

# The Secret Behind Secret Societies – Transcription of Walter Veith's Talk



Walter Veith's highly insightful talk on how secret societies run the world.

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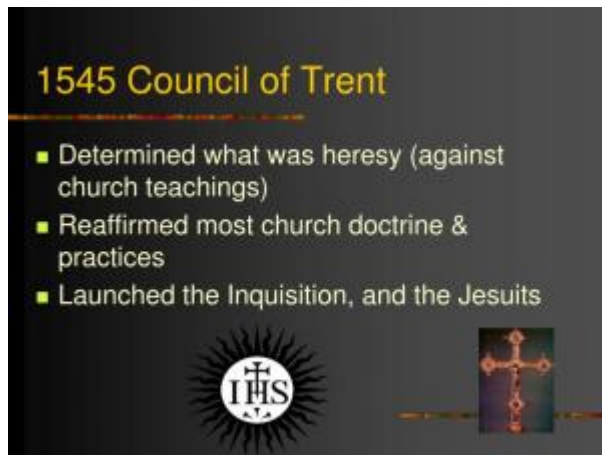
## John Todd, the Illuminati and Witchcraft



John Todd's testimonial of his membership in the Illuminati and his involvement in witchcraft and its influence on world leaders today who worship Lucifer as their god.

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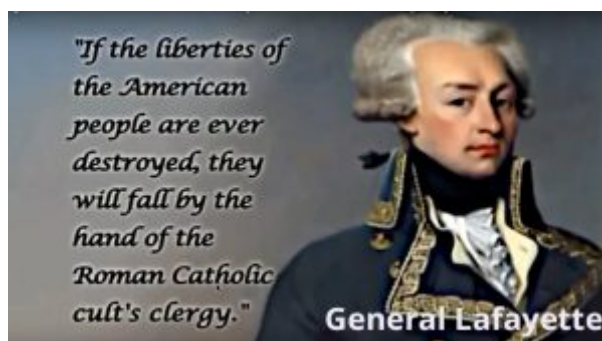
# The Reason for Eroded Civil Liberties: The Edicts of the Council of Trent



The Council of Trent was the response of Rome to the Protestant Reformation. Remember—the Protestant Reformation brought us all of the political liberty that we know of today.

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## The Roman Catholic Church – the Snow White Hiding Behind Governments



The Roman Catholic Church is Roman pagan religion with a Christian face. It's the iron mixed with clay in the image of Daniel chapter two.

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## Vatican Control through Civil Law



Former Roman Catholic Priest Richard Bennett shares his knowledge of Vatican control of the world through legal agreements in text and audio.

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## Evangelicals and the Ecumenical Movement



This is chapter 12 and the last chapter of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

The modern Ecumenical Movement at the start involved very very few true evangelicals. On the Protestant side, most of those involved in the early stages of the ecumenical drive to unite “Protestantism” (really non-catholicism) with Rome, were apostate humanists who paid very little attention to the Bible as the inspired Word of God. All that changed with the advent of New Evangelicalism.

After Harold Ockenga set New Evangelicalism in motion, many self-professed evangelicals became involved in the ecumenical movement. They began working with Roman Catholics and with the Jesuits. As time went on this love affair with Rome developed into ECT I and ECT II where evangelicals joined with Roman Catholics for the first time in church history.

Reformed Reconstructionism was born in 1973 when Rousas Rushdoony wrote his

major opus *The Institutes of Biblical Law*. Reformed Reconstructionism was really Jesuit Reconstructionism, for none of the Reformers ever followed such drivel. But more and more evangelicals began to be sucked into the cause of the Jesuits. The Jesuits had been working, long before Rushdoony was born, to bring about their reconstruction of American Society through the setting up of their CHRISTIAN SOCIAL ORDER. Soon many Christian leaders in America were following the Jesuit line and promoting it with all the energy and commitment they could muster: men like Dr. James Kennedy, Chuck Colson, Os Guinness, Barey Corey, and many many others. In fact, one could say that the building of a Jesuit Social Order became an obsession with these men and with other evangelicals.

