority of any importance, the conscience of that non-Catholic minority is more respected than the conscience of the Catholics in the United States.”

This quote was followed by other astute observations by the Canadian newspaper:

“This is a terrible accusation, but it is perfectly well-founded. It is a peremptory response to those who incessantly sing the glories, triumphs and happiness of the Catholic Church in the United States. If we were to believe the words of these apostles of Americanism, never – in any

¹⁴¹ Read at the *International Congress of Catholic Scientists* in Fribourg, Switzerland in 1897.

century or country or from any point of view – has the Church enjoyed such a brilliant and advantageous situation as that which she enjoys in the United States. This pretension could not be more erroneous. *Theoretically, the Church is on equal footing with the sects in the United States; in reality, she is systematically ostracized to the benefit of the sects.*”

N. XVIII – “*We suffer here [in America] from what is called **broadmindedness**. It is not easy to translate this word correctly in French. But, in general, it means: A very broad liberalism, a **radical tolerance**.*” (p. 65)

To the facts mentioned could be added a multitude of others on this topic, but we must limit ourselves here.

In a letter from Washington D.C. to the *Catholic Columbian* published in its December 24, 1898 issue, we read the following about the late Calixto Garcia, the principal leader of the Cuban uprising¹⁴² and a known Freemason notorious for his cruelties and depredations.

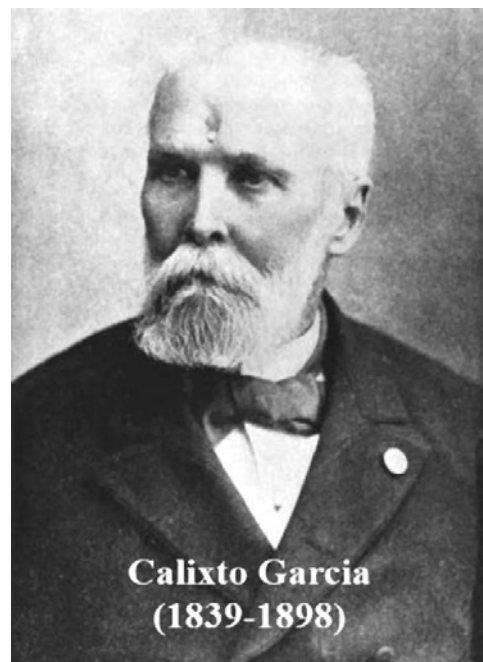
“Although the general had been unconscious for 12 hours before dying, he was given Extreme Unction in this condition, despite his affiliation with Masonry.

“His service was held at St. Patrick’s Church in Washington DC with a *Requiem* High Mass. Archbishop Ireland traveled 1,120 miles to attend the funeral and gave a speech.

“His sermon was based mainly on mercy, charity and hope. He did not warn Catholics about the dangers of Masonry in life and on the verge of death, but rather he expressed the hope that God had bestowed His mercy upon this man who had tried to liberate his country from the foreign yoke. ... Whatever may be said about the Church today, one cannot accuse her of rigorism.”

According to a correspondent from Rome, Archbishop Ireland also spoke these words in his funeral sermon:

“Sketch your own plan for your civil and **religious** future. The folds of the American flag cover the most absolute religious freedom, and the fact that this flag has waved over Cuba is a guarantee that this island **will be free in its religion.**”



¹⁴² N.T. - The revolutionary Calixto García (1839 –1898) was a general in three Cuban revolutionary uprisings that made up part of the Cuban War for Independence, which ultimately resulted in Cuba's national independence.

The correspondent adds:

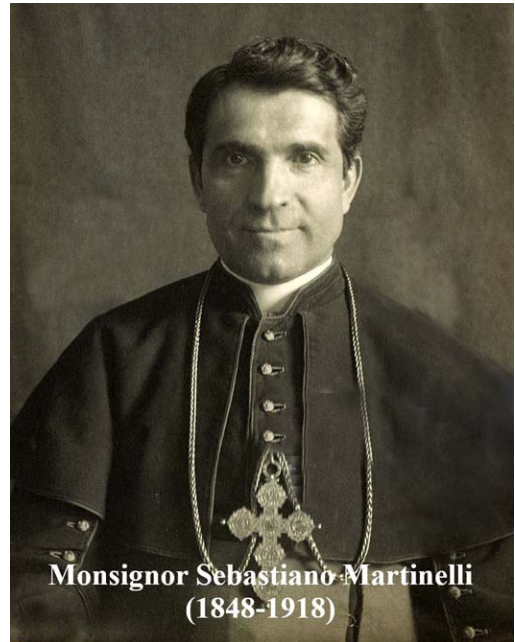
“Until now Cuba was constitutionally Catholic: From now on, a complete freedom of worship will reign there. Behold the ideal of progress touted by an Archbishop of the Holy Roman Church! As expected, this sermon of Archbishop Ireland given at St. Patrick’s Church in Washington D.C. caused a profound astonishment in the United States **and elsewhere.**”

An American Prelate asked Bishop Sebastiano Martinelli [later Cardinal in 1901], Apostolic Delegate to the United States, what to think about this sermon and the comments it was sparking. He received the following answer:

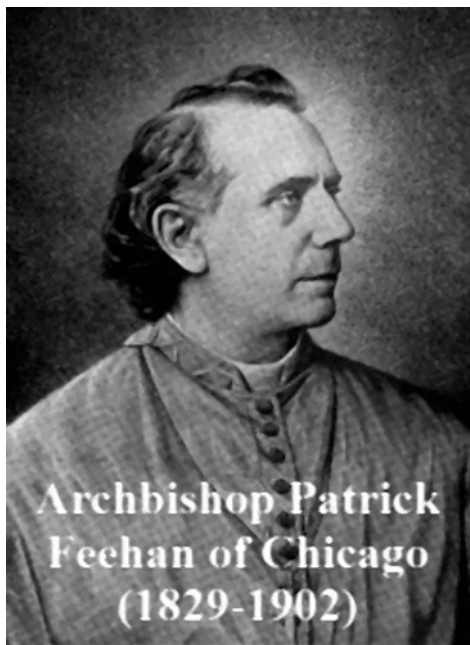
“The Washington delegation did not receive from any Roman Congregation or ecclesiastical authority any communiqué to make a change in the laws and regulations regarding Freemasons and other secret societies. In Rome we never considered making even the smallest change in this respect.

“I, therefore, declare as false the widespread news of these alleged changes and remind everyone that the decree of December 1894 [*Praeclara* by Leo XIII] has always been in full force.

“The Holy Office was taken aback by the matter of a funeral for a man who had been a notorious Freemason.



Monsignor Sebastiano Martinelli
(1848-1918)



Archbishop Patrick
Feehan of Chicago
(1829-1902)

“The answer has been given, and this answer is simply the repetition of what Moral Theology teaches, to wit, that a man who had been a Freemason and displayed clear signs of sorrow and repentance before his death can receive a Catholic burial, but without any exterior pomp.”

A dispatch from Chicago dated December 29, 1898 reported the following:

“Fr. Walsh, a Catholic priest of this city, was elected a member of a lodge of the Knights of Pythias. His request for admission was made in the usual manner, and having been accepted by the lodge, the election was held without difficulty. Fr. Walsh admits that he was elected a member of the organization with his consent, but says that he has not yet been initiated, and as long as this ceremony has not taken place, we will not be able to consider him as member of this Order. He adds that he will try to obtain

the approval of Archbishop Feehan of this city and Archbishop Ireland of Saint Paul before definitively entering this organization.”

Suffice it to say that the Order of the Knights of Pythias is one of the secret societies that the Holy See has specifically condemned by name.

* * *

DOCUMENTS & CLARIFICATIONS

FOR CHAPTER VII

N. XIX – *The first and most fundamental of these (Americanists) ideas, the one from which all others emerge as a consequence, is that an **evolution** is taking place in the world and that Christianity must be part of it in order to unite itself to the new human mindset in all the civilized peoples of our times.* (p. 69)

La Vérité [The Truth] of Quebec deflated these words filled with hot air with a few words of common sense.

“*Modern needs* – This expression is a bother; let us say once and for all what it means. Our great reformers are constantly preaching to us about the modern needs to which we must mold everything. What is so modern about the needs of man on earth? Has he changed in his nature? Is his body different from what it was in the beginning? Has his soul and body changed in their substance? If that were the case, then there could be modern needs.

“Otherwise, the needs of humanity are what they always have been, and the epithet of ‘modern’ is just a foolish term chosen for a hidden thesis, used to reach a goal that persons dare not confess.

“For his body, man needs nourishment and clothing; such food may vary, but the need is the same; the work that man can choose to earn his food are many, the need to eat remains what it has always been. Since Adam, man works to earn his bread because he needs to eat.

“So far there is nothing very modern in this. The means vary, the need does not and will not change.

“What is the need of the soul?

“The soul, just like the body, needs nourishment, a food proportional to its mode of existence.

“This food is the knowledge of the truth.

“The soul lives on truth, just as the body lives on bread and meat.

“The truth can be presented to the soul in various ways; but the need to feed on the truth does not and will not ever change.

“Therefore, there are no modern needs, neither for the body nor for the soul.

“Yet these people continue to inform us about modern discoveries...

“The laws established by the Creator, following the nature of being, do not change with the time. Everything that has life on earth needs food proportional to its way of existence. The plant feeds

on water and soil, the animal is herbivorous, granivorous or carnivorous, and it has been like this since the beginning of the world.

“Spirits, souls and angels nourish themselves on light and truth, and this need will exist throughout the centuries without ever changing.

“There is nothing modern in these needs because nature does not change.

“In our century men excel at deviating words from their meaning. Thus, for example, the epithet *liberal*, which can be applied to God, has become the adjective to qualify a heresy condemned by the Church, and the word *modern*, linked to religion and even to the soul (*the modern soul*), will shortly become an epithet that smells of heresy.”

Let us maintain the proper meaning of words. This is the way to not confuse matters.

Another bothersome motto: “It is necessary to know the aspirations of your time.” Knowing them is always good; favoring them is not always good. There are dangerous aspirations, there are bad ones, and for those that are praiseworthy, they must be moderate at least in their excesses, which is their habitual state.

Moderation is the practice of the wise, but the public mindset, taken as a whole, has neither wisdom nor moderation. If it seizes upon a right idea, it pushes it beyond the limits of what is just.

Above all, it is rigorously imperative that the conscience of Catholics be suspicious of the aspirations of the time. Every heresy was in perfect accord with the aspirations of the time in which it appeared. Satan has always chosen the errors and lies best suited to the concerns and desires of the epoch, thus giving them the greatest power of seduction and thus obliging the Church to engage in a more delicate and difficult work to detoxify minds.

N. XX – *When the Americanists from here and there speak of the future, of “the new future of the Church” and “her progress,” and “her new phase” and “times that are beginning,” etc., let us be suspicious of these impulses, and, before abandoning ourselves to their influences, let us see from where they come and to where they are going.* (p. 70)

The Church is certainly not paralyzed; but neither is she a weathervane that turns with every breeze. She marches and she makes the world march from light to light, from progress to progress; this is because, instead of “evolving,” of “going from the homogeneous to the heterogeneous,” she remains unflaggingly attached to the immutable truth that has been revealed to her from Heaven, while faithfully cultivating what was entrusted to her from century to century.

Writing in the *Benedictine Journal* about the brochure *Dez Catholicismus als Princip des Fortschutts* by Dr. Schell, professor of Theology at the Catholic University of Wurzburg, Dom Laurent Janssens, director of St. Anselm College in Rome, asks: “Is Catholicism, as we hear repeated *ad nauseam*, a hindrance to progress? Is it not, instead, the principle behind every progress worthy of the name?”

Dom Janssens answers his own questions with this explanation:

“‘The truth will set us free,’ Christ said. This saying, almost 20 centuries old and so powerful coming from the lips of the most sublime Teacher ever, resolves the matter of progress no less today than in the past.

“All true progress consists in the manifestation, dissemination and conquest of truth. Ignorance is servitude; truth is liberation. Hence, the Catholic Church must be the greatest school of progress since she possesses in an unparalleled degree the deposit and promise of truth.

“But, for Catholicism to worthily fulfill this teaching role, it must have a **veneration for truth in all its purity and to its fullest extent**. This veneration does not consist solely in the pious, honest, immutable preservation of the deposit of written and spoken Revelation. It aims to co-ordinate and delve deeper into this deposit, and, in order to defend its origins and rights, it arms itself against all hostile aggression.

“Thus dogma becomes theology; and thus dogma and theology arm themselves with apologetics. ... “We are in an important epoch. Many new problems, as yet unaddressed, are being presented to man’s intelligence. Other old problems are being examined using sources unknown until now and are being presented today in a way opposed to tradition.

“What approach should we take in the face of this evolution of human knowledge? A firm, generous, prudent and honest approach. Firmness must be manifested wherever a defined doctrinal point is questioned. To hesitate about such points, to allow doubt to destabilize them, would be to fail in a sacred duty. Apart from these cases, and when other points are clearly explained and generally recognized, generosity is the rule. Let us respect the freedom of others. Let us trust the intentions of researchers, without fearing the result of their efforts.

“And why should we fear them? Would this not show a lack of faith? If the point attacked by the scholars is part of the revealed deposit of the Faith, their efforts will not be proven right, at least not in a definitive way. And if there is a free discussion, why should we fear that another unknown truth disappears or that another error be sustained?

“There is more. Prudence makes it our duty to do so in this case. Remember that what is at stake here is not just your favorite beliefs. What is also involved is the faith of many simple laborers who, before these pillars of credulity, are unable to recognize the truth. Let the crack widen; do not obstinately protect it when it is no longer defensible. Open the ranks, and beyond those clay parapets, proudly show the attackers the granite palace built on the immovable rock. You will not only be prudent, you will be honest. Because, indeed, facts are facts. Just as it is rash to scorn facts without knowing them, so also is it questionable to deny them without proof.

“Does this mean that we must with joyful heart relinquish secondary traditions, even if they are venerable and consecrated by the piety of centuries? Certainly not. Does this mean that scholars have the right to their progress to the extent they are attached to it, even if they do not bring to their work the prudence of piety and the rigor of sound method? Most certainly not.

“These studies and writings often sin by their tone and method, not to mention their lack of a sense of respect, which imposes a reserve – especially in public – each time it is a matter of going against a popular belief.

“Alas! The tone often is influenced by Rationalist and Protestant milieus. Such a tone is not Catholic; it is far from being progress.

“Does a strict method at least make up for these vices of form? Not always, far from it. The custom of reading unbelieving writers naturally exposes the reader to assimilate their methods.

“Now, the Protestant-rationalist method is stained by a triple defect. It ignores oral tradition, it is too negative, and it abuses the hypotheses. The duty of every Catholic writer is to put himself on guard against these three defects, each one as grave as the other. Every day we witness some denial of a hasty conclusion; many traditions too hastily rejected have their rights restored. Let us be critical, yes, but with circumspection. Let us exercise a harsh critique on our own critiques. Let us jealously guard a respect for, and an awareness of, the Catholic sense. ...

“Just as there is only one true science, that which proceeds from one truth to another, so also true science can only be Catholic, because all natural truths are necessarily in harmony with revealed truth and must be subordinate to it, just as nature is to grace and reason to faith.

“Why, then, should we fear science? Rather, we should appreciate it and desire that its conquests multiply. ...

“Nowadays, when materialism and impiety make science a sacrilegious tool to destroy the foundations of faith in souls and society, what could be more necessary for Catholicism, with its intense supernatural life, than this contemplation, this apostolate of an integral and solid science?

“But, in order to fulfill its sacred mission, this science must be free from any unjust hindrance. The faith and authority of the Church are enough to contain the efforts of the intellect within the path of duty. Let us not go beyond this with an exaggerated dogmatism. No tyranny of schools, no faction, no occult influence, no conspiracy of silence, no adulation of parties, no ostracism imposed by interest, no petty suspicion. All of this is an offense against truth and its rights.

“When Leo XIII gave philosophical studies that providential movement of a return to the Prince of Scholasticism [St. Thomas], he certainly rendered to science an eminent service. In the mind of the great Pope, this return, retrograde in appearance, was to be the starting point for a rapid progress. It will be so, insofar as *it gives philosophers and theologians the habit of thinking with vigor and continuity*. It will not achieve its goal if it only pours intelligence into an authoritarian mold.

“Yes, St. Thomas, abandoned for so long, is the incomparable master to whom it is important to return. Why? Because he is, along with St. Augustine, the most powerful thinker of the Christian ages; because, in daily contact with this genius, thought acquires a penetration, a precision, a lucidity, an opening of the horizons that no other master is able to communicate to the same degree.

“Let us base ourselves on St. Thomas: The time is right; precisely because St. Thomas spoke and proved the truth. Let us not forget that, in the search for this truth, he guided himself by principles so excellent and so universal that they still apply to those who follow him. Yes, to follow him more than defend him, by applying these same principles to the present state of science and questions – to come to some conclusions that can even disagree with those of the master.

For, if St. Thomas were writing today, he would be the first to draw these conclusions taking into account the new data.

“Philology, ethnography, history, cosmology, patristics, archeology, the genesis of formulas, the criticism of sources, all this has been enriched, expounded and refined since the Middle Ages. To put these new tools of marvelous utility at the service of the great philosophical and religious principles, or to delve deeper into this matter so admirably set out by the vital form of immortal principles: Such is the mission of the Thomist theologian today.

“Any other interpretation of pontifical thinking would, I fear, only prepare the ground for a harsh anti-Thomistic reaction, worse than the situation that Leo XIII wanted to correct. On the contrary, broadly understood, the scholastic restoration will be the starting point of an immense progress from which all honor will return to Catholicism.”

N. XXI – “*We cannot suppose that a man in apostolic times used the language of present times in his teaching on the nature of Christ, or even that he understood the doctrine of the Trinity as it is expressed in the Credo of St. Athanasius. Would men of the first centuries have been able to speak of Transubstantiation or even to have an idea of it? Is it believable that devotion to Our Lady had a place in the religion of St. Paul?*” (p. 73)

The cult of the Blessed Virgin necessarily arose with the very birth of Christianity. The Gospel shows us its beginning with the Angel’s *Ave Maria*, the greeting of Elizabeth, the leap of St. John the Baptist, the miracle of Cana, the exclamation of the Jewish woman and the testament of the Divine Savior.

Before they separated, the Apostles laid the foundations of the Faith by formulating the Creed; and in this Creed they introduced, without being able to avoid it, the reason for the cult that will be given to Mary until the end of time: “I believe in Jesus Christ, the only Son of God, Our Lord, conceived by the Holy Spirit and *born of the Virgin Mary*.”

Then, departing to the four corners of the world, they preached about the Son of God made Man to save mankind, they presented Him to be adored by all peoples, but they could not do this without presenting at the same time, because of their veneration, love and confidence toward the Virgin Mother, the Mother of God and mediator between Himself and us.

The dogmas of the Holy Trinity, the Incarnation and the Transubstantiation were certainly not formulated by the early Christians in the terms we have them today; but they were substantially the same in the tenets of the Faith. They had *the same idea* as us. There has been *progress* in the *definition* of these dogmas; there has been no change in belief, because this progress has only been a development in the knowledge of these dogmas, a development drawn from the very foundation of these dogmas.

Vincent de Lérins compares this growth to that of man. “The Faith of souls,” he states, “imitates the law of bodies which, through the course of years, have the harmonious development of all their parts, *without, however, ceasing to be what they were*. The same men who were adolescents became old. ... Although their stature and their way of being changed, they are the same persons.

In the old men, nothing new occurs that was not already latent in them as children. ... The dogma of the Christian religion must follow laws of an analogous progress: namely, that it becomes stronger with the years, expands with time, rises with age, but it remains incorruptible and unalterable.”

Catholic doctrine never became, nor ever will become, **other** than what it was; and it cannot be said that the early Christians “could not have had the idea of the Transubstantiation.” They knew what we know, they knew that what was brought onto the altar was bread and wine, but what they received in Communion was the Body and Blood of Our Lord Jesus Christ.

The Vatican Council [Vatican Council I] proclaimed this anathema: “If anyone says that it is possible that at some time, given the progress of science, the dogmas propounded by the Church may take on a meaning different from that which the Church understood and understands: Let him be anathema!” (*De fide et ratione*, Can. 3)

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DOCUMENTS & CLARIFICATIONS FOR CHAPTER VIII

N. XXII – *Most of these people [Americans] are indifferent to their eternal interests; the others, delivering themselves to every doctrinal novelty, are prey to all possible religious aberrations.* (p. 77)

According to the *Catholic Directory* of 1898, this is the situation in the United States from the point of view of religion.

At the beginning of 1898 in the great Republic, there were 14 archbishops, 78 bishops, 1 apostolic prefect, 8,137 secular priests, 2,774 religious [regular priests], 110 women’s religious orders, and 9,856,622 Catholics out of a population of 72 million. That is to say 1 out of 7 Americans was Catholic.

The rest of the population was made up of 15 to 16 million Protestants, belonging to 142 different sects, and more than 45,000,000 persons who professed no religion.

