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THE ARYAN VIEWS

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WHITE FOLK NEWS

There is no equality among men.

May 6, 1955

Subversive Catholicism

(From the report submitted by the president of the American National Action Party to the Dies Committee, appointed by the House of Representatives to investigate un-American activities.)

BY HAWTHORNE WINNER

WE state (1) that the Roman church organization is an international political organization; (2) that it makes pretension to a temporal authority over all its members superior to that of the civil authority of the country of their citizenship; (3) that the first allegiance of each of its members is required to be given to an alien in Rome; and (4) that it carries on activity in our country which is subversive in the same degree that Communist or Fascist activity is subversive.

SECTION 1

Like Communism, Romanism is an international political movement. As international Communism is dominated by the Third International, with headquarters in Moscow, controlled by Russians and headed by a Soviet Russian citizen, Dimitroff, so Romanism is dominated by the Romanist "College of Cardinals," about 80 per cent of whom are Italians, and headed by the Italian, Achille Ratti, known as "pope."

The international nature of Romanism will scarcely be disputed by any one who has the slightest knowledge of that sect but it is well to take cognizance of at least some of the official pronouncements establishing this fact.

Even as Communism calls for first loyalty to a fancied "proletarian fatherland" and to one Joseph Stalin of Moscow, so Romanism calls for first loyalty to the international Romanist machine and to Mr. Ratti (pope) of Rome and those who may succeed him in office. The quotations below will establish these statements as statements of fact.

(a) In an encyclical issued December 23, 1922, by Pius XI, it is stated, "The divine origin and nature of our power as well as the sacred right of the community of the faithful scattered throughout the entire world, require that this sacred power should be independent of all human authority, should not be subject to human laws. They require that these rights and power should be completely independent and that this should be made manifest."

(b) Pius IX, in his "Syllabus" of 1864, proposition 24, claims the right to use physical force and violence to further the ends of Romanism.

(c) Pius XI, in an encyclical labelled "Quas prima," says, "The (Roman) church, which was established by God as a perfect society, can not but demand as her right, a right she can not renounce, full liberty and independence of the civil power."

(d) "Manual of Christian Doctrine," 48th edition, authorized by D. J. Dougherty of Philadelphia, a Romanist cardinal, and with special approval of the Roman pope; an official emission of international Romanism and used in Romanist schools in our own country. Pages 122 to 133, and 174. Quotations here are by question numbers.

Q. 112. Why are the qualities of the [Roman] church superior to those of civil society, or the State?

A. Because the church is a religious and supernatural society, while the State is temporal and natural. The church is a universal, immutable and immortal society, while the State is particular, variable and temporal.

Q. 113. Why is the church independent of the State?

A. Because its origin, authority, object, and end are not from the State but from Christ; 2. Because Christ willed that his church, like himself, should be independent of all earthly power.

Q. 114. Why is the church superior to the State?

A. Because the end to which the church tends is the noblest of all ends.

Q. 117. What more should the State do than respect the rights and the liberty of the [Roman] church?

A. The State should also aid, protect, and defend the church.

Q. 119. What, then, is the principal obligation of the heads of States?

A. Their principal obligation is to practice the catholic religion themselves and, as they are in power, to protect and defend it.

Q. 122. May the State separate itself from the church?

A. *No.* Because it may not withdraw itself from the supreme rule of Christ.

Q. 123. What name is given to the doctrine that the State has neither the right nor the duty to be united to the church?

A. This doctrine is called liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and worship, on liberty of speech and of the press.

Q. 124. Why is liberalism to be condemned?

A. 1. Because it denies all subordination of the State to the church. 2. Because it confounds liberty with right. 3. Because it despises the social dominion of Christ and rejects the benefits derived therefrom.

(e) Leo XIII, in an encyclical labelled "Sapientioe Christianoe," 1890, says, "——if the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the (Roman) church, or conveying injunctions adverse to the duties imposed by (Romanist) religion, or if they violate in the person of the supreme pontiff the authority of Jesus Christ, then truly, to resist becomes a positive duty, to obey, a crime; a crime, moreover, combined with misdemeanor against the State itself, inasmuch as every offense levelled against (Romanist) religion is also a sin against the State."

We can see, therefore, from the foregoing that the Romanist church organization insolently pretends to temporal authority over the various governments and peoples of the world, including that of our own United States of America; that it bids its people resist laws of the United States of America if they do not happen to conform with the ideas of an alien in Rome known as "the pope;" that it teaches, right in our own country today, that the principal duty of the President of the United States is to practice and defend the Romanist "religion." In its implications this indicates that the President of the United States should establish Romanism as a state "religion" and, taking orders from this alien in Rome, persecute and destroy ("liquidate") those who would refuse to conform.

Lately, groups of Americans have expressed themselves publicly on certain questions, such as our relationship with the legitimate Spanish government and on education in our own country, and in such expression have flatly contradicted the propaganda on those matters which the Romanist organization is spreading here by order of its Italian bosses. Following this, the Romanists have made a deliberate effort to befog the public mind and to impose upon it the falsehood that all these Americans are "reds". They are conducting a deliberate campaign to label as "red" all those members of the Evangelical faiths and all those Americans without religious affiliation who disagree with and actively oppose them. If they can not make the "red" appellation stick, they resort to some such title as "Ku Klux Klan". Any really militant opposition to their insolence sends them into frenzies.

Samuel J. Foley, a Romanist, and District Attorney of Bronx County, New York, speaking to the "Holy Name Society of the N. Y. City Fire Department" on April 28, 1938, said, "I try to live as a Catholic and administer my job as a Catholic". This shows that when Romanists obtain political jobs in America they carry with them their subversive doctrines and "boring from within", just as do the Communists, pervert the administration of American civil life.

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