Chuck Colson, a Baptist Minister, who recently passed away, certainly became a prominent figure in America as he wrote large tomes promoting the fiction that Roman Catholics were Christians and urging Protestants to quit fighting with Roman Catholics, and join with them in a co-belligerency to defeat secular humanism, and set up the Jesuit Social Order in America. The bottom line of all this theological twaddle was that NO CHRISTIAN SHOULD BE FIGHTING ANY THEOLOGICAL WARFARE AGAINST THE PAPAL MAN OF SIN; he was to see the papacy as his ally and co-belligerent in another entirely different warfare: the cultural warfare against secular humanism. So the Jesuit eschatology certainly has consequences: there is now NO PAPAL MAN OF SIN to contend against; only some other secular evil.

The Jesuit teaching that the Man of Sin is only someone who appears at the very end of the age, removes the Papal Man of Sin from the theological battlefield completely. This is what the Jesuits have managed to accomplish: the end of a theological warfare with evangelicals. As Chuck Colson graphically put it: evangelicals need to QUIT FIGHTING Roman Catholics. This was one of Colson's main points in his efforts to maintain his warfare against secular humanism. Let us quit fighting each other and start joining together to fight the real enemy. Whereas all the Reformers, and most of all the leading Puritans, and the millions of true Protestants who followed such leadership for centuries, saw their MAIN BATTLE against the Papal Man of Sin and his evil empire. Their eschatology called for total spiritual warfare against the Papal Man of Sin, not some other imaginary target. There are surely many battles to be fought: but the main battle of the church is to contend earnestly for the faith once and for all delivered to the saints.

The converted Roman Catholic priest Lehmann wrote fifty years ago that the real title of the papal encyclical *Quadragesimo Anno*, written more than a hundred years ago was ON THE RECONSTRUCTION OF THE SOCIAL ORDER. The whole charismatic idea of RENEWAL, and the whole idea of the RECONSTRUCTION of Society is papal and Jesuit. Yet multiplied millions of charismatics, reformed, and evangelicals are now all busily engaged in trying to set up a Jesuit Social Order in America today. Is that not another great triumph of the Jesuits?

**The Roman Catholic church teaches that the whole earth is to be submissive to the Pope of Rome.** America, for centuries, repudiated the Pope as the Papal Man of Sin, and refused to be submissive to the Vicar of Satan for they certainly did not believe he was the Vicar of Christ. The majority of

Americans for centuries followed the men and teachings of the Protestant Reformation, and repudiated all the errors and blasphemies of Rome as the deceptions of Satan and his main man on earth, the Papal Man of Sin. Read the works of the early Puritan Separatists who started this nation for corroboration.

Malachi Martin, who has many criticisms of the Roman Catholic church, and of the papacy in his works, nevertheless, as a true Roman Catholic, believed that the Pope of Rome is the "ULTIMATE ARBITER OF WHAT IS MORALLY GOOD AND MORALLY BAD IN HUMAN ACTIONS." In other words, although he criticized some of the actions of some of the modern popes, he still believed that the Pope of Rome was the mouthpiece of Almighty God on earth. Surely a strange position to adopt in light of all the pedophilia scandals that have haunted the whole system of Rome for years and contributed mightily to the resignation of the former pope.

The Pope of Rome could not be the final arbiter of what is morally good, and what is morally bad, when he sought to shield all the pedophiles in the Roman priesthood. Such an immoral system could never be the foundation of either the RENEWAL or RECONSTRUCTION of any society.

However, even apart from all the immorality, the whole idea of an idolatrous and blasphemous cult bringing about the renewal or reconstruction of society is merely a pathetic fiction. Surely it is a mark of the spiritual declension in America today, whenever evangelicals, Baptists, and Reformed men think that an idolatrous, spiritually, and morally bankrupt religion, could ever change any nation for the better.

Such an evil religion is always the curse of any nation in which it gains the ascendancy; it is never a blessing to any nation. Even more to the point, it blinds the millions trapped in it to the truth of the glorious gospel thus sending them to everlasting damnation, something infinitely worse than merely hurting some nation.