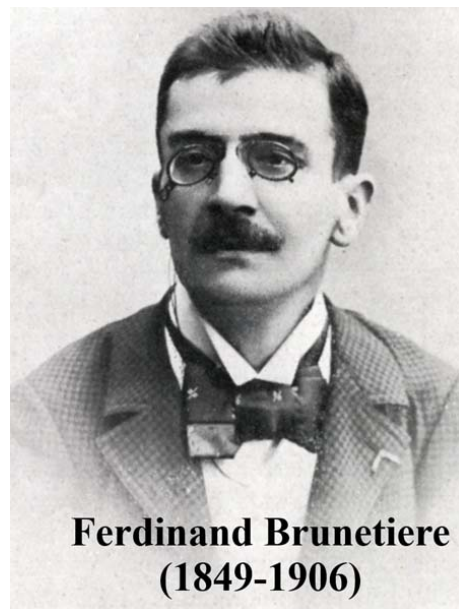
On this subject, Fr. Charles Maignen made this sad observation: “These 40-some million persons belonging to no Church, the ‘unchurched’ as they say, are for the most part children or grandchildren of Christian immigrants. (The early native population is either exterminated or baptized; the Chinese, who come by the millions to America, neither stay nor establish families there.)

“Indeed, a large number of the American clergy has observed that the Faith weakens as the population becomes *Americanized*. The children of immigrants are generally much less Christian than their parents.”

These are the numbers, by the way, and the resulting conclusion is a mathematical certainty.

N. XXIII – *It suffices to say that (in the United State) proselytism is needed more than elsewhere.* (p. 77)

In an article published in the November 1898 issue of *Revue des Deux-Mondes* [Journal of the Two Worlds], Mr. Ferdinand Brunetière addressed the progress of Catholicism in the United States. He wondered how those who “25 years ago, were only a little more than 1/100th of the population of the Union, that is, thirty or forty thousand souls out of three million inhabitants, have become one-seventh of the population, nine or ten million out of a total that still does not reach 65 million.”



**Ferdinand Brunetiere
(1849-1906)**

Le Vérité [The Truth] of Quebec [Canada] answered this question in these words:

“It is probable that the director [Mr. Brunetière] of the *Revue des Deux-Mondes* somewhat exaggerates the situation in favor of his thesis: in fact, the current proportion is more likely one-ninth. But that is secondary.

“The important point is that the increase in the number of Catholics in the United States, even if we accept the figures of Mr. Brunetière, is nothing phenomenal, glorious or consoling.

“This increase occurred mainly through immigration: Behold the answer to the whole mystery. There was a displacement of Catholic forces, nothing more. Millions of children of the Church left Old Europe to settle in America; and as Catholics usually have large families, the ranks of the Church in America have grown rapidly.

“Once again, here is the answer to the mystery.

“In the United States, there have always been a certain number of conversions. The elite souls of all countries always have entered - and always will enter - the bosom of the Church. But there have never been, in the neighboring country (Canada), many conversions.

“On the other hand, and this is deplorable, the apostasies there [in the U.S.] have multiplied.

“This does not mean that the ranks of the [protestant] sects have increased much at the expense of the Church, for very few persons leave the Church to enter a sect. But how many children of Catholic parents have fallen into the frightful religious indifferentism that plagues our [American] neighbors!

“It is estimated that at least two-thirds of the population of the United States are not baptized and, therefore, do not profess any form of Christianity.

“Among these millions of neo-pagans there are undoubtedly millions of children or grandchildren of Catholics.

“We discourse about the number of these sad apostasies. Some very serious men claim that, without these terrible losses, the Church in the United States today would have 25 million children, instead of 8 to 10 million. So, there would have been a loss of 15 to 17 million in the Catholic ranks.

“Optimists find these figures exaggerated. But even the most optimistic admit that the Church in the United States has suffered very great losses.

“So, there is nothing really extraordinary about the increase in the number of Catholics among our neighbors, and we can say with the *Fall River Independent*: ‘One can thus be a member of the French Academy, like Mr. Brunetière, and at the same time inordinately admire a state of affairs that is more lamentable than consoling!’”

New York Freeman's Journal reports that a Roman Prelate “who sympathizes strongly with the Americans” confirmed this assessment in an interview with its correspondent:

“French Americanists say that they are enthused about the extraordinary success of the Catholic Church in America. We adopt the ideas and tendencies of American Prelates, they say, because they are necessary for the new spirit. The ideas and tendencies that have produced, in less than a

century, a Church of 90 Prelates, 11,000 priests and 10 million loyal Catholics, can neither be heterodox nor dangerous.”

The Roman clergyman goes on to say: “This argument is specious and absolutely groundless. In reality, instead of rejoicing at an increase in the number of its children, the Church in the United States must deplore greater losses than those that have occurred in any other country since the so-called Reformation. If you take the trouble to closely examine the chart showing the number of Catholics who came to the United States over the last 80 years and take into account the number of Catholics who were there before that time, you shall easily see that the number of Catholics in the United States should be double of what it is today.”

There is more. In the pamphlet *The Question of Nationality* published in Cincinnati, Anton Walburg concludes, based on the figures provided by a remarkable expert in statistics Gen. Adolph von Steinwehr, that our Faith has lost two-thirds of its Catholic population.

In an article published in *Revue Canonique* under the title, *The Real Situation of Catholicism in the United States and Mr. Brunetière*, Fr. Charles Maignen makes this very pertinent observation.

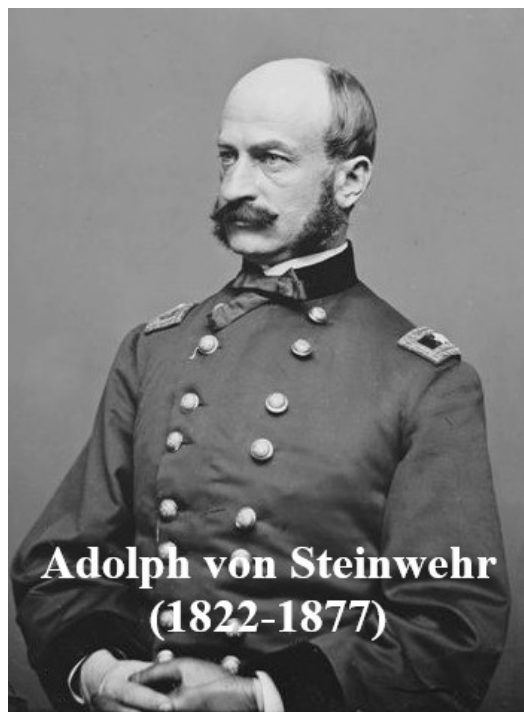
“Our century has thought to discover in America a society whose religious, historical, political and social conditions seem to present a blatant denial of the doctrines of the old Catholic School about the Christian constitution of States.

“Thirty-five years ago, the *Syllabus* of Pius IX condemned the following proposition:

“‘79. It is false that the civil liberty given to all cults, and the full power given to all, to openly and publicly manifest any thoughts and opinions whatsoever, easily conduces to corrupt the morals and minds of the people and propagates the plague of indifference.’

“Now here is a people in whom ‘the civil liberty given to all cults’ is considered one of the fundamental laws of their constitution; where ‘the full power given to all to openly and publicly manifest any thoughts and opinions whatsoever’ is not only guaranteed by law, but has effectively and fully entered the mores. And the enfeebled Old World, surrounded by a thousand legal obstacles, sees this young people growing up. Europe sees them surpassing in wealth and power the most ancient and most proud nations, and it observes that these liberties that it forbids have not given birth there to either ‘the corruption of morals and minds,’ or ‘the plague of indifference.’

“Even more, the Old World praises ‘the natural virtues’ of the American people. While its Catholic nations are subject to State irreligion, America is presented as ‘one of the most religious peoples’ in the world; a nation with a free and fruitful Church where, 125 years ago, Catholics numbered less than 1/100th of the population, but today constitute one-seventh.



“Behold the fact! Now, especially in our days, nothing has greater influence on minds than facts.

“Truly, it is not exaggerated to call this fact a ‘**characteristic phenomenon of the close of the century,**’ and to find nothing that could be more ‘**interesting,**’ more significant in every respect.”

Yes, but it is a “**paradoxical**”¹⁴³ fact, and the paradox lies in this: The Church has declared herself against these liberties called modern that are applied in America more broadly than any other country; yet, at the same time, the facts clearly show their beneficence and render services to the Church in exchange for her anathemas.

“We can understand the enthusiasm of our European Liberalism for the young and free America. It is no longer necessary to lose time on doctrinal struggles; to engage in arguments about the respective rights and limits of liberty and authority. Here are the facts and numbers, which are necessary to understand the teachings of the Church and then interpret them. The infallible authority of Peter could not proscribe what has served for the expansion of the Church so well.”

In view of what these Americanists said above, we see how strongly this enthusiasm leads to error and how the progress of the Church in the United States, although real, is not what it should have been. It is far from what it would have been given that there has been no proselytism; instead, the faithful, who Providence led there, have simply maintained their Catholic Faith. We know, therefore, that the alleged conclusions drawn from this “new fact” are absolutely illusory and misleading. There is no reason to proceed to revise the *Syllabus* [of Pius IX].

If there are now 40 million – *New York Freeman’s Journal* (December 3, 1898) claims 50 million – Americans, children and grandchildren of Christians who do not belong to any church and live without religion, it is certainly not necessary to draw from this “new fact” conclusions contrary to the doctrine of the Church about the so-called modern liberties. We must be careful not to let ourselves be deceived by the “progress” of the Church in the United States.

As Fr. Charles Maignen says: “If the reign of unbridled liberty that constitutes Americanism – not satisfied with its de-Christianizing of immigrants – is implanted in Europe, thanks to the sophism we are trying to refute, it will dry up in its source the flow of Catholic sap from which the American Church lives. It will make the Old World lose this Faith which the New World does not know how to keep.”

N. XXIV – *Would morals at least be left to us? Oh yes! That they want to keep.* (p. 80)

We have heard the Jews tell us that in the final religion they want to give the world, the hatreds of sects will disappear because we will no longer attach any importance to the dogmas that engender them, and that “we will all be nourished by the same moral principles and sentiments of love.”

We have just heard the Americanists speak about the “destruction of barriers” and “mutual tolerance and charity.” They declare that “religion is charity, and it is possible to agree on charity

¹⁴³ The highlighted words are from Mr. Ferdinand Brunetière.

even if we cannot agree on beliefs,” that “in order to love God it is not necessary to hate our brother,” that “it is not by polemics [controversy] but by the irenic [pacifism] that we will succeed,” that “the first thing to ask of a religion is if it can form the natural and social virtues” and, finally, that “what matters in morals to the American is the result.”

These words explain those of one of the leaders of the neo-Christian movement who declared that, after he came to know “the thinking of the admirable Archbishop of Saint Paul, he understood better than ever how much Christianity is reconcilable with the *entire* modern world.”¹⁴⁴

In effect, if we consider the unwise words just presented to be true, we would be authorized to say that the Americanists seem to be reaching out to the Jews, on the one hand, and on the other, to the neo-Christians who are pursuing the same dream: To reach a Christianity stripped of its dogmas.

Speaking about those who are the most sympathetic to Christianity among the neo-Christians, Fr. Felix Klein says:

“Dogma is rarely accepted. We find it [dogma] to be as reasonable as other systems, even more logical, and especially more encouraging: **But we do not believe in it.** We find reasons to re-proach it: It asserts itself too brutally; it is absolute; it is harsh on ideas that do not agree with it; it considers them as errors, lies; it speaks of immutable truths, it insists on fixed rules for the mind at a time when certainties of the speculative order inspire so much distrust.

“Fortunately, we think that what matters is not dogma, but morals; it is not the rules of pure reason, eternally doomed to contradictions, that count, but the rules of practical reason. We should make morals more precise, nothing could be better: for this tends toward action, and we must know what we want and what we must do. But what is the usefulness of dogma?”¹⁴⁵

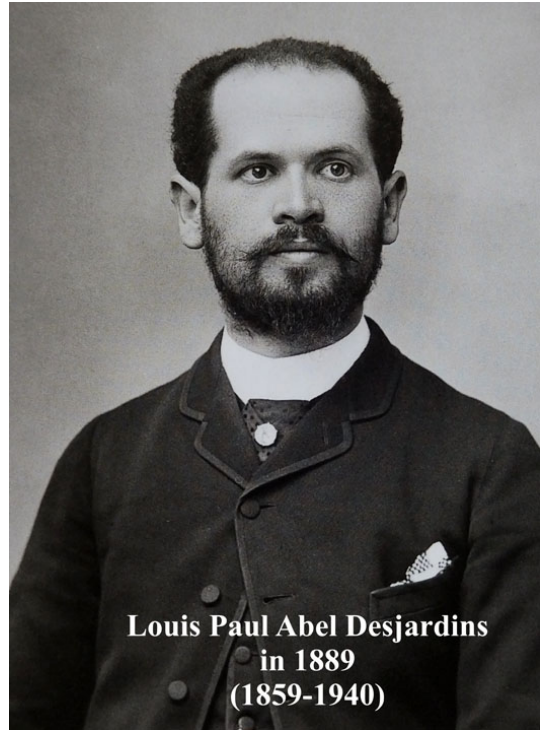
Continuing to expose the thinking of the neo-Christians, Fr. Klein says: “The morals of the Gospel is the best of all; it is, therefore, necessary to support it, to propagate it. But the Church, which has hitherto been its depository, has shown herself to be inferior to this great task due to her obstinacy in remaining a prisoner of dogma and institutions incompatible with modern progress. It is urgent to supplement her in her mission because, in her feeble hands, true Christianity is in grave danger. At the very least she runs the risk of becoming supportive of her flaws and as unpopular as she is.

“This thesis, held by many writers, is notably propounded by Mr. Henry Berenger. But it finds its best interpreter in Mr. Paul. It best suits our purpose here to examine it in the booklet *Our Present Duty*, in which Desjardins appears more as a leader of a school of thought, if not to say a founder of a religion.

¹⁴⁴ Quoted by Fr. Klein: *New Tendencies in Religion and Literature*.

¹⁴⁵ *Ibid.*, pp. 27-28.

“In the eighth of his 13 reforms, he sustains **the development of an interior Christianity** through ‘a work that would show in the internal, contemporary, daily experience of facts, the spiritual phenomena that Christianity has always recognized under the names of sin, grace, illumination of the Holy Ghost, hidden peace, etc.’ He suggests this because it would form a **beginning of unanimity** among the Christians who are fully content with this rejuvenation and the non-Christians who would be allowed ‘to benefit from 18 centuries of admirable moral experience.’ Nothing makes him [Mr. Desjardins] ‘more divinely joyful’ than the hope of seeing this beautiful dream come true.



Louis Paul Abel Desjardins
in 1889
(1859-1940)

“It is this beginning of unanimity that dogmas would jeopardize by creating discord among the fellow-companions of this new life! Down with dogmas! Could there be a more secure way to understand one another than to just ignore what one believes in, or still better, to believe in nothing at all? ‘It is not about believing first, but about loving first. So then, what will we believe in? Simply in that which love dictates to us and requires us to believe, simply this. And on this condition, requirements should vary according to the souls.’”

The Neo-Christians are trying to introduce these ideas into the schools.

Le Temps [The Times], in its March 1899 issue, reported the following:

“Men, imbued with various doctrines, have agreed this winter to try a common experience. Authorized representatives of the most varied moral and social theories decided that each one should give a lecture about their moral ideas for high school youth. Their purpose was to determine whether or not their diverse doctrines could let them find a common social-moral teaching.

“These conferences attracted a large audience of students who gathered in the large auditorium of the Free School of Social Sciences, and who successively applauded Mr. Belot, representing the Professors of Philosophy of the Superior Council of Public Instruction, Mr. Gide, an eminent sociologist, Professor at its Law College; Fr. Maumus, a Dominican, Pastor Wagner, a Lutheran, Mr. Jacques Sorel, a socialist writer, and Mr. Fonsegrives, a Catholic writer.”

In a subsequent issue, *Le Temps* added to these names that of Mr. Buisson, who is the author of this definition: “A uniform is a symbolic attire, and every symbolic attire is ignominious, both that of the priest and that of the soldier, that of the magistrate and that of the lackey.”

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DOCUMENTS & CLARIFICATIONS

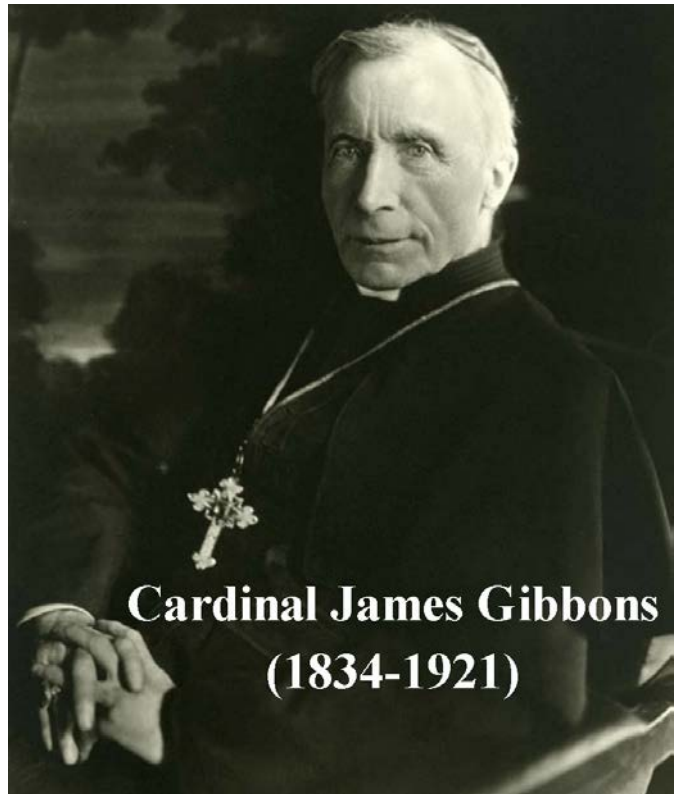
FOR CHAPTER IX

N. XXV – “*The Congresses of Religions were conceived for the achievement of these ideas.*” (p. 83)

We do not deny that the Congress of Religions held in Chicago (1893) and the one to be held in Paris in 1900 have in principle the best intentions, which Bishop Keane expressed at the Scientific Congress of Brussels: “It is a united protest made by all forms of religious belief against materialism and agnosticism, against all types of irreligion and disbelief, to show how opposed they are to the fundamental ideas and happiness of mankind.”

This explains why Card. Gibbons was able to write to Mr. John Henry Barrows, the promoter of the Chicago Congress, these words: “This movement is worthy of every encouragement and praise.” And Bishop Keane: “My deep conviction is that this project is admirable and that it should be encouraged by all who truly love the truth and wish to extend the kingdom of God in humanity.”

These last words demonstrate well the illusion that dominates such good intentions. The gathering of representatives of the truth with representatives of every error as equals can only obscure the truth. The reign of God, the reign of Our Lord Jesus Christ, our Savior and our God, cannot expect to develop in any way from a vague declaration of theism, which is the only fruit that can come from such an assembly. On the contrary, such a declaration would singularly favor the designs of humanitarian Judaism.



Cardinal James Gibbons
(1834-1921)

Further, as soon as it was announced this assembly would be repeated in Paris, Mr. Zadoc Kahn, chief rabbi of France and undoubtedly initiated in the designs and plans of the *Universal Israelite Alliance*, hastened to give his approval to Fr. Charbonnel, the promoter or supervisor of the event: “From the first day, I have cordially applauded your idea to take advantage of the National Exhibition of 1900 to organize a World Congress of Religions in France, similar to the Parliament of Religions that met in Chicago, and I assure you that **the support of French Judaism will not be lacking for your generous initiative.**”

Mr. Zadoc Kahn went on to say why the adherence of Judaism for this initiative was assured in advance: “What is certain is that the habits of tolerance, mutual support, respect and even sympathy for the beliefs of others have everything to gain from this peaceful meeting of representatives of the various cults.” Is this not what the *Universal Israelite Alliance* is seeking and what must lead, most certainly, to the goal it proposes for mankind?

Finally, the chief rabbi congratulates himself on the advancement made simply by the fact that “the idea of a Congress of Religions in France has come to light.” He continues: “This proves, and **this result is already achieved**, that something has changed in the way of seeing and judging men, that religious tolerance is really a definitive conquest of our century.”

Mr. Zadoc Kahn knew what to expect from the results of the first Parliament of Religions and what results the second Parliament should produce: In addition to what his reason could tell him, he also was informed by his co-religionists about the tangible effects of the Chicago Congress.¹⁴⁶

But this idea of bringing together representatives of all creeds and cults in a single assembly responded so well to the Americanists’ desire to obtain “the external expansion of the Church” that they could not see what the chief rabbi saw. And when the plan to repeat in Paris what they had done in Chicago was presented, nothing could open their eyes, not even the article of Fr. Charbonnel in the *Revue de Paris*, from which we have presented excerpts.

Thus they hastened to applaud it: “I read with great pleasure,” Arch. Ireland wrote to the author, “your article on the idea for a Congress of Religions in Paris. You understand the matter perfectly, and everything is said with precision and clarity.”

As faithful disciples, the Christian Democrats did not fail to give their adhesion. Suffice it to quote Fr. Lemire who set himself, or was placed by them, as head of the Ecclesiastical Congress of Reims and at the Christian Democratic Congress organized by *Free France* of Lyons (1896).

This is what he wrote to Fr. Charbonnel:

¹⁴⁶ The Buddhist priest Dharmapala, whom the Parliament of Religions had brought to Chicago for the first time, soon returned to settle there: “I do not come here,” he said to a journalist who interviewed him, “to take a position as an opponent of Christianity but to reconcile these two excellent religions: Christianity and Buddhism!” The Parliament of Religions had the unfortunate result of convincing Dr. Dharmapala that all beliefs are equally good and true.

A Saint Louis newspaper wrote at the time: “The Parliament [of Religions] of Chicago ended its sessions long ago, but we can see that its effects will continue forever. These effects may be more serious than some Catholic Prelates - who committed the imprudence of committing themselves to it - ever dreamed they would be.”

A Hindu, who received his degree from the University of Cambridge, expressed his own appreciation of the concrete results of that unfortunate initiative.

“In India,” said Mr. Sathianadhan, “the consequence of the Chicago Congress has been positively detrimental to the progress of Christianity. The impression formed by us is that the Americans are not satisfied with Christianity and that they regard it as just one of the many religious systems that have a relative excellence. Our delegates came back convinced that the religion of the Hindus can adapt as well to the needs of India as Christianity does for the Americans, and even with the opinion that America offers a ready field open to Hindu missionaries.”

“In principle, I am a partisan of the **Congress of Religions**, because anything that makes the truth known must be approved.

“It makes us return to the apostolic ways.

“What the ‘**candlestick**’ is does not matter so long as the light shines. Let us say, if you will, that an Exhibition can be a sort of candlestick. So let us shine upon it the great Christian lights.” This letter was dated October 16, 1895.

A month later, on November 14, *Éclair* published an open letter from Fr. Charbonnel to the Archbishop of Paris, making a “supreme adjuration” and telling His Eminence to “fear the future” if he continued to oppose these Congresses.

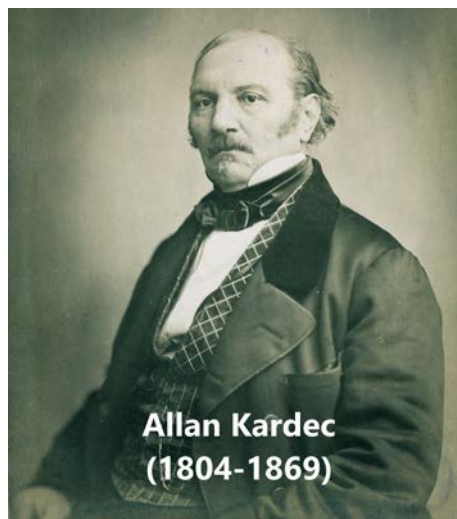
Eight days later, Fr. Lemire wrote to the same newspaper saying:

“From an article in *Éclair* of Thursday, November 21, it is announced that Arch. Ireland, Card. Gibbons and Fr. Lemire gave their adhesion to a recent letter by Fr. Charbonnel. It is not so. Msgr. Ireland and Card. Gibbons are too far from here to defend themselves in a timely way from this assertion. Speaking for them as well as for myself, I affirm that this is absolutely false. The *Revue Bleue*, which has published several letters received from Fr. Charbonnel (among others, that of Fr. Lemire reproduced above), will tell you when and under what conditions these letters were written.”

In this letter Fr. Lemire denies that he supported the letter of November 14; but he recognizes the authenticity of the letter he wrote on October 16 to approve the idea of the Congress of Religions. He never withdrew his support for that same initiative even though he had been publicly requested to do so. Therefore, Fr. Lemire was not one of those priests who, like him, were initially enthused with the announcement of a Parliament of Religions in Paris, but later understood its danger.

N. XXVI – “*We will call men who, in order to defend the Church from the threat of destruction, will use the weapons convenient for our times, men who know how to interpret all the aspirations of the modern genius regarding science, social movements and Spiritism.*” (p. 89)

We know that contemporary Spiritism comes to us from America. It was born in 1847 in Hyder-ville, a small village in the State of New York, in the Fox family. Today Spiritism is widespread throughout the world.



Newspapers and magazines that deal exclusively with occultism and Spiritism are numerous and of considerable importance. They are published in France, England, Germany, Spain, Italy and Portugal. In the Americas they number in the hundreds; in Chicago, New York and Buenos Aires alone, there are about 20 publications for each of these cities, and these publications have millions of readers.

Spiritual circles are also very numerous in the Americas; they are also growing in Italy, Spain, Belgium and France. Already in 1869, Allan Kardec ¹⁴⁷ was corresponding with nearly 1,000 **serious** Spiritist centers scattered around the globe.

These Spiritists have international congresses.

Finally, the London newspapers announced on January 31st of this year that they want to establish a college or institute to train serious doctors who would receive a degree and be licensed and authorized to hold orthodox séances of Spiritism.

But what deserves more attention is that men who are authorities in one or another of the natural sciences are themselves involved in Spiritism, and claim to understand its laws, as if the manifestations of intelligent beings who are therefore free could be attributed to natural phenomena and, consequently, would necessarily occur.

¹⁴⁷ Allan Kardec is the pen name of the French educator, translator and author Hippolyte Léon Denizard Rivail. He is the author of the five books known as the Spiritist Codification, and is the founder of Spiritism in France.



These are in England members of the Royal Academy like Crookes, Oliver Lodge, Wallace, Chalis; in Germany, Fichte, Hallenbach, Zollner; in Russia, Aksakof, Bodisco, Ochorowicz; in France, Colonel de Rochas, Dr. Luys, Charles Richet, Dr. Dupouy, all scholars of incontestable value.

There are some among them who in good faith believe they are opening new horizons to the human intelligence. They are mistaken: The Devil strives to fill the followers of Spiritism with his spirit. Their rallying cry throughout the world is this: Hatred for the Catholic Church, the eternal enemy that must be destroyed.

Thus the eagerness of the Gnostic bishop of Bordeaux, Synésius, to take part in the Congress of Religions should not surprise us.

Spiritism is one form of the **Antichristian Conspiracy** and not the least dangerous, and its propagation throughout the world is perhaps one of the most expressive signs of the approaching coming of the Antichrist.

* * *

DOCUMENTS & CLARIFICATIONS FOR CHAPTER X

N. XXVII – *The first target of this transformation of the ascetic life, following the Americanist mode, is the religious vows.* (p. 92)

Nothing shows better the infiltration of Americanist ideas, even in their seemingly less contagious aspects, than the debate raised in France over the value and obligation of religious vows during the election of Fr. Gayraud as a deputy of Parliament [A deputy is the equivalent of a Congressman in the U. S. House of Representatives].



Permit us to reproduce here what we wrote on February 13, 1897 in *Semaine Religieuse* and its reply in a newspaper once known for its zeal for sound doctrine [*l'Univers*]. The times in which we are living are truly those of which the prophet spoke: *Diminutae sunt veritates a filiis hominum* [Truths are diminished by the sons of men]. (Ps 11:2)

“For two months the newspapers have been discussing the Gayraud question. Many issues of *Semaines Religieuses* have thought it necessary to intervene. Until now, we have maintained absolute silence. In the present state of things, we think we must say a word, not to place ourselves on the side of supporters or opponents of the Chamber of Deputies of Brest, but to recall sound doctrine on a point that seems to us to be quite obscure at this moment.

“A doctrinal question was raised before the general public who have read the articles in newspapers and the corres-

pondences exchanged during the Brest election. It is this:

“What is the value of religious vows? What is the obligation of stability that these vows impose on the person who takes them?”

“Both the partisans and several of the opponents of Fr. Gayraud have helped to make this two-fold question confused, and thereby undermined the Catholic sense on this topic.

“Mr. Gayraud said, ‘I asked for my secularization.’”¹⁴⁸

“Then, according to the text of the petition he had presented to the Holy See, he gave the reason for this request: ‘*Eo quod religiosae vitae oneribus ferendis imparem se sentiat et spiritum voca-*

¹⁴⁸ Letter of Fr. Gayraud to one of his superiors, written after his secularization.

tionis amiserit [I feel myself unfit to bear the onus of religious life and have lost the spirit of my vocation]. The supplicant asked His Holiness to be secularized because he no longer feels the courage ¹⁴⁹ to bear the burden of religious life and has lost the spirit of his vocation.’

“These statements gave rise to the following two questions:

“Is it permitted for a religious to ask for his secularization? Can it be granted?

“Before answering, let us look at what the religious state is.

“The religious state is a type of **stable and permanent** life in which a Catholic **commits himself** to seek evangelical perfection by observing the vows of poverty, chastity and obedience **under a rule of common life** approved by the Church.

“Let us first note that, at the beginning of every religious life, there is a **commitment** made and ratified, given and accepted: given by the postulant, accepted by the Church in the name of God.

“Every commitment binds the person who makes it.

“In the world, there are two kinds of commitments: the promise and the contract.

“The man who breaks a promise freely made to his fellow man stains his honor. The contract is more than a commitment of honor; it creates a right that is accounted for in court.

“Among contracts, there are some that pertain only to external things; others deliver the actual person of one of the contractors, either for a temporary service or for life. The mutual gift that the spouses make in the marriage contract, entered in the presence of God and sanctioned by Him, is not only for life, but is indissoluble.

“The consequences of religious commitments are no less grave. They are no longer simply called promises or contracts, but vows.

“In general, the vow is a promise **made to God** with full knowledge and full liberty. Thus, through a vow, a man can promise to God external things or even give Him his own person. These promises and gifts, whatever they may be, constitute sacred bonds and, consequently, are infinitely more honorable and more inviolable than the commitments made among men.

“The religious profession is the gift of the person.

“This gift, although it always includes the vows of poverty, chastity and obedience, is not equal in all religious professions.

“Generally, in the Religious Congregations, one commits his person only for a fixed number of years, with the formal intention to renew the vow when that time has expired.

“In the great Orders, such as the Dominican Order, the commitment is necessarily for life, and the vows are more encompassing and rigorous than in the Congregations. That is why, in the

¹⁴⁹ The word *imparem* [unfitting; Delassus translated it as “I lack the *courage*”] cannot be translated here except in this way, because God never refuses one who asks for the strength and graces necessary to fulfill his vocation. He refuses them even less to the religious person who has made solemn vows than to others, because between God and the religious there is, as we will see, a kind of contract made during the profession.

language of the Church, these vows are distinguished from others: They are called **solemn vows**. It is a perfect gift, an entire immolation of oneself to God, an irrevocable self-immolation; it is a holocaust, as the doctors say, following the great Pope St. Gregory.

“The stability or permanence, which is the essence of the religious life, is thus brought to the highest point of exigency and rigor in the solemn vows. It is a promise made to God for life, and a promise that takes on the character of a contract, for if the man gives himself to God, God on His part undertakes to provide to that man all the graces that will lead him to perfection.

“Can such a commitment be broken when a marriage cannot be broken?

“It is never broken entirely.

“But just as in bad marriages there can be separation of bodies and property, there is also secularization for those religious persons who no longer have the courage to carry the burden of religious life and who have lost the spirit of their vocation – always by their own fault, since God has committed to grant them His graces.

“In the new condition of the ex-religious person, secularization leaves the vow of chastity to subsist in its entirety and all that is possible to retain of his vows of poverty and obedience, just as the separation of body and property retains the obligation of conjugal fidelity.

“But even within these limits, the Holy Church grants secularization to religious persons who have made solemn vows only in extreme situations, and when she is, in a manner of speaking, forced to do so. She upholds this resistance out of the respect owed to the commitment made to God, of Whom she was made witness and defender. She maintains it because of her maternal charity for the unfortunate person who wants to return to the world and who, by doing this, markedly risks his salvation.

“So, when Fr. Gayraud expressed his intention to be secularized, his superior general – Fr. Gayraud himself told us this – wrote back to him begging him not to give in to this temptation. In times less troubled than our own, the Church used to add to such a supplication her firm opposition, which she can manifest now only with difficulty given our present-day circumstances.

“But, alas, when her supplications have proved to be useless and the Church judges that it would cause more harm than good to continue to deny the request, she yields and grants, in the measure we have just stated, the requested secularization. Until now, what has been the sentiment of the Catholic public toward the poor religious person thus freed?

“We have seen the severity taken toward persons who belong to the world who have abandoned the promises made to their fellow men. The Catholic faithful have the right to take a more severe attitude toward those who reject the obligations contracted with God. A nun who leaves her convent at the end of her temporary vows, although she fulfills all that she had promised, returns to the world discredited.

“But what used to be thought and said about the religious person who, after giving himself freely to God for life and consecrating himself to Him as a holocaust through solemn vows, yet harbored in his soul the temptation to be unfaithful and return to the road he had abandoned? What was thought and what used to be said about one who succumbed to this temptation and wrested

from the Holy See a consent that can only be given in extreme situations? In times past there was an expression to characterize this defection, a saying that seems very harsh to our faulty delicacy, but which was borrowed from Holy Scripture: *Canis reversus ad vomitum* [The dog returns to his vomit]. We leave it to those who know Latin to translate the sentence.

“These truths were once known by all, these feeling shared by all; they were part of the Catholic sense that used to properly evaluate persons and things. Well then, is it not a great fault on the part of those who, regarding the election in Brest, have suggested that, since an ex-religious man has not been expelled from his monastery, has not left it for an infamous reason, he can be placed in the spotlight and credited with defending the most serious interests of Religion? To convince others of this is to contribute to further weakening the Catholic sense, formerly so astute, but now so severely undermined from so many causes.

“It is only to reaffirm the Catholic sense within the limits of our poor means, to bring minds back to a correct appreciation of things on a matter of extreme importance, that we have undertaken to write these lines.

“We could not stand by and let it be believed that to break vows, even the most solemn vows, is a matter of less import than to break the most common commitments among men. We could not let it be believed that the religious state is a sort of inn into which we enter at our convenience, and from which we can proudly leave when it has ceased to please us. Not only is this opinion wrong, but it is highly dangerous to let it take root in people’s minds.”

This exposé of principles that we wrote for *Semaine Religieuse* provoked the objection of *l’Univers*. Four days after the publication of our article, partially reproduced above, *l’Univers* asked this question through the pen of Fr. Jaspar: “What theological misconception has *Semaine Religieuse* made with regard to a dispensation?”

In this way Fr. Jaspar falsified our thesis from which he did not quote a single word. Indeed, he wrote:

“When we hear these words it sounds like another regrettable expedient similar to a juridical **legitimization** that covers, or rather masks with a cheap absolution, the actual consequences of a fault. This is an interpretation that is too unrealistic. A dispensation is a just, wise and irrevocable act of a legislator who suppresses an obligation as an exception, finding that the obligation, which is salutary to the whole of a society, presents serious inconveniences for one or more of its members and prevents them from having a greater good.

“Motivated by pressing circumstances, this suppression that he duly evaluates as a delegate of God, acknowledges that the excellent thing, which was the object of the vow, ceased to have that character, and instead prevents him from having a better good. It suffices for the legislator to pronounce, by virtue of his supreme authority, that the vow, having lost its *raison d’être*, or, as St. Thomas says, “its congruous matter” and its extrinsic suitability, no longer exists in its very substance.

“And since, in such a case, the legislator identifies himself with Our Lord Jesus Christ, whose place he occupies here below, it follows that it is God Himself Who removes the pre-existing obligation and returns the one who had assumed it to the common state.”

No one will be surprised to learn that this reply has been described as “pitiful” by one of the most competent theologians in France.

N. XXVIII – *Arm yourself with this sign, and then go hear the speeches and read the writings of the Americanists and Christian Democrats: You will find them in formal opposition to the fundamental spirit of Christianity.* (p. 96)

La Sociologie Catholique [Catholic Sociology],¹⁵⁰ which is certainly not the most extremist of the journals published by the Christian Democrat Party, summarized well the thinking of the whole party in its celebration of the anniversary of the Ecclesiastical Congress of Reims (July 1894). It stated:

“To accustom the crowd to a taste for Heavenly things, we must first speak to it in the language it understands and can hear, the language of its own affairs and interests, and, **in the great struggle for life** from which no one is exempt, we must teach the crowd **the means to achieve victory**. Only **after** the distribution of social justice by human means is made to everyone here below, **will it be possible to raise our eyes** to reach the Christian moral goal and proclaim that the Grand Master of Justice is Jesus Christ, and that the Gospel is the true code of rights as well as the duty of all. After having obtained peace of body, it will be easier to achieve peace of soul.

“Everyone understood this in Reims. ... There were 700 priests from all parts of France. They questioned the clergy’s action, science and organization in the face of their times.”

Well! This is in formal contradiction to the words of Our Lord Jesus Christ: “*Seek ye first the kingdom of God and his justice, and all these things shall be added unto you*” (Mt 6:33) This is also in direct opposition to the method of apostolate that the Church has constantly practiced from apostolic times to the present day. These gentlemen think that Our Lord and His Apostles have been too slow in the work of Christian Civilization; they think they know how to be more expeditious.

On March 1, 1897, Fr. Naudet wrote in the *Quinzaine*: “There are those, as we know, who pretend to reach the same result by other means. They say that, since the institutions and laws derive their value from the men who conserve or apply them, our effort must be focused first on individual reform, which they summarize in this formula they triumphantly use to oppose us: ‘Make men Christians, and society will be saved.’ It is a true formula no doubt, but too narrow and incomplete, and it does not satisfy our reason.

“In spite of the good faith of those who speak thus and **set themselves up as oracles**, we cannot follow them on this path. This is a path that, notwithstanding certain assurances that are more or less interesting, does not seem to lead us to the final goal. Besides the fact that this dogma is not defined anywhere, it is enough for us to look at History to see how much the facts contradict these gratuitous affirmations. Is it not true that in the first three centuries – without insisting further – the Church made admirable and victorious efforts to Christianize individuals? There was

¹⁵⁰ August, 1897, Vyear, p. 485.

then a wonderful flowering of sanctity, **but this did not change the fact that it was necessary to wait three centuries to see the first glimmer of a Christian social order on the horizon.**"

The Christian Democrats intend to march forward and do it more efficiently than the Church.

Our Lord said: "*Take heed that no man seduce you: For many will come in My name saying, I am Christ: and they will seduce many; but be careful not to follow them.*" (Mt 24:5)

"They will come in My name." There have been, there are, and there will be men who will call themselves the apostles of Christ, and who will affirm it with enough verisimilitude to be believed by others, and even to deceive themselves. They will present themselves as preachers of the Gospel, of the true Gospel with enough resemblance to deceive, if possible, even the elect. It is the Divine Master Who affirms this. These men will say: I am the Christ, that is to say, it is I who am the truth, it is in me, it is in my doctrine, which is the salvation of the people. (Cf. Origen on *Saint Matth. Traité*, XXVIII, nos. 34-35)

How do we defend ourselves against their seduction? By comparing their gospel with that preached by Jesus Christ and His Apostles. St. Paul said: "*But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.*" (Gal. 1:8) "*But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ. For if he that cometh preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel which you have not received; you might well bear with him.*" (2 Cor 11:3-4)¹⁵¹

Therefore, it is by constantly comparing the doctrines that we receive from newspapers or other means to what Our Lord and His Apostles said that we can discover error, no matter how veiled or attenuated it may be.

And, as Bossuet has just demonstrated, the utilitarian conception of life that presents the enjoyments of this world as the primary object of the desires and activity of men is quite contrary to the doctrine of the Gospel.

Americanism is the opposite of the Gospel in so many points that Fr. Chamard in his letter to Bp. Maignen did not hesitate to say that the tendencies of the coryphées of this new school are making a direct attack against the divine plan of creation. And he proves it using the same reasons that Bossuet developed in his sermon on the Nativity of Our Lord.

* * *

¹⁵¹ "Who knows if it is not precisely on this question of property that the reconciliation between Socialists and Catholics, which is already in motion, will take place. According to the words of a great American bishop, Socialism is nothing but 'a bitter Gospel.' ... Today, the only two schools that can lead society because they produce leaders, men of words and action, are those of the Catholic Democrat Party to which we have the honor of belonging, and the Socialist International. In their common demands they are simply drawing the economic consequences of the Gospel of our Divine Lord Jesus Christ." (Fr. Naudet, *Notre Oeuvre Sociale [Our Social Work]*, Paris, 1894)

DOCUMENTS & CLARIFICATIONS

FOR CHAPTER XI

N. XXIX – *The one chosen to launch the Ecclesiastical Congresses was indeed a person who is one in a thousand.* (p. 102)

Fr. Lemire had a biographer. We must believe that the biography did not displease him since that work was sent free to a number of priests and sold at the door of the halls where the House Representative priest gave conferences.

Here is the Preface:



“For a century, the Church of France kept herself aloof from the profound movements of contemporary thought. Voices like those of Lamennais, Lacordaire and Montalembert were rarely heard, and the greatest of these reformers was pitifully smashed for desiring too early the movement that one day shall save Catholicism in France.

“The Church, ‘having long maintained her winter quarters in the sacristies and sanctuaries,’ did not take into consideration the language of the thinkers and the masses. She knew almost nothing more than the wailing litanies droned in the depths of deserted temples. A large gap formed between her and believers who had nothing but devotions, and these multitudes who needed to receive a little religion passed, painfully disenchanted, before practices that require money yet bring no comfort to the poor and suffering.

“Such a state could not last. The priest had a duty to go to the people, to enter into the literary, artistic and political life of the nation.

“Some have understood this and courageously showed the way. Fr. Lemire is one of the first apostles proclaiming the social duty of the clergy, a primordial duty of the present time. In this capacity he has a place – one of the first – on our list.”

Later the biography stated: “Fr. Lemire has outlined the new role of the clergy.” “He vigorously acts on a rotting social edifice that needs to be replaced.”