Chuck Colson recently passed away. His legacy has been promoted and praised by several leading scholars and educators. Barry Corey is one of those who has been praising Colson and his work now for several years. Barry Corey is the president of Biola University. He wants to continue Chuck Colson's cultural struggle and his deep involvement with Roman Catholics to do so.

Barry Corey was Dean of Gordon-Conwell Theological Seminary before coming to Biola. He recently recalled a conversation he had with Colson at that time to the effect that Colson then wanted to start a lectureship on the need for a Christian World view to be presented to a much wider constituency.

Chuck Colson's world view was not a biblically Protestant one; it was the old classical Roman Catholic view. Surely it is very significant that when Corey was Dean at Gordon-Conwell it was famous for turning out Roman Catholic graduates. Colson was a member of the Board of Trustees at that time of Gordon-Conwell. So the Jesuit line was being pushed and pushed hard at Gordon-Conwell,

Indeed, Gordon-Conwell produced so many Roman Catholic graduates that Sursum Corda, the Roman Catholic magazine, gave an entire issue to recount and celebrate the stories of all those Roman Catholic converts being graduated from Gordon-Conwell. Barry Corey was one of the leaders at this school of theological confusion. He has since moved on to become President of Biola University. He seems to want to turn Biola into another Gordon-Conwell,

Secularism is the bete-noir of all the Roman Catholic politically conservative writers and scholars. Apparently, Colson followed them very closely. Now Corey wants to continue the fight of Roman Catholic conservatism against secular humanism. The only problem to the Bible-believer is **there is as much theological error in the Roman Catholic religion, maybe more potent error than there is in secular humanism**. Both systems are evil; not just one of them. But the only war going on in the United States today is the Roman Catholic cultural struggle against secularism. There is no war being carried on in the United States today against the false religious system of Roman Catholicism which controls the Supreme Court, the legislature, and which dominates education today. Christian academia in the United States today has, for the most part, become Roman Catholic Academia.

Is the church to be engaged in fighting secularism in the culture, to the exclusion of fighting false religion in the church? For this is obviously where the battle in America rages today. So much so, that Colson called for a co- belligerency with Roman Catholicism to fight secularism. A candid and fatal admission that to fight Roman Catholicism is completely unnecessary.

Corey, in singing the praise of Colson, wrote that,

He is not alone in higher education in being deeply grateful for the unwavering convictions Chuck Colson modeled... Biola University is forever grateful to Chuck Colson both for his endorsement of our university's mission but for more importantly for his own important work in the kingdom of God. He was a prophetic voice in the culture, standing up against the rising tide of secularism and speaking out for morality based on God-given values.<sup>1</sup>

The rising tide of secularism is only one of the problems American culture faces today. The rising tide of false religion is even more evil than the rising tide of secularism. For secularism rises in a culture dominated by false religion.\* When a nation is to perish in its sins, "it is in the church the leprosy begins." The tide of compromise with false religion has reached enormous proportions with Wheaton College, Calvin College, Westminster Seminary, Fuller Seminary, Gordon-Conwell, Biola, and many others as examples of that compromise. The rising tide of theological ignorance on the part of those who are supposed to be teaching the truths of biblical Christianity is surely becoming a tsunami in what are still called Christian academic institutions. How else explain the fawning adulation heaped upon C. S. Lewis and Chuck Colson, men who promoted the cause of Roman Catholicism constantly and continually. Thus aiding mightily the Jesuit conspiracy out to destroy biblical Christianity.

\* Look at modern Europe which is now almost totally secular.

Let us look at how Biola intends “to grab the mantle (of Chuck Colson), joining the next generation of Christians around the globe to stand up for biblical truth even where it is increasingly unfashionable.”<sup>2</sup> The Center for Christian Thought is to have two great scholars present in February 2013 (even as we write). They are Alvin Plantinga and Nicholas Wolterstorff. Who are these “Christian” scholars? Here is how they are described in Biola’s magazine.

#### ALVIN PLANTINGA

Alvin Plantinga, who has been called “arguably the greatest philosopher of the last century” in Christianity Today, is currently the William H. Jellema, Chair of Philosophy at Calvin College, and was until his retirement in 2010, the John A. O’Brien, Professor of Philosophy at the University of Notre Dame.”<sup>3</sup> This is then the “scholar” that is going to stand up for biblical truth, according to Barry Corey, a man who taught for years at a Roman Catholic University!

#### NICHOLAS WOLTERSTORFF

Biola magazine calls,

Nicholas Wolterstorff, “one of the world’s premier Christian Philosophers. He is the Noah Porter, Professor Emeritus of Philosophical Theology at Yale University and a Senior Fellow at the Institute for Advanced Studies in Culture at the University of Virginia. He has held professorships at Calvin College and Yale University as well as visiting professorships at Harvard, Princeton, Oxford, and Notre Dame.”<sup>4</sup>

Nicholas Wolterstorff is called by Biola one of the world’s premier Christian philosophers. What does this “outstanding Christian philosopher” promote? He promotes Jesuit Liberation Theology. He writes,

I think there can be no doubt that the Biblical theme of poverty has been brought to our attention today mainly by the poor of the world and by those who live among them. When poor peasants in the base ecclesial communities of Latin America themselves began to read the Bible and reflect on what they read, the theme of poverty leapt out at them and the tradition of interpretation which they had received was shattered. Liberation Theology arose from the situation, and the agenda of the world church altered.<sup>5</sup>

Here we see the ecclesiology of the Jesuits unashamedly pushed and promoted. He does NOT address the fact that Romanism has been in these “ecclesial communities” for centuries and has helped to produce the poverty that characterizes them. He also does not go into detail to show what liberation theology has produced.

Not all scholars are impressed with Nicholas Wolterstorff. Dr. John Robbins said that,

Wolterstorff displays an embarrassing ignorance of history and economic

theory, as well as, Christian theology... <sup>6</sup>

He made this comment in connection with what Wolterstorff wrote about capitalism and communism.

Wolterstorff also said,

While the productive impulses and capacities of capitalism have proved to be nothing short of astonishing, industrial capitalism... has left a trail of poverty amidst wealth; it is in the ideology of SOCIALISM and COMMUNISM, NOT in Capitalism, that the alleviation of poverty is given high priority." (Emphasis added)

Does this "scholar" live on the same planet as the rest of us? Does North Korea, one of the most communistic countries on the face of this earth, give a high priority to the alleviation of poverty?

The magazine describes the Center's aims as the desire "to encourage cutting-edge Christian scholarship by bringing in world-renowned scholars to Biola's campus." <sup>8</sup> In discussing the aim of the center, the magazine recounts what took place when those planning it were talking together about what they hoped to accomplish.

Back in October, professor Gregg Ten Eishof was sitting across from radio talk show host Frank Pastore, explaining his vision for the soon to be launched "Biola University Center for Christian Thought"... As he started to describe one of the center's aims-to encourage cutting edge Christian scholarship by bringing world-renowned scholars like 'Alvin Plantinga to Biola's campus, Pastore excitedly burst in.

"No way! You got Plantinga to come?" he said. "Folks, Alvin Plantinga is on the shortlist of the top two or three most brilliant Christian philosophers... He and (Biola professor) Bill Craig, and maybe Swinburne... and Wolterstorff. Some of the brightest people around."

Ten Eishof chuckled. As it just so happened, he said, Nicholas Wolterstorff would be joining Plantinga at the new Biola center in the spring. And Richard Swinburne was slated to come the following year.

"You're getting an all-star team!" Pastore shouted.

"That's the idea," Ten Eishof said. <sup>9</sup>

Surely the ignorance of biblical truth is widespread today. With the worship of man comes biblical ignorance. The wisdom of this age is completely destroyed by the Wisdom of God. The Wisdom of God has nothing whatsoever at all to do with the cutting edge of Jesuit scholarship; it has all to do with the cross of Christ. For the preaching of the cross is to them that perish foolishness but unto us who are saved it is the power of God. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. The glorious gospel, of which Rome knows nothing, is the wisdom of God. The wisdom of this age now



rules much of what is called Christian scholarship in America today.