Semaine Religieuse of the Diocese of Cambrai affirmed, “We are certain that Fr. Lemire does not reject in his heart such eulogies. He must suffer to see himself presented as the follower of La-

mennais, ‘the greatest of these reformers pitifully smashed (by Pope Gregory XVI) for desiring too early the movement that one day shall save Catholicism in France.’

“Does not Fr. Lemire think that such a publication, presented as coming from a friend, demands a denial?”

The denial has never come.

No. XXX – *The first Ecclesiastical Congress was held in Reims on the occasion of the centenary of the baptism of Clovis.* (p. 103)

The *Semaine Religieuse* of the Diocese of Cambrai was the first to point out how unusual the proposed assembly was. Here is what it reported:

“We have received and – according to notes published in various issues of the *Semaine Religieuse* – a good part of the French clergy has also received a program of studies titled ‘Ecclesiastical Pilgrimage to Reims,’ which will be discussed at Reims on August 25, 26 and 27, 1896.

“This program assigns as its object deliberations of the assembly on:

- *First*, the organization of the clergy;
- *Second*, the studies it should have;
- *Third*, the action it must undertake.

“The program encompasses worship, preaching, works of preservation and edification, works of charity and social works, the method of study in major seminaries, the examinations of young priests, regional conferences, etc., etc.

“The cover letter states: ‘This project has been blessed and encouraged by many Archbishops and Bishops.’

“In a matter of such importance, names should be given.

“Moreover, ‘blessings and encouragements’ are vague words, which do not sufficiently clarify the matter for those who are invited to participate in such an unusual meeting and lend their support to such an initiative filled with consequences.

“Was the project presented to the Prelates, who ‘blessed and encouraged’ it, in the final form that was presented to us? Do the words or writings in which their blessings and encouragements are formulated contain an explicit endorsement of the entire program? And do they give to all the Lower Clergy permission to meet in assembly to discuss those topics?

“This is what would be necessary to know.

“The assemblies of the clergy have their rules, and no innovations are allowed in this matter.

“Ecclesiastical law prescribes that ecumenical councils can only be summoned and presided over by the Pope; provincial councils can only be convened and presided over by the Metropolitan; diocesan synods can only be convened and presided over by the Ordinary or in his name.

“The Assembly that will meet at Reims on August 25, 26 and 27 fulfills none of the above requirements. It is a meeting absolutely abnormal and that has no precedent. Who had the authority to draft the program? Who has the authority to summon it? Who will have the authority to preside over it?”

“It cannot be a simple priest or group of priests. It cannot be one or more Bishops.

“Each Bishop can indeed organize an assembly of his priests in his Diocese. He cannot call together the priests of the neighboring Diocese without the consent of their Bishop.

“Did all the Bishops of France give their permission to invite their respective subjects? No, since we are told it was only a few, who remain unnamed and who limit themselves to just ‘bless and encourage’ the program.

“Even if we were to assume that the French Bishops unanimously gave to one Bishop, or even a simple priest, the necessary delegations to convoke the Lower Clergy to a general assembly, it would still be necessary to have the same unanimous consent for the content of the program, the choice of the presidency of the assembly and the regulations to be imposed on the discussion.

“And since such an assembly would be a novelty unheard of in the Church, before the initiative were to begin, it would be obligatory to consult the Holy See.

“Would the Pope give his assent? It is, to say the least, very doubtful. The circular letter of invitation we received assures us that the assembly ‘will not engage in doctrinal discussions.’ But it suffices to open the program to see that, in many points, the questions to be treated are close to doctrine. Further, like dogma, matters of discipline are reserved to the Hierarchy. Both are the proper object of the deliberations of councils. It cannot be presumed that the Pope would ever transfer the study of disciplinary matters to an assembly of simple priests.

“For an even stronger reason they cannot arrogantly assign themselves this power. To place oneself outside the rules, and especially rules that date back to the establishment of the Church and belong to her constitution, is, to say the least, to create the danger of unpredictable consequences. That is why it seemed good to us, not to protest, but to make this alert.”

N. XXXI – *Their initiative tended toward nothing less than to make the Church of France a presbyterian Church [a Church of priests].* (p. 104)

In a letter addressed to both *Univers* and *Vérité*, the Bishop of Annecy called the attention of the clergy and Catholics to the meeting planned at Reims regarding the characteristics and dangers it presented.

At the end of this letter, Bishop Isoard recalled what happened to the good priests who, in 1788, wrote booklets or manuals of rules which – **in addition to the rules laid down by the Church** – they thought should be applied at that time for the good of the Church of France. Then he said:

“What is happening, what has already taken place, gives us the right to affirm that the detailed program of this Congress greatly distorts the essential schema of the government of the Church: **It prepares and wants to create for the priests a position that does not belong to them and – since the Church is what she is – cannot belong to them.**”

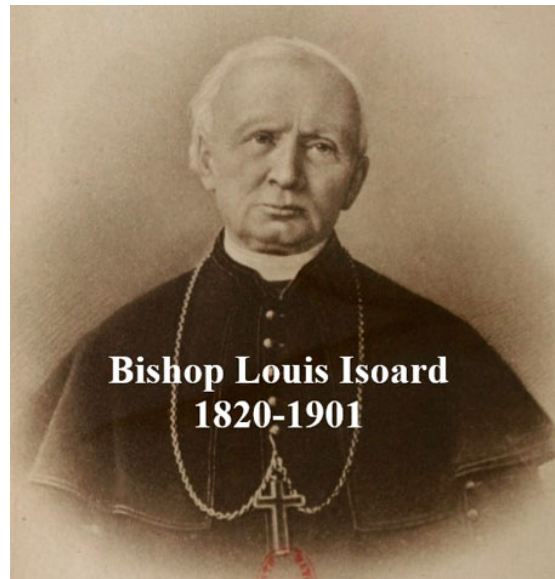
Bishop Isoard concludes:

“We feel that it is our duty to show this danger to the priests, who are no doubt animated by very good intentions, but who, afflicted by present day problems and justly alarmed by threats of the future, are ready to hastily accept what seems to offer them an escape and place them on a safer and better path.

“We have told them and here we repeat it: There is something to do. The Church has told them so and has never ceased to repeat it in all troubled and painful times, but she adds: The first thing to be done is to be a priest according to the fullest extent of this sacred word, a priest as much as it is possible to be. It is to obtain from the mercy of God, throughout our whole priestly life, ever more abundant graces. Once this good is acquired, the rest can quickly and naturally be obtained.”

At the opening of the Congress Msgr. Péchenard [later named Bishop of Soissons in 1906], who was made its president by His Eminence Cardinal Langénieux, noted the “unusual” nature of the assembly. In his closing, His Eminence said: “I am thankful that your studies were circumscribed within the boundaries of wisdom **since I am responsible** [for it].”

These two speeches, combined with silence from Rome, which replied neither to the telegram nor to the message of the assembly, led us to surmise that if the Ecclesiastical Congress of Reims was the first of its kind, it will also probably be the last. [There was but one more in Bourges, France, in 1900.]



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DOCUMENTS & CLARIFICATIONS FOR CHAPTER XII

N. XXXII – “*The Revolution is identified with Atheism,*” said Blanqui. Others said: “*The Revolution is the struggle between man and God, the triumph of man over God.*” (p. 110)

On April 2, 1895, we first read in Paris, in *Le Monde*, under the signature of Fr. Naudet who was then editor-in-chief of this newspaper:

“It is undeniable that a great movement of ideas is taking place. But we understand that the doctrines that were established and the doctors who were considered oracles are not disposed to yield to theories they describe as novelties, even when these theories are based on the Gospel or come from men whom they believe to be revolutionary; however, the publicity they generate is one of the great means **of Christianizing the Revolution.**”

To endeavor to Christianize men who are sadly imbued with the revolutionary spirit is the duty of every good priest; to work to Christianize the Republic, the political system under which we find ourselves, is the task that the Pope assigned to faithful laymen as well as to the clergy; but to affirm that we should Christianize the Revolution is too much! How could such contradictory words fall from a sane mind onto paper? Nevertheless, this is the result of a state of mind and will that tends to spread even in milieus that appear to be the most adverse.

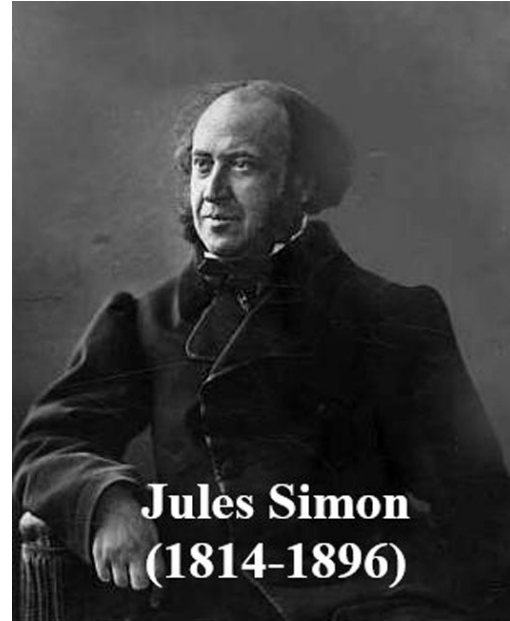
Around the same time that *Le Monde* published the lines just quoted, an interim redactor criticized in *L’Univers* the words of Joseph de Maistre: “The Revolution is satanic.”

The Revolution is as satanic as all heresies have been, and even more so than any of the previous heresies. Has anyone ever spoken of Christianizing Arianism? Arians, yes; but not Arianism! Christianity is the affirmation of the divinity of Our Lord Jesus Christ; Arianism was the negation of this divinity. How can anyone feed the hope of ever reconciling these two things?

The Revolution is a more radical heresy than Arianism. It is the revolt against God Himself instead of the ignorance of the divine character of His Envoy. It is a revolt that goes so far as to negate the very existence of God by means of a most persistent effort to destroy every idea of Him in the minds of the people.

What is the *Declaration of Human Rights*? What do our laws of secularization propose, especially for education? When Mr. Jules Simon asked our legislators to allow teachers to call the attention of their pupils to God by simply pronouncing His name, this concession was denied by the deputies who thus justified once again Blanqui's words: "The Revolution is identified with Atheism."

We must no longer acknowledge any right to God on earth, nothing but human rights. We must not only disobey Him and despise Him, but we must go so far as to make Him **an unknown** to the generations that, in a few years, will be in charge of France. This is the spirit, this is the essence of the Revolution such as it lives, reigns and acts in our midst.



We said that the Revolution is the prolongation of the infernal cry: *Non Serviam!* [the cry of Lucifer: "I will not serve!"] It is something more radical because the Devil, even when he refused to serve the Lord, still recognized that God is God. So, to say that we have a plan to Christianize the Revolution is more than to promise to convert the Devil.

This great movement of ideas, of which Fr. Naudet speaks, necessarily leads not to "Christianizing the Revolution," but to revolutionizing the Church.

A similar experiment was attempted by the Restoration, and we know how that ended.

Napoleon judged perfectly the scope of the *Charter of 1814*: "It seems obvious," he says in the *Memoirs of St. Helena*, "that Louis XVIII had known the secret of his century and understood that the majority of France had wanted the Revolution but that his party was too weak to resist this majority. To reign with it, that is to say with the Revolution, and not to be revolutionary himself, it was necessary for him to remake the Revolution. The idea was ingenious. By making the Bourbons revolutionaries, this unity would induce the revolutionaries in conscience to become royalists."

We know what happened to this fanciful utopia. The Revolution devoured the royalty, which had the naïveté to throw itself into its arms.

That experiment was a disaster. But it would be still more dangerous and of greater consequences to attempt to do this again, to try to amalgamate the Revolution with Catholicism, just as Louis XVIII had tried to amalgamate it with royalty!

Baptize the Revolution! Christianize the Revolution! This strange enterprise could only come to the minds of those who consider the faith too weak to resist the revolutionary mentality. They forget the words of St. John: *Haec est Victoria quae vincit mundum fides nostra* [*This is the victory which overcomes the world, our faith.*] (1 Jn 5:4) If this last experiment is carried out, the world will call down upon itself a catastrophe greater than any that it has ever seen before.

Against the *Declaration of the Rights of Man*, true Christians must raise the solemn declaration of the rights of God; in other words, they must make their banner the *Syllabus* of Pius IX, twice ratified by Leo XIII. Each one of the propositions of the *Syllabus* contradicts a revolutionary principle that is a consequence of the *Declaration of the Rights of Man*.

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DOCUMENTS & CLARIFICATIONS FOR CHAPTER XIII

N. XXXIII – *“We cannot predict anything. ... The circumstances in which we find ourselves do not resemble anything seen before. ... What is certain is that the world cannot remain where it is. We are moving with large strides toward – O my God! – what an abyss!”* (De Maistre). (p. 118)

“Heaven and Earth will pass away,” said Our Lord, “but My words will not pass away.” So, someday, the world will see the abomination of desolation in the Holy Place, foretold by the Divine Savior.

“*Be watchful,*” said the Apostle St. Paul, “*stand fast in the faith, do manfully, and be strengthened.*” (I Cor 16:13) These words have been repeated, commented upon, and developed in every century by all the Fathers, Doctors and principal preachers of the Gospel, not only as a warning to individuals, but to all of Christian society.

Be watchful! But was it necessary to say “be watchful” to the men of the first centuries of the Church? It was not their generation that would see the fulfillment of the divine prediction, for we are here close to the turn of the 20th century and time still goes on as usual.

What need have we to watch now, as those who have preceded us have done, since centuries as many as those that have preceded us may still come to pass?

Christian society must be vigilant, not so much as to avoid being surprised by the Day of the Lord as to defend itself against the temptation that must precede it.

Now then, this temptation began with Christianity and every day it becomes more universal, more seductive and, unfortunately, due to the lack of vigilance and courage, more victorious.

Already, the Apostle St. Jude found it imperative to warn the faithful: “*For there are certain men who have crept in unawares amongst you, who were long ago written to this condemnation, ungodly men, turning the grace of God into lasciviousness and denying our only Master and Lord Jesus Christ.*” (Jude 1:4-5)

These men were not always open and declared enemies. St. Paul speaks of “*false apostles, deceitful workers, who disguise themselves as apostles of Christ.*” Then he adds, “*And no wonder: for Satan himself transformeth himself into an angel of light.*” (II Cor 11:13-14) Our Lord gave the same warning saying: “*Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravening wolves.*” (Mt 7:15)

At the same time that they thus incite the faithful of all ages to be vigilant and give them signs to recognize the Antichrists so they can be on guard against them, the Apostles also indicate how to behave regarding them.

“A man that is a heretic, after the first and second admonition, avoid.” (Titus 3:10-11) *“Keep away from those who deviate from the teaching you have received”* (Rom 16:17), says the Apostle St. Paul.

St. John goes further, he does not content himself with saying: Keep away from the heretics, keep them away from you: He says: *“If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you! For he that saith unto him, God speed you, communicateth with his wicked works.”* (2 Jn 1:10-11)

Among the counsels given to us by the Apostles, we cannot say that this is one that is religiously observed in our days. And yet, when was the conduct they describe with these words more necessary? When has the seduction been more insidious and caused more victims?

“Many shall be scandalized” (Mt 24:10), says Our Lord.

Many who walk along the path of life will strike their feet against the very numerous and slippery stones scattered on the road to Heaven and will pitifully fall to the ground. How many more stumbling blocks do the faithful find today that were previously unknown or did not have the same seductions: newspapers, novels and theaters, luxuries offered to all and within reach of almost all, rapid fortunes, an ambition for public offices overexcited by frequent elections, irreligion **imposed** on the countless multitude of civil servants and simultaneously on the even greater multitude of the needy!

But of all these seductions, the most widespread, the most deadly, is that of journalism.

At the same time that one of the most adept prefigures of the Antichrist, Luther, appeared in the world, a man began to carve in wood the letters of the alphabet, place them next to each other to form words, sentences, books, and then into metal typeset, capable of printing an unlimited number of copies.

Today, all over the world, millions of machines vomit billions of pages every day that are spread in every direction at every hour, falling into the hands of everyone, rich or poor, learned or ignorant. What do these pages bring? Ninety percent distill into souls every type of venom: impiety, skepticism, pride, sensuality, the unbridled desire for wealth, here in small drops and gradually, there in printed waves.

Thousands of men, scattered over the face of the earth, have no other occupation than to ask themselves each morning: What poison will we serve to our readers today and how shall we adapt it to their taste? Was there ever such a mob of false prophets? Were there ever so many multitudes eager to run after their seductions?

What increases the gravity of this situation is that these false prophets do not exercise their action only over persons as individuals. They attack society as such; they make it drink every day, as the Apocalypse says, from the cup of the wine of fornication. That is to say, the wine of pride that distances peoples from God and makes them rebel against Him.

St. Irenaeus says that the temptation that the Devil will instigate at the end of the world will replicate what he did with our first parents: *“You will be as Gods.”*

The goal pursued by Freemasonry - not only by the newspapers that it inspires more or less directly, but by the laws that it promulgates and the institutions it helps to establish - is to persuade mankind that it is god. And not only to persuade society of this, but to make it revel in this fake divinity.¹⁵²

Laicization, which summarizes every Freemasonic action, is nothing but the doing away with God. The exercise of the people’s sovereignty is nothing but their taking possession of the divine power by making themselves the last appeal for human laws. Behold the great temptation of the present century, just like that of the first days, the temptation against which Our Lord gave this severe warning: *“Take heed that no man seduce you.”* (Mt 24:4)

N. XXXIV - *Humanly speaking, therefore, the work will continue since it finds no opposition, because we even dare to say that this work must no longer be opposed by those who hold the destiny of the country in their hands.* (p. 119).

In its December 23, 1897 issue, *France Libre* published a speech by Fr. Lemire delivered at the Congress of Christian Democracy held in Lyon a few days earlier.¹⁵³

The saddest part of this speech is how the speaker presented the duties of Catholic Congressmen, and even clergy who are Congressmen, with regard to the Church.

Fr. Lemire spoke first of the reproaches addressed to him “with even more vehemence by laymen than by priests”:

“Father, you are a Congressman, and you have spoken of the little pigs, of the sub-agents of the post office, of how small the salaries are for the married republican guards! Is it to deal with such topics that we have given you a mandate? When someone is in the Chamber and he wears a cassock, it is to thunder against error and evil laws!”

¹⁵² This would require quite a long explanation. Suffice it to recall how Jules Ferry summarized his goal. Mr. Jaurès reports that one day he put this question in public to the great laicizer: “But what actually is your ideal?” Jules Ferry replied: “To organize mankind without God.”

¹⁵³ This speech was published in a brochure five months later.

Fr. Lemire responded:

“The Parliament is not the Church. The mandate that has been given to us is a civil mandate and not a religious mandate... Let us listen to Bossuet tell us that the goal of politics is not to do the business of the Church: **‘It is to make life comfortable and the people happy.’** Behold the definition! The deputies are not in the Chamber for the future life, but for the present life; not to carry out the affairs of the Church, but to carry out the affairs of France. (Applause)

“So, gentlemen, Congressmen who are priests are no more destined to found a Catholic party than others!... We are not in the Chamber as the representatives of a Catholic party. Do not ask us to behave as if we were. We were not put here with this mission, we do not want to be usurpers.

“But what we must do, why we were sent to Parliament, is to serve the people, it is to work for the moral and material good of Democracy.”

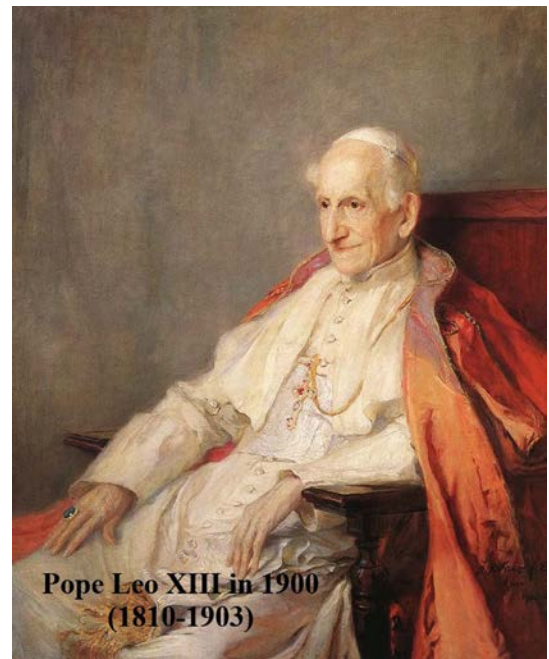
Regarding these words, *Semaine Religieuse* of the Diocese of Cambrai published these words of the Sovereign Pontiff Leo XIII. The paper gave this report:

“Quoting Bossuet, Fr. Lemire claims that: ‘The deputies are not in the Chamber for the future life, but for the present life.’

“On the contrary, His Holiness Leo XIII says:

‘The heads of State (the heads of State under the present regime are really the Congressmen since they effectually control the ministers and the President of the Republic himself) *must include among their principal duties that of favoring Religion*, of protecting it with their benevolence, of shielding it under the authority and sanction of the laws, of not decreeing or enacting anything that would compromise its integrity. This duty **they owe to the citizens whom they lead.** For one and all are destined, by our birth and rearing, to seek a supreme and final good in Heaven when this frail and fleeting life is ended, and to the attainment of this, every endeavor should be directed.