One of the main changes in American Christianity, in my lifetime, has been the loss of the Puritan-Protestant theology that was the foundation of this great nation for more than three hundred years. Several forces were at work to bring this change about, none more powerful than the Jesuits. The Jesuits worked hard to replace biblical Protestant Christianity with "classical" Christianity.

As time went on, there were other voices that arose to promote and defend "Classical Christianity." The writings of C.S. Lewis championed "Classical Christianity." Lewis loved the Mass, taught that egregious lie of Purgatory, which is surely the foundation of medieval religion, and never said a word about justification by faith alone in the finished work of Christ. What Lewis believed and taught was medieval mythology, not Protestant Christianity.

Dr. John Robbins, examines one of the main promoters of "classical tradition" in "Reformed" circles: Andrew Sandlin. He stated, among other things, that Sandlin had attacked him for showing the errors of the neo-legalists, whom Sandlin defends. Dr. Robbins also points out the distinction that Sandlin makes between what the Protestant Reformers taught-the Reformed Faith-and what Sandlin calls "historic orthodox Christianity."

Sandlin quotes Thomas Oden, the Buttz Professor of Theology and Ethics, at Drew University, a United Methodist liberal school.

If you are going to be Eastern Orthodox, and I don't want to try to dissuade you from that at all, I think you can find the One Holy Catholic Church there.<sup>10</sup>

This is the man that Sandlin cites as his authority on "Classical Christianity." Sandlin continues his defense of Classical Tradition,

As I have written elsewhere, heresy is almost always defined in terms of deviation from classical Christianity, not from the distinctive of any particular species of the (orthodox) church, even the Presbyterian Church. So, even if the men charged are not Reformed (and I believe they are, they claim to be) they are not thereby heretics.<sup>11</sup>

Here Sandlin is defending all those who hold to what he calls classical Christianity. That is Roman Catholics and Eastern Orthodox adherents, are not heretics even though they are not biblical Christians. So the same old push of Colson to have Roman Catholicism recognized as a sister Christian communion is being promoted by Sandlin. What Sandlin is defending here is medieval mythology, not Christianity.

Dr. Robbins refutes the errors of Sandlin. He stated,

So, according to Sandlin's scheme, a man is not a heretic if he denies say, justification by faith alone, since it is a peculiar doctrine of the Reformed Faith, a doctrine that is not accepted by either Orthodoxy or Romanism, and which is not mentioned in the ecumenical

creeds. Nor, according to Sandlin's scheme, is a man a heretic if he denies the sufficiency and inerrancy of Scripture, since those doctrines are not mentioned in the ecumenical creeds and are in fact denied by the Romanists and the Orthodoxists. Nor is a man a heretic if he advocates the use of images and statues in worship, since both the Orthodoxists and the Romanists use and advocate the use of such "aids to worship," and since the ecumenical creeds do not condemn their use. One could go on at length, but by now the reader should get the point: Sandlin has repudiated biblical Christianity in favor of something he calls "classical Christianity." In repudiating the Reformation, Sandlin has repudiated Scripture and the Gospel that belongs to Jesus Christ.<sup>12</sup>

The return of a "divisive Protestant rebellion" to classical Romanism, has been the goal of the Jesuits since their inception. Now it is obvious that many in Reformed and evangelical and charismatic circles, have taken up the sword of the Jesuits in order to fight alongside them, to destroy what is left of historic Protestant Christianity in America today.

The Charismatics meeting at New Orleans a few years ago said that at the previous conference in Notre Dame, we knocked down the giant of Protestantism, now let us cut off his head that the divisions among the churches may never appear again. They, of course, we assume, were speaking figuratively, about cutting off the giant's head. What they meant was that they wanted to bring about the complete destruction of Protestantism.