‘Since the full and perfect happiness of men depends upon this, it is of the supreme interest of everyone to attain this end. Therefore, since civil society has been established for the benefit of all, it must not only safeguard the well-being of the community, but also to provide for the good of its individual members, in such a way as not to hinder, but in every way to ensure all possible



Pope Leo XIII in 1900
(1810-1903)

means for the pursuit and acquisition of that supreme and immutable good to which they themselves should aspire.’ (Encyclical *Immortale Dei*)

“In the Encyclical *Sapientiae Christianae* H.H. Leo XIII is no less direct. **“Those who** frame constitutions and **enact laws,**’ he says, ‘must take into account the moral and **religious** nature of man and help him to perfect himself.’

“Fr. Lemire further states: ‘The Parliament is not the Church.’

“Leo XIII responds: ‘It is not permissible to have two ways of behaving, one in private, the other in public, so as to respect the authority of the Church in private life and to reject her in public life; it would be the combining of good and evil and putting man in a conflict with himself; whereas, on the contrary, he must always be consistent and not deviate from Christian virtue in the least point, or any condition of life.’ (Encyclical, *Immortale Dei*)

“Fr. Lemire continues: ‘The mandate entrusted to us is a civil mandate and not a religious mandate.’

“But Leo XIII says that the civil mandate entrusted to a Catholic, and especially to a priest, includes the religious mandate: ‘It is obvious that Catholics have just reasons to take part in political life ... **to draw** as much as possible **from institutions the sincere and true public good,** by endeavoring to infuse, as it were, into all the veins of the State **the healthy sap and healing blood of virtue and the influence of the Catholic Religion.**’ (Encyclical, *Immortale Dei*)

‘Let them use public institutions, as much as they can in good conscience, **for the benefit of truth and justice. Let them undertake the task of bringing back every public constitution to that Christian form that we have proposed as a model.**’ (*Ibid.*)

“Finally, Fr. Lemire affirms: ‘We are not in the Chamber as the representatives of a Catholic party. Do not ask us to behave as if we were. We were not put here **with this mission,** we do not want to be usurpers.’

Leo XIII says that it is not the intention of the Church to favor political candidates, especially clergy, who thus wish to be neutral in regard to the things of Religion:

“‘The Church cannot give patronage nor favor to men ... who seek to break asunder the alliance established by the very nature of things between the religious interests and the interests of the civil order. On the contrary, it is her duty to favor those who have sound ideas about the relations between the Church and the State and endeavor to make them work in perfect accord for the common good. These precepts contain the rule to which every Catholic must conform his public life.’ (Encyclical, *Sapientiae Christianae*)

‘Wherever the Church does not forbid taking part in public affairs (as happens in Italy) we must support men of recognized probity and who pledge themselves to be right worthy of the Catholic cause.’” (*Ibid.*)

The *Semaine Religieuse* added:

“We have just had a legislation session where the enemies of the Church have unceasingly pursued their course of de-Christianization, at times with audacity, at times with perfidy, but always with a perseverance that never loses sight of the goal to be achieved.

“In the face of these enemies there was only silence, only mute men. It is not the case to recall here the questions concerning Religion raised during these last four years, because the principal ones are still in everyone's memory. But each one knows that in none of these questions has Freemasonry met with resistance - neither an effective one nor even a simply energetic resistance that could at least promote courage. And this silence is thus justified by erecting it as a rule and a duty!

“And this happened in the assembly of Christian Democrats gathered from every region of France! They applauded this speech, they printed it, they made pamphlets, and they defended its doctrine in their newspapers, from the *Peuple Français* [*French People*] to the *Univers*.

“Is it possible, on the eve of a new consultation and a general vote that will decide the salvation of France, to let such a radical thesis stand without comparing it to the authentic teachings of the Supreme Pontiff, especially by those who continually use the name of H.H. Pope Leo XIII?

“If the thesis defended by Fr. Lemire and supported by his friends is not disclaimed, it is useless to spend so much money and effort in disseminating good press reports. It is useless to organize ourselves for the elections. It is very easy to simply hope that, by the election of a new Chamber representative, we will achieve a better defense of our dearest interests and put an end to religious persecution.

“It has always been more comfortable to be silent rather than to study the issues and to fight for the right and the truth. Laziness on the one hand, and the desire not to compromise on the other, will stop at complacency on the question of conscience posed by Fr. Lemire and his solution, which is to excuse himself from defending the Church and our Christian freedoms. Then, the bad laws declared untouchable will indeed become eternal, and the persecution of Religion, finding no more obstacles, will reach its goal - the annihilation of Christianity in France.”

The thesis of Fr. Lemire was not disavowed. Far from it. A few weeks later, Fr. Dabry wrote an article in the newspaper of Fr. Garnier [*Le Peuple Français*, first daily Christian Democrat newspaper. Fr. Pierre Dabry was editor-in-chief]:

“I feel we are returning to the path of foolishness. Reading most of the Catholic newspapers, one would think that the Congressmen we are going to appoint will have no other mission than to arrange an easy life for the clergy.

“We can rate the culpability of republican governments as high as we want in the last 20 years regarding their religious policy, but can we see in any of their measures an attack on the essential freedom of the Church? ...

“A Chamber representative is responsible for arranging the affairs of the country. He can do this very well without being a Catholic; he can also do this very badly while being the most fervent practicing Catholic. But when we vote, no matter how Catholic we are, we must prefer the first case to the second. ... (*Sic*).

“When we name a Congressman, we do not invest anyone with a sacred mission, but with a secular mission; we do not appoint someone to guard spiritual interests, but temporal interests. If you, fellow Catholics, have entered politics with other ideas, you have taken a wrong path, you are endorsing a wrong position.

“The criterion for judging if a candidate is good is not to know if he is personally in favor of the freedom of the Church, because the freedom of the Church without other freedoms is oppression.”

In another issue, this same newspaper [*Le Peuple Français*] stated under the same signature [Fr. Dabry]:

“Despite the presence in our legislation of **some measures** that we have to bear, **recriminations that are purely Catholic must cease.** ...

“**In the face of public opinion, the religious question is not an issue.** This is because public opinion fears nothing from religion, nor does it fear that anything will happen to religion.”

This rule of behavior was placed under the mantle of the Pope. Fr. Dabry concluded:

“Your title of Catholic, which you always affirm, is not a political term; in political language it means nothing. It belongs to another domain, and **the Pope**, who understands it better than you, **has forbidden you to use it.** Are you for the Monarchy or for the Republic, for authority or for liberty, for the aristocracy or for the people, for the *status quo* or for progress? Behold the political terms! If we want to be involved in public affairs, this is the language we need to learn and use to ask the candidates questions. **The rest does not concern them.**”

The words of His Holiness Leo XIII, quoted earlier, show how much this allegation is false and odious.

N. XXXV – *The Jews say that the coming of their messiah – the Antichrist for us – is at hand.* (p. 119)

If this tradition, this messianic expectation is held even in Europe, even in our France, it is also completely intact and universal in Africa and Asia. The Jews of those countries with extraordinary ardor and firmness are always nourishing the hope of seeing their messiah arrive soon. For the most part, they expect to see him born in one of the privileged families that are well-known to them. The movement that has produced the French Revolution in European societies and throughout the world makes them think that **the times are near**.

They hold this expectation everywhere, paying close attention to the revolutions that are agitating Europe, seeing them as presages of their triumph, which they say is no longer distant. At the present time, if there were to appear among them a man offering some of the characteristics that they attribute to their messiah, he would be acclaimed by all, without distinction between orthodox and liberal Jew. Israel could be mistaken, as it has been 20 times throughout the course of centuries, but this would not prevent it from being wrong again.

One could object: But the present times would not permit such a venture.

We would respond: On the contrary, there may never have been a time better suited for this.

In his book *The Jew, Judaism and the Judaization of Christians*, Mr. Gougenot des Mousseaux gives, as an example of what would happen among the Jews, the case of what happened here with the French less than a half century ago.

He says: “We have seen with our eyes a man [Napoleon III] abandoned, if not rejected, by the people to whom he presented himself as savior. He was seized by public force, condemned without any protests, imprisoned, pardoned, seized again after another attempt to rule and condemned; then, he was again forgotten.

“We saw him, through the omnipotence of modern revolutions and the efficiency of occult resources, suddenly become the man of the moment in that political situation. He acted, agitated the people to favor him, took advantage of millions of votes of indifferent people or of his previous enemies, who both acclaimed him. That is, in the blink of an eye, he became the master of the wills, life and strength of a people.”

Afterwards, the Boulangist adventure was added to the Napoleonic adventure to show how easily, in a given situation, a man can come to embody the wishes and hopes of an entire people and give them the illusion that he will fulfill them.

Now, with the Jews these hopes span 18 centuries, grafted onto the promises made to mankind from the beginning of the world; they are faithfully transmitted from generation to generation, fueled and re-awakened daily. How quickly they could ignite!

What would happen in the present state of affairs if one day this cry were heard: Behold the man of Israel, the one Israel was waiting for! Behold the messiah!

First, this cry would no longer be stopped, as in times past, at the borders of a province or kingdom. It would spread throughout the world with the speed of lightning. It would resound in the hearts of all the Jews scattered over the face of the earth with a power drawn from its very breadth and amplitude.

What emotion it would raise in all these hearts, and how it would grow with their mutual communication! Around the globe there would be ardent men with initiative who would direct the crowds to the site where the presence of the messiah was announced. In our days, how quickly would all of Israel gather in that place! Do the Jews not control all the great means of communication? How quickly they would prepare ships and make travel arrangements with the railways!

Someone will say: Impossible! The powerful countries everywhere would oppose this movement.

Would they?

Do not the Jews count on their alliance with the secret societies? And do not these societies have their powerful influence in the councils of nations? Are not their members in the highest positions in every country? What nation today is not subject to their actions – either directly or indirectly – that allow them to do whatever they believe advantageous to their goals?

Let us remember how war was declared on Italy, contrary to the most obvious interests of France, as soon as the secret societies had decided to annihilate the temporal power of the Popes. A Prince [Victor Emmanuel] who had pledged himself by oath [to obey Freemasonry] was set upon the imperial throne. Then when he was slow to execute his instructions, the bombs of Orsini came to remind him of them. So, he arranged the unity of Italy, preparing for the unity of Germany and the collapse of his own throne.¹⁵⁴

¹⁵⁴ N.T. - The annexation of the Pontifical Territories to the throne of Italy under Vittorio Emmanuel and the *Risorgimento* - the unification of Italy (1848-1871) - preceded the foundation of the Prussian Empire, or German Empire, at the end of the Franco-Prussian War (1871). This landmark is considered the establishment of a unified Germany.

Vittorio Emmanuel died in 1878 in Rome, and his son Umberto I succeeded him.

The mention Msgr. Delassus makes of the "collapse of his own throne" seems to refer to one of two facts:

1. At the end of his life the King of Italy became a mere figurehead since the Parliament became the central power.

2. During the reign of Umberto I (1878-1900) there was social turmoil in Italy which included rebellions in different places. The King was assassinated in 1900 as a retaliation for his repression of a rebellion in Milan. So, the political panorama at around the time Msgr. Delassus published his work was certainly chaotic as viewed by a French observer.

Nonetheless, the son of Umberto I, Vittorio Emmanuel III, reigned for 46 more years; the Kingdom of Italy ended in June 1946 after a one-month term of his son Umberto II.

The revolutions obey the orders of the secret societies; and not only revolutions, but wars emerge from the incidents they provoke. Then, in the confusion that surrounds wars and revolutions, everything becomes possible. Not only could the Jews gather around their messiah, but, if the secret societies in their complicity so desire, this so-called messiah might try to play the role that Judaic ambitions attribute to him: the restoration of the kingdom of Israel where he would rule and command the entire world.

Is this domination just a dream in today's world situation?

With almost complete assurance we can answer: No, it is not just a dream!

The Jews are the masters. They hold in their dependence not only France, not only Europe, but we can say the entire world by means of money, the press and the secret societies.

The network of secret societies extends around the world. It encompasses the Muslim world as well as the Christian world, Asia and Africa as well as Europe and America. And if one thing is certain for those who have studied the topic a little closer, it is that they are in the hands of the Jews, are subject to their influence, and that they work and make others work, consciously or unconsciously, for the accomplishment of the plans of the Synagogue.

The next war is coming, foreseen by all pundits; it is inevitable, according to the majority of them. They predict that it will not be a conflict of one people against another, but will involve all the nations of the world; and in every nation, all men able to bear arms will be called. Tell me if all this is not in the order of things possible. It is possible.

That in such a confusion a man of genius can appear among the Jews and, favored by the circumstances, he may try everything.

See what Napoleon I did in 10 or 12 years when he had in his hands one-tenth of the means of action that would be immediately placed at the disposal of the man of Israel. And who knew Napoleon before he soared? Who expected him and the upheaval he was going to cause in such a short time?

Now that the Jews are in the councils of all the States where they occupy the most important positions; now that they are the financiers of every kingdom and republic, the chiefs and rulers of all industrial enterprises, of all the grumbling and colossal companies of Europe, in a word, the arbiters of peace and war; now that Europe is threatened with radical upheavals, and nations all have arms and are ready to throw themselves on each other; now that events are rushing with the speed of steam or lightning, is it foolish for Jews to believe that **the times are near**?

If the current convergence in the world is meant to lead to a single and universal domination, everything indicates that it will be exercised by the Jews. All the movements that agitate the world seem directed towards this end.

Only one thing can save the world from this terrible misfortune. It is a reaction against the modern principles [liberty, equality, fraternity] which, according to the Jews themselves, are the most energetically vital conditions for their future.

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DOCUMENTS & CLARIFICATIONS

FOR CHAPTER XIV

N. XXXVI – *Then the Jews will open their eyes and, seeing the triumph of the true Christ, will recognize Him as the Messiah promised to their fathers. They will be converted en masse, and their example and sermons will bring back to the Church all the peoples who have abandoned her and those who have not yet come to her.* (p. 124)

After predicting the siege of Jerusalem and the destruction of the Temple, Our Lord made known what would happen to the incredulous and deicidal Jews.

“They will die by the sword. *Cadent in ore gladii.*” (Lk 21:24) According to the historian Joseph, ¹⁵⁵ more than 1,300,000 Jews died in Jerusalem.

“They will be taken captive in all the nations. *Et captivi ducentur in omnes gentes.*” The number of captives sold as slaves was 97,000. Moreover, the entire Jewish people were scattered throughout the nations. For 2,000 years, they have subsisted in the midst of many peoples without being confused with any of them.

“Jerusalem will be trampled upon by the peoples. *Et Jerusalem calcabitur a gentibus.*” Since the siege of Titus, Jerusalem no longer belongs to the Jewish nation, but to the Gentiles. All attempts to avert this prophecy have been unsuccessful: Jerusalem is still in the power of the infidels.

How long will this situation last? Our Lord also says: “*Donec implentur temporanationum*, until the time of the nations is fulfilled.”

The time of the nations, from the point of view of Our Lord, is the time of their enlightenment by the Gospel, the time of their conversion, the time of their entrance into the Church. Was this time that of the conversion of Constantine? Was it the time when Clovis, with his entire army, headed to the Baptistery at Reims? Was it when St. Gregory the Great sent St. Augustine to England, or when St. Gregory II sent St. Boniface to Germany? Was it when the Visigoths of Spain and the Lombards of Italy entered the bosom of the Church? No. Those were the times of some particular nations, not the time of the nations.

The time of the nations could not come then because the nations were not all known; thus, the Gospel could not be brought to them and they could not be put in contact with the center of Catholic unity.

¹⁵⁵ N.T. - Flavius Josephus, the Jewish historian who wrote *The Jewish War*, an account from the time of the War of the Maccabees to the Fall of Jerusalem.

Today this possibility exists; today we can say that the time of the nations has come. Today, no people, no matter how remote, can escape the proselytism of Catholic missionaries, the action of the head of the Church.

Yet, simultaneously, the emancipation of Israel is taking place. As pointed out by Mr. J. Lémann, it was on September 28, 1791, during the first vespers of the Feast of St. Michael the Archangel, protector of the Israelite nation, that the vote for the decree of emancipation was made. While the French Revolution undermined countless peoples, this decree allowed the dry bones of Israel – spread throughout the vast domain of the world – to rise up, according to the prediction of Ezekiel; now they are ready to regain life, to receive it from the Spirit that will blow from the four winds of the earth.

The most august of the daughters of Abraham, the Most Holy Virgin Mary, saw this resurrection and announced it to us.

In her sublime canticle [the *Magnificat*], she began by thanking God for the great things that He had done to her. Then her gaze turns to the end of time, and after saying that she herself will be glorified by all generations, she announces the triumphant march of the Redemption through the centuries. She sees the mercy of God flowing like a river from age to age. She sees the obstacles that pride endeavors to raise but humility conquers, and, throughout the course of ages, those who are hungry for justice are satiated while those who are filled with themselves go away empty-handed to their eternity!

Israel was removed from the banks of this river of life because of her sin. But behold, God, remembering the merciful promise He made to Abraham and his seed forever and ever, embraces this firstborn child with His infinite goodness. *Suscepit Israel puerum suum recordatus misericordiae suae, sicut locutus est ad patres nostros, Abraham et semini ejus in saecula* [He hath received Israel His servant, being mindful of His mercy, as He spoke to our fathers, to Abraham and to his seed through the centuries].

And then, as the Apostle says, “*If the sin of the Jews became the riches of the world, and the diminution of them, the riches of the Gentiles; how much more the fullness of them? ... If the loss of them be the reconciliation of the world, what shall the receiving of them be (a return for the benefit of the world), but life from the dead?*” (Rom 11:12-15)

They will use for the good the power that God has enabled them to acquire during this century, which will doubtlessly increase, as they use it today for evil. Nothing is done by sudden leaps, neither in the history of the world nor in nature: All things are prepared in their causes, and God arranges them so that everything ends up contributing to His glory and the sanctification of the elect.

After having received the revelation of God's designs for His people and after having transmitted it, the Apostle exclaims: “*O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!*” (Rom 11:33)

While waiting for these days and to hasten their coming, let us join our prayers to those of the Prophets of the Old Law: “*Thou, Lord, who remain eternally in sovereign peace, and shall we perish everlastingly? O Lord Almighty, the God of Israel, hear now the prayer of the dead of*

Israel, and of their children, who have sinned before Thee, and have not hearkened to the voice of the Lord their God.” (Baruch, 3:3-4)

“Gather together all the tribes of Jacob ... and thou shalt inherit them as from the beginning. Have mercy on Thy people, upon whom Thy name is invoked: and upon Israel, whom Thou hast raised up to be Thy firstborn. Have mercy on Jerusalem, the city that Thou hast sanctified. Fill Sion with the truth of Thy ineffable words, and Thy people with Thy glory.” (Ecclus 36:13-16)

N. XXXVII – *Sin will not disappear from the earth; there will always be a mixture of good and bad men, but the good ones will prevail during this happy period, which will last for 1,000 years; in other words, a time that is long and imprecise. (p. 125)*

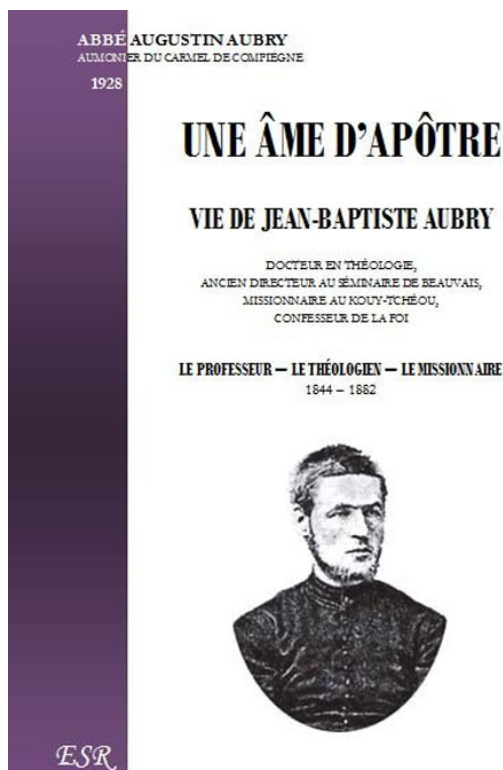
Joseph de Maistre said: “Much has been said about the first centuries of Christianity; in truth, I would not guarantee that they are past.” And in fact, when we consider the number of centuries that prepared for the coming of Our Lord, we are inclined to ask ourselves: Will not He Who *"hast ordered all things in measure, and number and weight"* (Wis 11:21) allow even more centuries for the application of the fruits of the Redemption than for its preparation? The first centuries of the Church would thus be the centuries of persecution that still continue and which will end with the scandal of the Antichrist.

If the modern world carries in it the seed of a dissolution that will bring about its final ruin, we can also believe that the world of Jesus Christ [the Catholic Church] has not reached the end of its growth. The principles by which this world lives have not yet produced the fullness of their consequences, especially in the social order.

We believe that the world will not end before having manifested its superiority with a brilliance proportional to the divinity of the promises made to it. Our Lord Jesus Christ has promised his Church the empire of the world, but so far He has given her only a relatively small portion of the earth. And that is why we can believe that our world has not yet reached the end of its course.

Fr. Aubry concludes his beautiful and encouraging book, *The Great Seminaries, Essay on the Method of Ecclesiastical Studies in France*, with these words:

“Now and then we find people who say that the end of the world is coming in our time; but those who support this thesis do not know enough about the Church. She is beginning, and we are in her springtime, in the time of preparation. Yes, with the Gospel in hand, we say that the world is beginning: Do you not see the Kingdom of Jesus Christ expanding? Everywhere it shatters the barriers;



everywhere it overflows like a river too large for its riverbed. Its outposts are in Japan on one side and the vast African Continent on the other, from the East to the West, from the South to the North: Everywhere the Church is implanting herself, organizing herself, and developing.

“She is preparing for great things and for a long future; time will be given to her to triumph over her enemies, to reconquer the world, and to carry out the vast plan of her works.

“From another point of view, there are in the world several new forces, recently emerging, that Christianity must vivify and turn to the defense of its cause: civil liberty, peace, science, the ease of communications, material wealth, etc. It is necessary to put these forces to work at the service of the truth, *Donec ponam inimicos tuos scabellum pedum tuorum* [Until I make thy enemies thy footstool].

“Hell itself, whose movements are significant, is making such great preparations to hinder the Church only because it foresees God's plan and designs. In any case, the very debasement of the Church and the depths of evil are symptoms that the world must still continue for a long time; for, according to the course of History, it will take time for the Church to reconquer the nations of Jesus Christ, and it is certain, with a **doctrinal certainty**, that the Church must finally triumph.”

N. XXXVIII – *We will not repeat the predictions of the saints about the time that should follow the definition of the Immaculate Conception of Mary.* (p. 125)

On December 8, 1854, Rome presented to the world a great and sublime spectacle. An immense crowd filled the vast Basilica of the Prince of the Apostles; more than 200 Bishops coming from the most distant regions of the world gathered together around the *Cathedra* of St. Peter. And from the height of that sacred *Cathedra*, which stood above a multitude excited by rare and unknown joy, Pius IX laid on the virginal forehead of Mary the crown of the Immaculate Conception. Then, resting a peaceful gaze upon this pure and sweet statue of Mary conceived without sin, he showed it to the Christian people as a sign of hope and peace in our troubled times like the star that will bring calm to the stormy sea of this world.

This homage rendered to the Mother of God and mankind was received everywhere with an immense acclamation of joy and love; and even while the impious were plotting the ruin of the Church in their dark conciliabule, universal hopes were being manifested. Pius IX – it was the common opinion – had just assured the Church of a protection that was to thwart the plans of the impious.



Catholics everywhere echoed that ancient prophecy that came from the mouth of God in the Terrestrial Paradise: *Inimicitias ponam inter te et mulierem...* “I will put an irreconcilable enmity between you [Satan] and the Woman,” the Woman blessed above all women; “between your posterity and hers: she shall crush your head.”

And we hoped to hear again from Mary’s lips these triumphant words of the admirable canticle that escaped one day from her inspired spirit in the humble house of Nazareth: *Fecit potentiam in brachio Suo, dispersit superbos mente cordis sui.* “God hath shown might in His arm, He hath scattered the proud in the conceit of their heart.” (Lk 1:51)

When Catholics have witnessed in this act, in the proclamation of the Immaculate Conception of Mary, the dawn of an era of peace and greatness for the Church, will they allow themselves to be deceived by illusions [of the end of the world]? In the presence of the sad events that we are witnessing today, should they not be free of such illusions?

Let us be on guard against such disbelief and discouragement unworthy of a Catholic. No, no, the foretellings of the Catholic past have not deceived us. No, it is not in vain that this great event of the definition of the dogma of the Immaculate Conception was accomplished, under the inspiration of the Holy Spirit, at the beginning of that sacrilegious war [the invasion of the Papal Territories] unfolding before the eyes of the world. It is not in vain that the middle of this century – conceived upon the guilty and impious flanks of the [French] Revolution – had been eternally chosen by God for the world to hear the dogmatic proclamation of *Mary conceived without sin.*

God, showing us His Immaculate Mother through the hand of His Vicar here below, made us understand that He wants to reserve for her the honor of a new and solemn victory over the powers of Hell, greater than all the victories she has won thus far against them.

After having cursed the tempter Serpent, God uttered the prophecy that we have just mentioned: “I shall put enmities between thee and the Woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.” (Gen 3:15)

This prophecy, which came from the mouth of God Himself, outlines the History of mankind from its beginning to its end. Each of His words must be studied, if we want to understand what this prophecy contains.

“*Inimicitias ponam inter te et mulierem, et semen tuum et semen illius. I will put enmities between thee and the Woman, between thy seed and her seed.*”

Here is a description of the state of the war between good and evil, between the good and the bad, between the Church and the world, between the City of God and the City of Satan, a war that is present throughout all of History.

It is Satan that began this war; *inter te et Mulierem*: between thee and the Woman, with thee first, thee attacking. “And it is always his followers who begin the hostilities: *inter semen tuum et semen illius*, between thy seed and hers.”

For the whole time that preceded the coming of the Savior, the aggressor seemed to have the upper hand; the world was subject to him, with the exception of one small people and other souls whom God reserved in the bosom of the nations. They were of the race of Mary, because they

hoped in her; the confidence they had in the salvation promised that would come in her and through her, supported them in the fight.

Then, “in the plenitude of time,” Mary gave the Divine Savior to the world.

Satan suspected that the humble child, born of her and lying on the straw of the Crib, might well be the Messiah. He kindled in Herod’s heart a humanly inexplicable fury to smother Him in the Cradle. Then, he and his followers pursued Him up to Calvary. They did not know that on that same Calvary the sacrifice would take place that would allow Jesus to say: “*Nunc princeps hujus mundi ejicietur foras. Now the prince of this world will be cast out.*”

Our Lord did not say “he is cast out,” but rather “he will be cast out.” These words thus announced a long period of struggle and combat that continues until today. But it must end.

For 18 centuries, Satan, aided by those who have made themselves his sons, by giving themselves to him – *semen tuum*, have continually combated Christ’s work. And, on the other side, the great Catholic family – *semen illius*, under the banner of Christ’s Mother, the Woman *par excellence*, terrible as an army set in battle array, has constantly defended this work. She has always won. The Church sings this beautiful antiphon to the glory of Mary: *Cunctas haereses sola interemisti in universo mundo. For Thou, and Thou alone, hast destroyed all the heresies as they have risen.*

But here is one heresy that seems to be the final one, because it is the radical negation of the whole supernatural order, going so far as to deny God Himself. And, to make matters worse, this heresy is presently being implanted even in children by a State institution.

This is the last stage of the revolt that began in the 16th century, which was reported in the Apocalypse in this strange way: “*I saw a star fall from the Heaven (of the Church) upon the earth, and there was given to him the key of the bottomless pit. And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit.*” (Apoc 9:1-2)

This vision of St. John is followed in the same book by another vision, which he describes as follows: “*And I saw an Angel coming down, having the key of the abyss, and a great chain in his hand. And he laid hold on the Dragon the old Serpent, which is the Devil and Satan, and bound him for a thousand years.*” (Apoc 20:1-2)

Behold the prince of this world cast out, according to the words of Our Lord. Behold his complete and definitive defeat announced from the beginning of the world: *Ipsa conteret caput tuum*, she shall crush thy head. Behold, by the incarceration of the Enemy of the human race, the possibility of a new era, an era of peace, following the era of war and persecution.

Now then, our Holy Father the Pope, by an innovation dating back only a few years, calls on us to ask for this defeat, this enchainment, this crushing of Satan every day at the Holy Mass. After prayers to the Immaculate Virgin, the victorious Archangel Michael, victorious over Lucifer, is thus invoked: “O Prince of the Heavenly Host, by the power of God, thrust into Hell, Satan and all evil spirits who wander about the world seeking for the ruin of souls.”

To those who are astonished at these 1,800 years of combat without reaching the defeat of Satan, we say: But look at the number of centuries that God determined it would take to prepare for the coming of the Savior. In the sight of the Lord, “one thousand years are like a day.”

In the same way, the definition of the dogma of Immaculate Conception cannot be accused of having failed to fulfill the promises it seemed to make to us. What is a space of 50 years as a prelude to an event that has demanded so many centuries of preparation and that will extend to a period that can be still much longer, for God does nothing without measure? And should we not see, on the contrary, in the upheavals and persecution of these last 50 years the convulsions of Satan who, in 1854, felt the foot of the Immaculata placed on his head to crush it?

The holy Pontiff Pius IX closed the dogmatic constitution in which he defines the Immaculate Conception of Mary with these words:

“We rest **with absolute and complete confidence in the certainty of our hopes**. *Certissima vero spe et omni prorsus fiducia nitimur.*”

And what is this hope so great, this **certainty**?

“The all beautiful and Immaculate Blessed Virgin, to whom it has been given to crush the head of the cruel Serpent ... by her powerful patronage, will make all the obstacles be removed and all the heresies vanquished, and will strengthen day by day our Holy Mother Church and make her flourish among all peoples and nations, *ubicumque gentium, ubicumque locorum*; that she will reign from sea to sea, to the ends of the earth, *usque ad terminus orbis terrarum*, and enjoy genuine peace, tranquility and liberty; so that there will be only one flock under the guidance of the one Shepherd.”

These prophetic words of Pius IX, since 1854, have begun to be realized with the Church taking hold – continually and without interruption – on all the shores of the world. The Church Hierarchy was established successively for the churches of England, Scotland, America, India, Japan and Oceania. If, at the present time, all the peoples and nations of the earth are not yet, as peoples and nations, in the boat of Peter, it is nonetheless true that the net has been cast everywhere. There is no longer a corner of land where the benefic action of the Papacy is not felt. It may be said in all truth that, since 1854, the net of Peter, suddenly expanding, has rapidly taken on proportions that it had never known before.

No. XXXIX – *Islamism, Buddhism, Brahmanism and Confucianism are also being worked by the new spirit.* (p. 128)

Mr. G. de Cirol recently wrote in *La Vérité*:

“Triumphant and growing, the Roman Catholic Church continues her march towards the conquest of mankind. On the other hand, non-Christian religions are in a time of crisis, which could be the prelude to severe convulsions, as is easily demonstrated.

“1. Adept Buddhists have long understood the emptiness of their religious conceptions. Contact with the Catholic Religion has shown them the superiority of the latter; so, it is not surprising

that mixtures between the Catholic Religion and the Buddhism are being attempted by priests of the latter.

“One of these Buddhist priests, educated at Oxford, is now preaching a new Buddhism in Japan, favorably received by people who cannot be satisfied with the moral dryness of Shakyamuni [Cakya-Mouni].

“In Burma [today's Myanmar], a new Buddhism mixed with Christian rites is being raised, according to scholar Robert Cust at the last Congress of Orientalists. They are practicing the Sunday day of rest; they are mimicking some of our religious ceremonies.

“As for China, more and more infiltrated by secret societies, the Buddhist cult preached by its founder Shakyamuni has become so different there that it is no longer recognizable.

“As Mr. [Léon] de Milloué rightly stated: ‘Today there is no appreciable difference between the priest of Buddha and the priest of Tao.’

“We know that Buddhists are divided into four great philosophical schools; these schools are themselves subdivided into sub-schools, so much so that it is fair to say that Buddhism, as a religion, does not exist.

“2. The second large non-Christian religion is Islamism. Until recently, despite various attempts to alter it, the religion of Mahomet had preserved well enough the traditions of the Koran. But in 1840, a Persian by the name of Ali-Mohammed, claiming to be a descendant of the Prophet, proclaimed himself *Báb*, that is to say, the Gate of Truth, and *Mahdi* or the Prophet himself.

“He was sentenced to death and executed in 1849, but the removal of the *Báb* did not stop the progress of the new Islamism, which its founder had preached for many years and whose teachings were assembled by his followers in a book called *The Beyan*. On the contrary, it seems that the blood shed by the founder had made the ground fertile for its seed. After six years of persecution, the Persian government might have assumed that Bábism was completely destroyed. But this did not happen. On the contrary, since then it has grown covertly, it has organized itself into secret societies; it has conquered even princes of blood, and perhaps it is destined to renovate the old civilizations of Asia.

“Bábism is all the more powerful since it is not only a religious sect but also a political party.

“Every Bábí is bound to give one-third of his income to the poor; he must follow, as much as possible, the laws of nature: therefore, no unclean foods or free marriage; the monogamous man; prohibition of the harem and veils for women; women equal to man; each man has the right to think and act as he pleases. It represents, therefore, the end of Eastern despotism; it is the Asian revolution in perspective.

“3. The old Brahmanism has, as we know, completely degenerated; there is almost nothing left of the ancient traditions of the Vedas, and now a new philosophical school is being grafted onto the old Brahmanic rites that it threatens to eliminate. It is a mixture of Christianity and Hinduism; it bears the name of Brahmo-Somaj and was founded by a scholar named Keshub Chandra Sen.

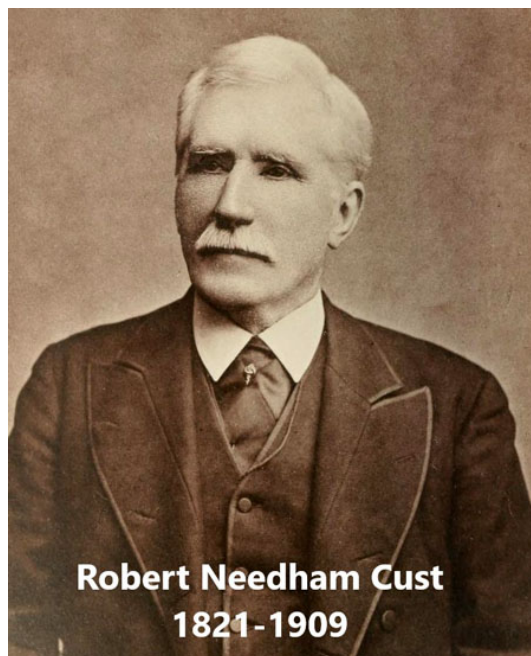
“The Brahmo-Somaj partisans have experienced an extraordinary growth in India. They have schools, many bookstores; they have the protection or at least the respect of the English authorities who regard them as half-Christians; they threaten to eliminate what remains of the former Brahmanism.

“4. Would Confucianism itself also be entering a new phase, although less rapidly than the previously mentioned religions, since it is in less contact with foreign influences? Everything seems to suggest it. ‘I learned from a missionary who works in the countryside of China,’ said Mr. Robert Cust at the Congress of Orientalists, ‘that this deperated Confucianism, or neo-Confucianism, is a very real danger.’ We still do not have sufficiently precise data on this movement to make a more thorough analysis.

“But what we have just said – and we have only scratched the surface of the matter – is enough to show our readers that every edifice built upon error cracks and wavers on its foundations. Only the Catholic Religion remains immutable, not allowing herself to be overthrown by any defection, bringing back to herself those who have gone astray, attracting the infidels who did not know her, and sowing everywhere the good seed that must choke the chaff.”



Keshub Chunder Sen
(1838-1884)



Robert Needham Cust
1821-1909

N. XL – *Except for the apostolic times, the zeal for the conversion of the infidels has never been so great in the Church. All the Religious Orders zealously compete to go and preach the Gospel to the farthest lands, and, what has never before been seen, women themselves are missionaries.* (p. 129)

Bishop Le Roy, Superior of the Congregation of the Holy Spirit and the Immaculate Heart of Mary, delivered a speech at the National Congress in Paris in 1898, that reads:

“At the beginning of this century, Catholic missions were reduced to almost nothing: 300 missionaries for the whole world!¹⁵⁶ But soon, Providence, along with reconstituted old Orders, raised up many new Congregations whose less strict constitutions perhaps made them better suited to current temperaments and the external conditions in which they work.¹⁵⁷ At the same time that governments were withdrawing their official assistance, sons and daughters of the people rose to replace them by their own free initiative. They have done so beautifully, creating the Works of the Propagation of the Faith, the Association of the Holy Childhood, the Schools of the East, the Holy Women of the Gospel, all born in France, not to mention other similar works that sprouted from the soil of other Catholic countries.

“Under the sovereign authority of the Pope and the immediate leadership of a Cardinal Prefect, the Sacred Congregation for the Propagation of the Faith encompasses under its jurisdiction all the countries where paganism, schism and heresy exist. These immense territories are divided into more than 400 Dioceses, Vicariates or Apostolic Prefectures, so that there is not a corner of the world that is not entrusted to the action of a Catholic missionary.

“Based upon very serious data collected in 1894 by Mr. L. E. Louvet, we number the apostolic workers now spread in the five parts of the world as follows:

Priests	13,314
Brothers	4,500
European Sisters	42,300
Native Sisters	10,000

For a total of70,114

“Since that data is already four or five years old, the number should certainly have increased significantly. France counts among its children two-thirds of these priests, four-fifths of the brothers and sisters.¹⁵⁸ At the close of the 19th century, this is undoubtedly a total that the Catholic apostolate has never before reached.

¹⁵⁶ The end of the 18th century was marked by the [French] Revolution, wars, the destruction of Religious Orders, the massacre of priests. The missions had to be abandoned.

¹⁵⁷ Fifteen seminaries in Rome and 17 in other countries along with 30 Religious Societies provide the apostolic workers. We must add the many Congregations of Teaching Brothers, as well as multiple Communities of Sisters dedicated to the education of pagan children and to the relief of all physical, intellectual and moral miseries.

¹⁵⁸ In a letter from the Bishop of Clermont to the clergy and faithful of his diocese on the occasion of Christmas 1898, we highlight this passage:

“Go to the East, to the very depths of China and Manchuria, Korea, Tibet, to the deserts of Tartary, to the big cities and the humble villages of India and Ceylon, Japan and Siberia; go to the Americas, and travel from Alaska to Patagonia; traverse the Pacific Islands one after another; finally, cross over the great African Continent from East to West, from North to South. Undoubtedly along the way you will find enormous masses who are still pagan, but everywhere you will find a human being ready to spread the Sign of the Cross brought to that place by others before him, and to profess with you the immortal Symbol of your Catholic Faith [the Creed].”

N. XLI a – *In the very heart of Christianity, blatant disbelief and total hatred of religion, hatred of the priest, hatred of God Himself, make the most appalling advances every day.* (p. 129)

How can it be that God has enemies? God made Angels and men for His glory and for their eternal happiness.

“But,” as Mr. Grimouard de Saint-Laurent wrote,¹⁵⁹ “He cannot be satisfied with being considered just a necessity. He loves, He wants to be freely loved, to be preferred above all other things, He wants to be the object of the most free choices.” He therefore made the intelligent beings **free** to approach Him or to distance themselves from Him. And voluntary separation from Him ends by establishing a state of hatred in one who is guilty and persists in his fault.

It is into this hatred that Satan fell after his first revolt; it is into this state that men enter after having resisted the divine invitation for a long time: They go voluntarily to place themselves under the banner of Satan, who leads them in the fight against God. What we see on earth is only an extension of what happened in Heaven at the beginning of time.

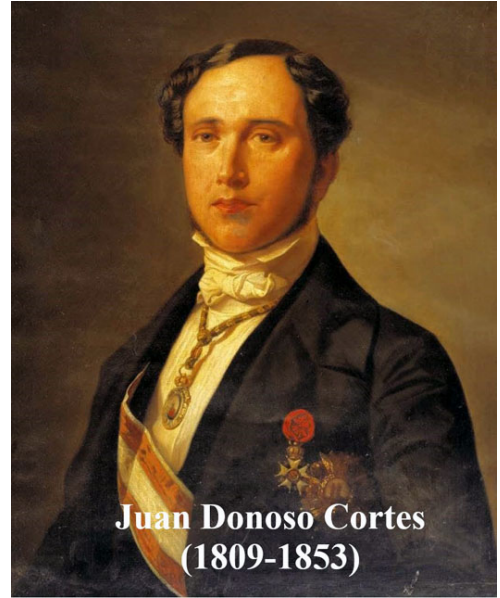
And since this satanic seduction has become more persuasive, the Sovereign Pontiff desired that every day, after the oblation of the Holy Sacrifice, the priests and the faithful should recite the prayer that we have already mentioned.

Let us note, however, that if God allows this revolt to continue, He only allows it to a certain extent that He does not permit to be exceeded. Moreover, both revolt and obedience, like love and hatred, will ultimately serve to establish the highest perfection of the elect and the greater glory of God.

“In the two audiences that we had the rare pleasure to obtain, our Holy Father the Pope told us: ‘Whatever its trials and present sadness, France cannot perish, because her Catholic children do more than any other nation to spread the Gospel by means of their alms and especially by their apostles, priests and religious, who are the best missionaries.’”

¹⁵⁹ *The Enemies of God and the Church.*

As Donoso Cortes adroitly says: “Lucifer is not the rival, he is the slave of the Most High. (The same must be said of his sectarians.) The evil he inspires or introduces into the soul and the world, he cannot do without the permission of the Lord. And the Lord only allows it in order to punish the wicked or to justify the righteous by the burning iron of tribulation. In this way, even evil is transformed into good under the omnipotent command of God Who has no equal, either in power, grandeur or prodigy; the One Who is *He Who is*, and who has drawn all that is, apart from Himself, from the abyss of nothingness.”¹⁶⁰



Juan Donoso Cortes
(1809-1853)

If we need speak of rivalry, it was in Heaven between St. Michael and Lucifer; it is on earth between Satan and the Most Blessed Virgin Mary. “*Ait Dominus Deus*

ad serpentem: Inimicitias ponam inter te et mulierem et semen tuum et semen illius. Ipsa conteret caput tuum.” And the Lord God said to the serpent: I will put enmities between thee and the Woman, and thy seed and her seed: she shall crush thy head. (Gen 3:14-15)

The advent of Protestantism and of the French Revolution, which came in its wake, marked a new phase in this battle inaugurated at the beginning of the world.

As a matter of fact, the Revolution is nothing but the Church of Satan incarnate in an association, Freemasonry, which currently extends its network over the entire world in order to secularize it, that is to say, to remove it from divine authority. By means of the Revolution, the ancient enemy promises to give to peoples infinite progress, and with it the advancement of humanity, happiness and the deification he promised to Eve.

It cannot be denied that the order of ideas that the Revolution represents is precisely that which the great enemy of God, the Antichrist, will epitomize in his person: The deification of mankind, the glorification of man's rights without God and against God, a fierce war against the Church.

What will be the outcome of the struggle? It is God's secret. Whatever happens, the Church is militant, and every Catholic must be ready to fight for her using all the means at his disposal. Past victories are the pledge of those victories that await him in the future. We know that the most terrible struggles the Church will have to endure will be the prelude to the great victory that will forever reduce her enemies to powerlessness and will bring her to the summit of glory.

Then, maintaining that militancy on earth, it will make her entirely triumphant in Heaven. It is then that these words will be fulfilled: “*Vincit in bono malum.* God knows how to conquer evil through good.”

* * *

¹⁶⁰ *The Church and the Revolution.*

DOCUMENTS & CLARIFICATIONS

FOR CHAPTER XV

N. XLI b - *The hour is most serious, and it has never been more necessary than now for all those who truly want to be the servants of God and to follow His designs – as He does the favor and honor to ask of us – to orient ourselves well, so as not to run the risk of taking false steps.* (p. 138)



Dr. Hermann Schell
1850-1906

In the December 1898 issue of the *Benedictine Review*, Fr. Laurent Janssens reported on the latest booklets of Dr. Hermann Schell, professor of theology at the Catholic University of Würzburg. Since then, these booklets have been placed on the *Index*, and it will be seen in the Appendix that the author has honorably submitted himself to correction.

In his booklets, this scholar showed himself to be strongly influenced by the ideas of Arch. Ireland and the partisans of *The Life of Fr. Hecker*. Also, Fr. Laurent Janssens, after analyzing Prof. Schell's works, spoke his mind on Americanism. This page will demonstrate what we have been setting out.

“The doctrine that gives itself this strange and unfortunate name,” he says, “is basically nothing more than the Protestant principle of personal inspiration placed at the service of a total Liberalism and certain Saxon aspirations that are jealous of the Latin and Roman influence.”

It is impossible to say it better in fewer words.

However, after giving this definition, the Reverend Father adds:

“Oh! I do not criticize everything in this ill-defined ensemble that constitutes so-called Americanism. The best Catholics will always be those Christians who understand their name ‘Catholic’ in the broadest sense: And I am one of those who expect much from the Anglo-Saxon races for the future of the Church. I think that one can be an excellent Catholic and desire that Rome free itself from an excessive preponderance of this or that particular nation in the government of the Church and the defense of her interests. In any case, these are questions that are absolutely open to discussion; and it is not because of this opinion, even if it be too proudly expressed in this sense, that I would place a writer on the side of the ‘Americanists.’

“But what I criticize in it without hesitation is the cult of a personal inspiration, vague and dangerous, which acts as a detriment to the hierarchical Magisterium. It is a disdain for the asceticism of the past based on humility and mortification, and replaced with a spontaneous evolution of the ego. It is a frivolous and exaggerated distinction between the active and passive virtues. It is a kind of religious Communism weakening the proud affirmations of integral dogma. It is ignorance of the social rights of truth, and hence a significant aversion for all coercive measures at the service of truth against error. It is a deplorable and treacherous confusion between the worldly spirit in the Church [accepting the so-called supremacy of the State] and the religious liberty guaranteed by political rights, the independence of the Pope safeguarded by his temporal sovereignty.” (December 1898, p. 569)

These six points indeed encompass all the aberrations of Americanism. Our readers may notice that we have particularly highlighted the fourth: a kind of religious Communism weakening the proud affirmations of integral dogma. We have shown how this Communism, on the one hand, fulfills the agenda of the *Universal Israelite Alliance* and, on the other, how impudently it has been adopted by the leaders of Christian Democracy, who have called on their disciples to do the same.

One of the theses of Americanism which we did not address, and to which Fr. Laurent Janssens has just alluded, is that of the influence that the **Saxon races** must acquire for the future destiny of the Church.

We read in *The Life of Fr. Hecker*: “Fr. Hecker believed that the Latin race had crowned its work in the Vatican Council and done it gloriously, but that the time has arrived to invite the Teutonic race to develop its force in the internal life of the Church. ... The union of these races in the Church, with their civilization and force, is the means of spreading Christianity rapidly over the whole world.” (pp. 405, 407)

Fr. Dufresne also affirmed in the *Revue du Clergé Français* [Journal of the French Clergy]: “The Holy Spirit has used the Latin genius, so practical, so balanced, so apt for government, to develop in the Church the exterior side of the hierarchical organization and canonical legislation. From the Council of Trent to Vatican Council I, the Church has clasped in her bosom mostly elements belonging to the Latin races, with this task of concentration and organization becoming easier and faster.

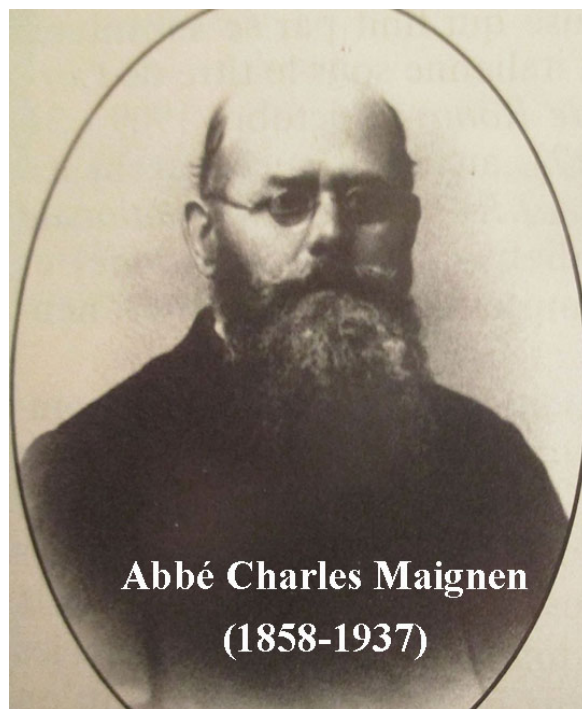
“On the other hand, as the Church lost those independent and individualist elements of the Saxon races of the North, she took on her human side something much more Latin-like than she had in the Middle Ages, which she will not have again until she includes the ensemble of her children in her bosom.”

Elsewhere the same Fr. Dufresne goes on to say: “The Latin races were fitted by nature to be the principal instruments of the Holy Spirit **during the period that has just passed. In the new one**, the Anglo-Saxon and Teutonic races, of a nature strongly individual and independent, will take their turn as **instruments of Divine Providence**. This is not to say that the development of the Church is the result of the natural aptitudes of races, but that God, Who has created these aptitudes, **takes them one after the other and at the hour He chooses, and causes them to serve**

as instruments for carrying out His designs.” (Appendix to the English edition of *The Life of Father Hecker*)

As Fr. Charles Maignen observes quite well, it is false that the religion of the Latin races is above all external and administrative, while that of the Saxons would apply more to the internal life. The Saints and the great mystics given by the Latin races to the Church in every epoch protest against this assertion, as does the sterility in this respect of the separated peoples.

On the other hand, it is very risky to say that, for the period that is starting, God will reject the Latin races as instruments of His work and replace them with the Anglo-Saxon and Teutonic races. What is true is that, in the designs of God, all peoples must be a part of the Church that He desired to be **Catholic**, and that all races must bring to this Church the tribute and cooperation of their own qualities for the extension of the Kingdom of God and His greater glory. We know the exclamation of Joseph de Maistre: “Ah! Would that the same Faith were to speak English and French!”



It is permissible to think and even anticipate that races other than the Latin ones might have a larger share in the government of the Church than what is now given them.

In his booklet *Der Katolicismus als Princip des Fortschreitens*, Dr. Schell insists on the need to broaden the notion of the Catholic Church. According to him, Romanism is excessively controlling, the influence of the Latin peoples disproportionate to the detriment of the German genius, which is too effaced and little known. His criticism is bitter and radical.

After having refuted what is excessive in this, Fr. Laurent Janssens noted: “The more the fraternization of peoples is marked by communications that have become quick and easy, the less reason there is for a single nation to have in some way a monopoly in the government of the Church.

“In the Middle Ages we had broader ideas on this point than we have today. Fortunately, it can be fairly admitted that we are returning to this notion and everything leads us to believe that this movement will grow stronger. The ungrateful and greedy attitude of Italy toward the Vatican is a further stimulus in favor of reforms of a Catholic character. After all, the despoilers of Popes no longer deserve an Italian Pope.” (*Revue Bénédictine*, October 1897, pp. 467-468)

N. XLII – *I do not want democratic priests for the diocese.* (p. 141)

These words pronounced by Bishop Germain on his deathbed have had a great impact. Many issues of *Semaines Religieuses* have reproduced them. Many persons thought it necessary to highlight the words where the holy Prelate recommended priests in general to remain “faithful to the traditions of the Church.” In particular he advised “young priests and seminarians” to “be suspicious of their inexperience” and to “let themselves be directed.”

A few days later, the conferences on morals began in Rome, held every month in the Church of Sant’Apollinare. His Eminence the Cardinal Vicar thought it best to read in full and emotively comment on the last words of His Grace Msgr. Abel-Anastase Germain, Bishop of Coutances. He focused primarily on the question of the democratic priests.

He unreservedly admired the **democracy** conceived and practiced by men such as St. Vincent de Paul and St. Peter Fourier. But he dreaded, fought against and anathematized these **new** aspirations with **secular** tendencies that have germinated in ambitious and anxious minds with little instruction in matters of the Faith, which have produced what is commonly called the democratic priests.

To make his thinking concrete, he cited the examples of Charbonnel, Negroni, Passaglia and others. The Bishops, he added, are very worried, and rightly so, about this movement produced by priests who “lengthen their trousers and shorten their cassocks.”

The principal cause of this state of mind is found in a lack of ecclesiastical demeanor and an insufficiency of sacred formation. We have deserted the confessional and the teaching chair to run to clubs, meetings and even theaters. Under the pretext of elevating the masses, we descend to their level; under the pretext of gaining the sympathy of strong minds, we make doctrinal concessions to them that are nothing less than material heresies.



He urged his listeners to react against this dangerous movement: “Let us be filled with the true ecclesiastical spirit,” said the eminent Cardinal. “Let us educate ourselves in the school of the great theologians, and by our examples, our words and our actions we shall save the people, we shall please the Church.”

For their part, the democratic priests argue that, during the pilgrimage of workers to Rome on October 7, 1898, the Sovereign Pontiff consecrated democracy with his sovereign words.

Indeed, in the address presented to His Holiness in the name of the pilgrims, Mr. Léon Harmel expressed his hope that “Christian Democracy” would return the popular masses to the bosom of the Church.

The Pope responded with grave and valuable lessons that can be read in the text that follows:

“Do not ignore, dearest sons, you who are the France of labor, that you also have important and serious duties regarding the whole of society. And since you have just alluded to **democracy**, behold what We must teach you on this subject:

“If democracy is inspired by the teachings of reason enlightened by Faith; if, being on guard against fallacious and subversive theories, it accepts the diversity of classes and conditions with a religious resignation and as a necessary fact; if, in the search for possible solutions to the multiple social problems that arise daily, it never loses sight of the rules of the superhuman charity that Jesus Christ declared to be the characteristic of his followers; if, in a word, democracy wants to be Christian, it shall give to your country a future of peace, prosperity and happiness.

“If, on the contrary, it abandons itself to the Revolution and Socialism; if, deceived by crazy illusions, it adheres to claims that are destructive of the fundamental laws upon which the whole civil order rests, the immediate effect shall be servitude, misery and ruin for the working-class.

“Let such a dark prospect be far from you, dear sons. Faithful to your baptism, it is under the light of Faith that you should judge and appreciate the things of this life, a true pilgrimage from time to eternity.

“While elsewhere these questions disturb and torment men of labor, you should keep your souls in peace by entrusting yourselves to those Christian employers who preside with great wisdom over your labors, who provide your wages with such justice and equity and, at the same time, instruct you of your rights and duties by interpreting for you the great and salutary teachings of the Church and of her Head.

“Ah! May France see the multiplication of more and more employers who are like yours, and especially this good Father who for years has been pleased to bring you before Our feet!

“May you, by your example and, if necessary, by your words, return your companions who have gone astray back to God and the practice of Christian virtue, and enrich your country with armies of workers like the one We see now before Our eyes!

“If it pleases the Lord to grant this request, the salvation and prosperity of your nation will be assured, and it will not be long before she [France] will regain in the world the special place and glorious mission that Providence had assigned to her.”

The eagerness of some Christian Democrats to divert these words from their meaning forced, so to speak, *L'Osservatore Romano* to give them this lesson:

“The supreme Head of the Catholic world has just magisterially and clearly stated what this democracy, so often spoken of today even in the Catholic camp, must be for Catholics. He spoke having the laudable aim of making it Christian and placing it at the service of the Church and society, but always bearing **in mind the danger of inadvertently entering the liberal and socialist camp.**

“Our Holy Father Leo XIII has taught and explained how Catholics can be democrats **without saying, as some have pretended, that one must be a democrat to serve effectively the interests of the Church and of the people.** In the present case, **some have made an unjustified confusion between democracy and the [Christian] Democrats.** ...

“To be true democrats, you must follow true democracy. It is not enough to call oneself a philosopher to really be one, just as it is not enough to call oneself a democrat to actually be one...

“To be a democrat in fact, one must respect all existing rights, all constituted powers, all authorized organizations and all social classes. Democracy cannot ignore all this in practice.

“As we can see, democracy is a means not an end, and that is why if democracy can be in the Church, being with her and for her, it does not follow that the Church must always and in everything be with democracy. Much less does it mean that she can be with every democracy and all democrats.”

This same organ of the Holy See raised itself with the authority belonging to it against the divisions created among Catholics with respect to vain and dangerous denominations:

“It would be unfortunate if, even with the best intentions in the world, by the sole fact of accepting adjectives to be added to the name “Catholic” or of changing that important noun into a simple adjective, we were to play into the hands of those who, failing to divide the Catholics among themselves in the matter of convictions and opinions, tries - by means of false doctrines - to divide them **in their action and works** by means of **superfluous adjectives or equivocal surnames.**

“Let us take care, because the Devil is very cunning.

“While it is most necessary that the Catholic forces remain united and compact, and that we not lose or remove from combat the least of these forces, we must also carefully avoid any danger of altering or breaking in any way this admirable and indispensable unity.

“It seems that, in such circumstances, we cannot retreat even in the face of the greatest sacrifices.

“In this case, the sacrifice is light: It would be only a matter of sacrificing a word, an adjective, a surname that, on the one hand, could raise the suspicion of a division that does not exist and, on the other hand, could cause this division as a deplorable consequence.”

In another issue the same newspaper further stated:

“Once it is admitted and recognized – as in fact it is – that Catholic doctrine is a complete and perfect doctrine, to which nothing can be added and from which nothing can be removed, it follows logically and necessarily that we must also admit this one thing: To the name of Catholic, to this noun, nothing can be added and nothing can be removed. ...

“So then, why establish so many categories of Catholics: liberal, democratic, social and even socialist? It is certain that subdivisions made by means of adjectives, names and surnames, even if they do not lead to a substantial difference in ideas and aspirations among Catholics, can produce a serious confusion in words, which can very easily become a fatal confusion in ideas and facts.

“It often happens, indeed, that the adjective takes precedence over the noun in ideas and in facts, and so it can very easily happen that one is more ‘liberal’ than Catholic, more ‘democrat’ than Catholic, more ‘social’ than Catholic, that is, that one is more what the qualifying adjective means than what the noun itself entails.

“This great name Catholic does not cause such doubt nor produce the confusion that ambiguous surnames and uncertain adjectives can do.”

Let us note that in the name “Christian Democrats,” not only has this great “Catholic” noun – our name – been changed into a simple adjective, but the fear of too much precision is so great that this noun not only has been reduced to the state of an adjective, but also there is a preference for the term “Christian,” which applies to dissenters as well as to us, instead of “Catholic,” which is the name of the true children of God.

Even more, these democrats found that the word “Christian” replacing “Catholic” was still too compromising, and they have openly declared that their democracy is by no means “confessional.”

This is what Fr. Gayraud promoted at the Congress of Christian Democracy in Lyon in 1898 in a speech on “the conditions of Christian Democracy”: “The party of Christian Democracy is not a confessional or religious party.”

This is what Fr. Naudet had stated earlier in a lecture given at Cherbourg.¹⁶¹ He was only repeating what he had written a year earlier in *Quinzaine* (March 1 issue). And in his response to an observation on these conditions, he responded by borrowing from the Americanists the notion of their grand idea for the expansion of the Church: “There is a **huge advantage** in not being confessional, which is to not close oneself off in a small chapel, but to enter the mainstream, to no longer be isolated.”

In an article titled “Christian Democracy and Christian Democrats,”¹⁶² Fr. Charbonnel defined the role of Christian Democracy in this way:

“The role of Christian Democracy would be ... to give to religion a new vitality **by making it bend according to new needs**. To make Christian Democracy recognized as an ideal of charity, justice, fraternity and peace, and to **democratize the Church**: That is what must be tried. Why should not the Church herself, with her marvelous social organization, become a type of immense working-class association, a sort of workers’ union or mutual aid society? Why should not every priest, in every neighborhood and countryside, become an agent and a guide for social reform by means of a formation he would gradually give to the people, **without any confessional or proselytizing ulterior motives?**”

¹⁶¹ See *L’Univers*, Sept. 16, 1898.

¹⁶² *Revue Encyclopédique*, March 27, 1897.

N. XLIII – “*L’Éclair* [a newspaper] informs us that there is a Protestant organization to welcome the priests who leave the Catholic Church.” (p. 142)

It has been a year since *L’Éclair* made this sad revelation. It gave the distressing list of names of renegade Catholic priests who, according to Mr. Réveillaud, the president of the organization, became Protestant pastors: Araud, pastor at Perpignan; Berthé, pastor at Menton; Crost, pastor at Brevillers (Haute-Saône); Bellet, pastor at the French Church in Southampton; Huet, pastor at Auxerre; Bureau, pastor at Sfax, Tunisia; Fourneau and Marsanche, auxiliary pastors in Paris; Hennebois, pastor at Saint-Symphorien (Ardèche); Ourière, pastor at Narbonne; Yépès, auxiliary pastor at Oran; Nardon, preacher at Billom (Puy-de-Dôme); Costa, pastor at Soubran (Charente-Inferieure); Corneloup, pastor at Pons (Charente-Inferieure); Bonhomme, pastor at Saint-Palais (Charente-Inferieure) – Mr. Bonhomme was formerly parish priest of Saint-Palais; Bernadon, pastor at Chauray (Deux-Sèvres); Soubies, pastor at Mongon (Deux-Sèvres).

The last to be named was Mr. Bourrier, pastor at Bellevue near Paris. The news caused some commotion at the time of his apostasy, and today he directs a review, the *Chrétien Français* [*The French Christian*], whose purpose is to assist the evolutionary movement toward Protestantism. He boasted of having other priests ready to follow him. We do not know if this sad prophecy has come true.

At the beginning of this year (1899), a **call for the evangelization of France was made by these former priests** in the *Chrétien Français*. It ends as follows:

“With this aim we thought that former priests should join together in a society for the evangelization of our country. Some will travel across France sowing the good word. Others, like Mr. Philippot in Aisne, will settle in their former parishes and from there will shine over an entire county. Still others, in the various counties where reform is being prepared, will engage in the religious experience of the work of Charentes County. Paris also will have its missionaries and its seat of free apostolate, which will send its echoes even into the humblest villages.

“For such a work, we need help. Catholics, Protestants, Christians of every denomination, men of free religion, if you recognize in us brothers and apostles, help us.

"A. Bourrier, former priest and pastor.

"Dumont, former priest and pastor.

"Huet, former priest, head of the *Bon Messenger* [*Good Messenger*].

"Nardon, former priest and evangelist.

"A. Philippot, excommunicated priest.

"Sterlin, former chaplain of the Northern Army.

"A. Vidalot, former priest and pastor."

Le Chrétien Français added:

“The *Société Français d’Évangélisation* [French Society of Evangelization] has also published the following manifesto, to which we are pleased to give publicity and whose testimony we accept with great gratitude:

"FRENCH SOCIETY OF EVANGELIZATION BY FORMER PRIESTS.

“We know the very beautiful work that pastor Bourrier directs and promotes in the *Chrétien Français*. This is an evangelical reform to be made inside French Catholicism. It is former priests who have undertaken that task, and the success of Mr. Philippot in Guise and its surrounding area shows that these brothers have discovered a vein that promises to be very rich. For this special task, ex-priests seem better qualified than others...

“Therefore, our aim is to be, in some way, the intermediaries between these former priests and the Protestant French-speaking public. This is the task that seems to be demanded from us and which we welcome with all goodwill.

“To better emphasize the specific goal we want to pursue, we believe it preferable to change the title of our society that until today was called the *National Society of Evangelization*. From now on, it will be called the *French Society of Evangelization by Former Priests*.”

The signatures followed.

These two **appeals** were preceded by a notice that specified how one could contact these ex-members of the clergy.

“Starting January 1st, our offices will be transferred to Rue Vivienne, 12. They will be open every day except Sunday from nine to four o’clock. Mr. Bourrier will be available Tuesdays and Saturdays from two to four o’clock. On all other days, there will always be a former priest to receive visitors. The offices are located on the lower balcony and **can be accessed by a special staircase**. Every assurance is given **to visitors who wish to remain anonymous**.”

Americanism and its offshoots have led to these apostasies. We have already presented the words of Dr. Orestes Brownson:

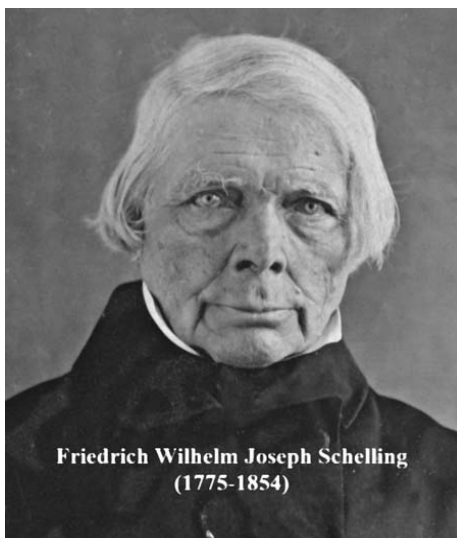
"However, by the grace of God, it did not take me long to discover that the tendency I was encouraging, if followed to its final end, would have led me out of the Church."

Dr. Hermann Schell, in his pamphlet titled *The New Times and the Old Faith*, which is one in a series on *Catholicism as a Principle of Progress*, also affirmed that a “large number” (he exaggerates) of French priests, whom he declares to be “zealous and animated by religious zeal” (he flatters them), became Protestants. And since, by his own admission, he is attached to American ideas, he does not fear to say that they were certainly wrong to become Protestants for the Reformation cannot give them what they seek. However, he added, they did well to seek the ancient faith elsewhere rather than in the narrow, petty, anti-liberal ideas that are predominant in the Roman Catholic Church today, or at least in the vast majority of her defenders and ministers.¹⁶³

When we know the origins of Americanism and have followed its developments, there is nothing surprising here.

¹⁶³ *Revue Bénédictine*, December, 1898.

Basically, Americanism is nothing more than liberal Catholicism raised to a higher power, and at this point it touches on Protestantism. The passage is made quickly from one to the other in logical minds or in hearts that seek emancipation.



Before his conversion to Catholicism, Fr. Hecker wrote on April 28, 1843: "I read this morning an excerpt from Heine commenting on Schelling which affected me more than anything I have read in six months. The Church, said Schelling, in substance was first Petrine, then Pauline, and must one day be all love like St. John. Peter, Catholicism; Paul, Protestantism; and John,

what will be." (*The Life of Fr. Hecker*, p. 70)

And Fr. Klein, in the article titled *American Catholicism* says: "**We must now allow Paul's initiative and John's love to grow.**"

These new ideas quickly bring those who adopt them to have both sympathy for Protestants and Protestantism, as well as to commit an injustice against the Holy Church.

Last year we found proof of this where we would have least expected it.

On July 5, 1898, *L'Univers* supposedly availed itself of the piety of St. Francis de Sales and his spiritual doctrine to honor Protestantism - and this in its premier Paris issue!

The Sorbonne thesis of Mr. Strowski, a teacher in a high school on the Seine, was thus analyzed: "If we were to believe Mr. Strowski, apart from the cloister, 16th century Catholics would have been concerned about little except ritualistic, practical and formalist matters, in a word, only in works and not the spirit, or so little spirit that it is not worth mentioning. So, the Reformers would have been pretty much right. Catholicism, at least among the laity, was leading to Paganism, even if it did not slide into it completely. An interior religious life did not exist in the world, despite a multitude of observances and practices.

"Francis de Sales, who was brought up among the Protestants of Savoy, recognized in them, according to Mr. Strowski, the sap of the interior life, and he determined to make it pass from the Gospel into the life of his own co-religionists."

After this analysis, the author of the article says: "*Not everything is wrong in what Mr. Strowski says: As a whole, he is even right.*"

Is there anything more contrary to the reality of facts, more insulting to the Catholic Church, more opposed to what we know and to the spirit of St. Francis de Sales and the pietism of the Protestants from Geneva?

* * *

APPENDIX

The letter of the Sovereign Pontiff published at the beginning of this book is dated January 22, 1899. His Eminence Cardinal Rampolla sent a copy to His Eminence Cardinal Gibbons with a note dated January 31, 1899.

Letters of adhesion were immediately sent to the Sovereign Pontiff by the principal persons named in this book. It is our duty to publish them.

I. Letter from the Superior General of the Paulists (Translation)

New York, February 28, 1899.

Most Holy Father,

As soon as we were able to read in the New York newspapers the English translation of Your Holiness's letter to Cardinal James Gibbons about the errors called by the name Americanism, we fully and without a second thought adhered to the doctrine taught in the pontifical document, and we hastened to inform Your Holiness by telegram.

And now, by the present letter, we express from the bottom of our hearts our thanksgiving to Your Holiness that, by virtue of Your office as Supreme Doctor, and by her infallible Magisterium, she leads us in the ways of truth, and far from the darkness of error.

If Father Hecker still lived, he would welcome the pontifical sentence with the same spirit of filial veneration.

But, above all, what is of great consolation to our hearts is what we read in Your Holiness's letter, where it is said that the errors condemned by the Holy See are more the result of the interpretations given to the opinions of Father Hecker, rather than these opinions considered in themselves.

Moreover, if there is, either in doctrine or in the *Life* of said Father, something which must be corrected by the judgment of Your Holiness, we wholeheartedly agree to the sentence of the Holy See, first because the Roman Church is the pillar and foundation of the truth, and secondly because the rules of our institute prescribe: "That one of the principal features of our society and of all its members is a significant, prompt and joyful submission towards the Holy Church and

all the power legitimately established within it, as well as all the ordinances given by its authority.

“In the first place, this obedience must be rendered to the Vicar of Jesus Christ, to the Holy Roman Church, and to all the decrees and admonitions of the Holy Apostolic See relating to either doctrine or discipline.”

This obedience is profoundly engraved in our hearts, so that we have never dreamed of departing from the integrity and severity of Catholic doctrine. If, however, in the opinion of Your Holiness, we have had, or only seem to have had, this tendency, if still our method of action could favor it in any way, we accept with gratitude the paternal correction of Your Holiness.

The constitutions of our institute make it a strict duty to keep a perfect orthodoxy, to take as a rule not only the definitions of the Church, but also its warnings, and to follow the writings of the undisputed masters of the spiritual life, as well as to promote the devotions approved and recommended by the Church. It even reads this declaration: “It is prescribed for all, even for priests, to use spiritual guidance according to the principles of the approved authors.”

Upon which we will follow the principles and the warnings formulated in the letter of Your Holiness, and at the same time we profess full obedience and faithful adherence to Your Holiness and the Holy See of Rome. In addition, we promise not to sell or give to others copies of the book entitled: *The Life of Father Hecker*, as long as the corrections deemed necessary by the Holy See have not been made.

In the meantime, prostrate at the feet of Your Holiness, we humbly ask the Apostolic Blessing.

The most devoted servant of Your Holiness.

For the institute of priests of the mission of St. Paul the Apostle,

Georges Deshon, *Superior General*

II. Letter from Archbishop Ireland (text)

Most Holy Father,

As soon as I finished reading the letter Your Holiness has just addressed to His Eminence Cardinal Gibbons and the other members of the American Episcopate, I hastened to thank you for this act of esteem and love for the Catholics of the United States and the whole American nation.

Today, the light has been shed: misunderstandings cease. Today, we are able to define the fault that “the few” wanted to cover with the name of Americanism, and to define the truth, which only the Americans call Americanism. Moreover, so clear and precise are the distinctions and explanations made in the Apostolic Letter, that the peril which was not understood by all the people of the United States - a peril that I myself, I confess, had feared, - can no longer be conceivable.

In view of the surprising confusion of ideas and the controversies that have arisen, especially in France, concerning the book entitled *The Life of Father Hecker*, - the extent of which the Apostolic Letter enables me to measure, - it was, I can now see, a necessity for the First Pastor to make his voice heard in order to enlighten and soothe the spirits.

Certainly, with all the energy of my soul, I repudiate and condemn all opinions which the Apostolic Letter repudiates and condemns - all those false and dangerous opinions to which, as the Letter says, "some people attribute the name Americanism."

I repudiate and condemn these opinions without exception, as completely as Your Holiness repudiates and condemns them; and I repudiate and condemn them with such eagerness and joy of heart, that never for a moment did my Catholic faith and my understanding of the teachings and practices of the Holy Church permit me to open my soul to such extravagances.

The entire Episcopate of the United States, in its own name and in the name of its flock are ready to repudiate and condemn these errors. We cannot but be indignant that such a wrong has been done to us - to our bishops, our faithful and our nation. - as to designate by the name "Americanism", as some have done, such errors and extravagances.

Most Holy Father, they are enemies of the Church of America and the unfaithful interpreters of the Faith, those who "imagine" that there is, or that we wish to make grow in the United States, a church different in just one *iota* from the Holy and Universal Church that other nations recognize, that Rome herself, the infallible guardian of the revelation of Jesus Christ, recognizes or can recognize.

Praying Your Holiness welcome with benevolence my sentiments of love and devotion, and grant me the grace of the Apostolic Blessing, I have the honor to be,

The devoted son of Your Holiness,

John Ireland, *Archbishop of St. Paul.*

February 22, 1899.

III. Letter of Mgr. Keane (excerpt published in *Voce della Verita*, the only one to reach the public; at least to our knowledge)

"For myself, I declare that I fully and unreservedly accept and profess all that Your Holiness teaches in this letter. I declare that I repudiate and condemn all that Your Holiness condemns; and I declare to Your Holiness, in the presence of God, that never in my life have I taught nor maintained anything of all that Your Holiness reproves."

IV. Letter of Fr. Klein (published by the *Semaine Religieuse* de Paris)

Most Holy Father,

Allow me, Your Holiness, as the most humble and obedient of your sons, to come and declare before you that I adhere without reserve to the letter which you wrote to Cardinal Gibbons on January 22, and to announce to you that I withdraw from the bookstands the French edition of *The Life of Father Hecker*, the object of the ardent controversies to which this letter has put an end.

If ever I have fallen, unwittingly or unknowingly, into the errors condemned by Your Holiness, I eagerly and gratefully seize upon the opportunity that presents itself to me to reprove them all, which I do here with a full heart, without exception of any kind, or mental reservation, or subtle distinction, but completely and in the natural sense in which Your Holiness has reproved them: I am all too happy, in this way, to shake off insulting suspicions and profess once more my sentiments of absolute submission to the divine authority of the Church and her visible Head.

Humbly prostrate at the feet of Your Holiness, I beg you, in your paternal goodness, to grant me the Apostolic Blessing.

Most Holy Father, To Your Holiness from your most humble and obedient servant.

Paris, February 28, 1899

V. Letter of Dr. Schell addressed to Msgr. Schloer, Bishop of Wurzburg, and published by *Dioecesan-Blatt (Semaine Religieuse* of that diocese, March 10, 1899, Translation)

Monseigneur,

I submit myself in all obedience and with full respect, as is fitting, to the decree by which the Sacred Congregation of the *Index* has judged its duty to include in the number of Forbidden Books the four works written by me, namely: *The Dogmatic; Divine Truth of Christianity*, 1895, 1896; *The Catholicism Principle of Progress*, 1897; *The New Times and the Old Faith*, 1898.

Dr. Herman Schell, Professor of Theology.

NOTE – Up until the day when the last page of this book was written (March 25), no public organ of the press, to our knowledge at least, has yet made known that a response was given by His Eminence Cardinal Gibbons to the Pontifical Letter that was addressed to him.

In its March 11 issue, the *Semaine Religieuse* of Nancy asked Father Naudet “for the consolation of pious Christians” to publicly render the esteem due to them for his teaching on the passive virtues and his book *Imitation*. By March 25th this consolation had not been given.

Those in France who have taken upon themselves the mission of pushing the clergy into new ways and the Church herself into a new future, will they give up their enterprise? Concerning this matter, some give good reason for doubt.

On December 16, 1898, the first issue of a newspaper entitled *The Catholic Life* (*La Vie Catholique*)¹⁶⁴ was published at the headquarters of the Planning Commission for the Ecclesiastical Congresses.¹⁶⁵ Since then, there is no question that this newspaper has been deeply concerned about the Letter of the Sovereign Pontiff to Cardinal Gibbons, before as well as after its publication. Starting with its second issue (December 20, 1898) it affirmed:

“Rome has just made a decision that will have a profound and long-lasting impact on our movement and on *Catholic Life*, and **despite the most powerful coalitions, Leo XIII has refused to condemn Fr. Hecker and Americanism**. After Gibbons sent to the Pope an important letter on this delicate subject, the Holy Father wished to reply to it **in a spirit favorable to American ideas**. Cardinal Rampolla had communicated this intention to the eminent Archbishop of Baltimore. As Leo XIII wrote this answer, the framework of ideas and the document expanded. ...

“It (this document) was perfect for us, that is, social, republican and democratic Catholics. Reactionaries from all sides, resisters from every country, who were waiting for the verdict of Rome as the sign to crush the socially conscious and democrats all over the world, have seen their final illusions vanish.”

In the January 13, 1899 issue, responding to the Americanists and their followers who were hoping that the pontifical document would not be published, the same newspaper said:

“*The Catholic Life* first announced that Leo XIII would not publish his letter to Cardinal Gibbons, and we regret this decision, since the letter approves all that we approve in Americanism. Neither lies, nor calumnies, nor pamphlets, nor intrigues of any kind have prevailed; anti-Americanism is forever defeated.”

In the January 24 issue:

“Opposition to Americanism has created a superior atmosphere throughout the world. It has been understood in the youth, active and papal spheres that Americanism is neither a system of philosophy, nor a new theology, nor an adventurous theory. It is substantially a method of work, of action. It is Catholicism in the plenitude of its liberty and its fulfillment; it is the traditional conduct of the Papacy and the Church, an adaptation of the divine deposit of the faith to the current times. ...

¹⁶⁴ This newspaper appears twice a week. It presents in almost all its issues the program of the Ecclesiastical Congress of Reims. In the first issue, it recalled “the unforgettable days of Reims where so many bonds were formed,” and said it wanted to carry out “a difficult work, delicate, but necessary.” Its appearance was warmly greeted by *l’Univers*. In its issue of January 24, 1899, *La Vie Catholique* cited, as having “applauded the role” played by these organs: *l’Univers*, *Libre Parole*, *Politique Nouvelle*, *l’Action Catholique*, *Revue du Clergé Français*, *Democratie Chretienne* de Lille, *Quinzaine*, *Sociologie* de Montpellier, *Feminisme chretien*, *Justice Sociale*, *France libre*, *Croix Meridionale*, *Croix de Rouen*, *Petit Saonais*, *Croix du Var*, *Croix du Pas-de-Calais*.

After this enumeration Fr. Dabry, added: “*La Verite*, which does not appear well informed about us, very imprudently comes to caress the whips with which we formerly flagellated its impertinence.”

¹⁶⁵ Paris 28, Lhomond Street, home of Fr. Lemire, founder-director of these congresses, and Fr. Dabry, Secretary-General.

“It is pure unadulterated Catholicism, similar to the Christianity of the 11th century, when the churchmen preached CHRIST in the language of the times. This is why Americanism was hated by obstinate and reactionary persons, but saluted and supported by enlightened Catholics and followers of the Pope. ... Americanism is everywhere. ... While maintaining their upright conduct in accordance with their surroundings, the best Catholic groups in all countries are 'Americanist' in the superior sense of the word.”

Finally, when the letter of the Holy Father to His Eminence Cardinal Gibbons was published, the same newspaper (February 24 issue) said:

“This document is a great and liberating work. Firstly, **it is an official, authentic and solemn recognition of Americanism** before, after and without Heckerism; then, it is the definitive reply to the pamphlet of Fr. Maignen and the Anti-Americanists; and finally, it is the condemnation of the doctrines attributed to Fr. Hecker. This condemnation, however, is hypothetical...

“Those who resist [Americanism] will not disarm, and we do not care.

“The Holy Father has approved and officially authorized the methods of action and work of the American Church and American Democracy. Let us, then, serve it to the fullest extent of our strength, our needs and our conditions. **Americanism is integral Catholicism, a requirement of the transformations of the world theater.**”

Fr. Dabry finally decided, at the request of his readers, to publish the pontifical document *in extenso*, saying:

“**We admit that we did not at first intend to publish these documents**, at least not in their entirety, because **the real object of the letter of the Holy Father seems to us to have little application for France**. Its object concerns **theological doctrines** whose expression can be found in *The Life of Fr. Hecker* and **which are not professed here by anyone we know.**”

In the March 14 issue:

“The letter is intended for Americans, but how is it that it seems to address ALL French Catholics? It is true that *The Life of Fr. Hecker*, which occasioned the Letter, has been translated into our language. ...

“Why has this book been more particularly welcomed by the Christian Democrats and so ardently attacked by their opponents? That is to say, by the Liberals and the Gallicans (?!)... Despite fundamental differences (!), Americanism and the Christian Democrats have recognized each other as brothers and have given each other reciprocally testimonies of affection and esteem. ...

“It is the idea of progress proudly inscribed on the forehead of Americanism that has been a centrifugal force for some, and a powerful force of attraction for others (Christian Democrats); the owls have fled from the light, the others lovingly gaze at the sun (of Americanism).

“The Americans dream of progress, of material and moral conquest by the development of personal prowess and individual capacities; the Christian Democrats, by the perfection of social

laws; it is always progress, and this dream fills the hearts of both of them with the same intoxication. Thus, between these two particular groups of Catholics of two continents, bonds of sympathy and **a glorious solidarity** were formed, which the violent attacks and unimaginable calumnies (?) that they have faced **can only strengthen**. This also explains why the Pope's Letter to Cardinal Gibbons was released to others, besides the Americans, and its repercussion in our particular quarrels."

It would seem that these confessions would bring a word of submission, but far from it.

The Sovereign Pontiff said at the beginning of his Letter that it was motivated by the publication "of *The Life of Fr. Hecker* and especially by those who translated and compiled it into a foreign language," and that he wished to write in detail on this matter in order "**to safeguard the faith and to watch over the salvation of the faithful**" Notwithstanding, here is what Fr. Dabry says about this same book, in this same issue:

"The terrain of the underhanded maneuver and the instrument of the perfidious operation was a book devoted to telling the life of a man providentially sent to renew the wonders of apostolic times in our paganized century. *The Life of Fr. Hecker* has become, in the hands of these manipulators of texts, the Host that is profaned and made to serve in the worship of Satan. While in this book Christian doctrine is set forth in its entirety and in its full harmony, they have separated it into sections, accentuating certain parts rather than others, and thus presenting it as being the formula of faith of Fr. Hecker and his translator."

The article ends as follows:

"The Heckers, the Gibbons, the Irelands remain the guides to the great steps of the future."

It is followed by this *Post-Scriptum*:

"We would like to express our thanks to *l'Univers*, which reproduced on its front page under this title 'Just Reflections' part of the first article¹⁶⁶ that we devoted to the question of Americanism."

For his part, also after the publication of the Pontifical Letter, Fr. Naudet said in *Social Justice*:

"A question arises everywhere, in everything: What is **Americanism**? We mean Americanism in the words of the detractors of the great American bishops. And **the answer is nowhere to be found.**"

Further:

"If Americanism is a body of doctrine, we confess to having found it in the book of Fr. Meignen, who denounces it, and in various articles published by *The Truth*, but we have not seen it exposed elsewhere, not even in the French adaptation of *The Life of Fr. Hecker*, which was the starting point of the debate."

The Jansenists spoke no differently.

¹⁶⁶ The first appeared after the publication of the Pontifical Letter.

In its March 7 issue, after having said the beautiful things we have related, Fr. Dabry gave himself this compliment:

“If the external Magisterium, if the need for a guide, if the strict obligation of obedience had been advised by someone, either we must overturn the meaning of things or we must recognize that it is advised by us,¹⁶⁷ who have placed the word of the Pope above everything and who have exhausted our efforts to share our feelings with those who persist in disobeying at the very moment when they believe they have prevailed over the letter of Cardinal Gibbons.”

* * *

¹⁶⁷ It is good to compare this statement with what the same Fr. Dabry wrote in *French People* when he summoned the clergy to the Congress of Reims: “Could there not be a pilgrimage of priests who will go baptize men (!!!), who will shake the chains of an odious system where the Vicar thinks only through the Curé, the Curé through the Bishop, the Bishop through the Government? At home, the hierarchy kills the individual.”

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(Renew a right spirit within my bowels. Ps 50:12)

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