In America today we have those people who are classed as evangelicals; we have others classed as Reformed; still others from both of these camps classed as Charismatics, and all these people are promoting the ecumenical non-Protestant church; the confusion thus generated has been overwhelming.

Historically, all Protestant denominations, at their inception repudiated and refuted, and preached and taught against the great System of Mystery Babylon religion, with all the spiritual weapons at their disposal. And in many, many, cases sealed their witness in the flames of martyrdom. The dissenters before the Reformation, the Reformers, the Puritans, the Huguenots, the dissenters after the Reformation, ALL believed that they were in a life and death struggle with the Papal Man of Sin. They were struggling against him, and all his henchmen who were dealing out wars, massacres, sieges, mayhem, and every type of persecution known to man against them. Now the heirs of that glorious Protestant heritage, have all made their peace with the Man of Sin, having dropped Reformed Protestant eschatology. This is the consequence of following a Jesuit eschatology.

The Charismatics now want to cut THE HEAD OFF the giant of Protestantism; meaning they want to destroy him completely. However, they do NOT want to cut the head of the Papal Man of Sin; they do not want to destroy him completely. They obviously want him to flourish, so that those who once separated from him, and repudiated him, will NEVER AGAIN trouble or divide the great apostate ecumenical religion of humanity governed by him.

What does this mean?

Well, it means that they must love all the errors and blasphemies of the Papal Man of Sin. They must love the blasphemy of the Mass which is the chief act of worship in the Romish communion. They must love working for their salvation. They must love penance rather than repentance. They must love Mary more than Christ. They must love Purgatory, that chief of all blasphemies against the total forgiveness that Christ has accomplished for all those who believe in Him. They must love making saints and prayers for the dead, candles, and a hundred and one other evils of the Papal Man of Sin.

At the same time they want to destroy SOLA SCRIPTURA, the glorious Protestant teaching that Scriptura ALONE is the ONLY AUTHORITY for faith and practice in the church. Thus ruling out all popish edicts, ecumenical councils, Oral Tradition, and all forgeries of papal history. They must also want to destroy SOLA FIDE, that the sinner is justified by faith ALONE. They must love all the anathemas that the Papal Man of Sin has called down on such a wonderful doctrine. They must want to destroy SOLUS CHRISTUS, that salvation is not found in the church but in Christ ALONE. They must want to destroy SOLA GRATIA, THAT GLORIOUS Bible doctrine that the sinner is saved by GRACE ALONE, without any works of merit done by the sinner. Then they must all want to destroy SOLA DEI GLORIA, that all the glory belongs to God ALONE for everything. He that glories let him glory in the Lord. God has chosen the weak and the foolish and the despised, and the things that are not, that NO FLESH should glory in His presence.

Talk about unmitigated confusion. Those who claim they get revelations from God are led to repudiate the glorious truths the historic Protestants gleaned from the Scriptures ALONE; and in their place they want all the errors and blasphemies, that have been added over and above the Scriptures by the Papal Man of Sin down through the centuries. May the Lord enlighten the eyes of the modern church to the truth as it is in Jesus and as it is found in the Holy Scriptures ALONE! Romanism is built upon a foundation of total irrationalism. It may be called "classical" Christianity by the irrational neo-orthodox manologians of today but it has nothing to do with Christianity. What is called "classical" Christianity today is medieval mythology. The Apostles Creed may have been repeated by some in the middle ages, and some scholars may have known something about the ecumenical creeds, but the people were swamped in superstition. As Bishop J. C. Ryle said, their religion,

was superstition of the LOWEST AND MOST DEGRADING DESCRIPTION. Of the extent to which this was carried few, I suspect, have the smallest idea... The blind led the blind, and both fell into the ditch. In a word the religion of our ancestors, before Hooper's time, was little better than an organized system of Mary worship, Virgin Mary worship, saint worship, image worship, relic worship, pilgrimages, alms-giving, formalism, ceremonialism, processions, prostrations, bowings, crossings, fastings, confessions, absolutions, masses, penances, and blind obedience to the priests. It was a grand higgledy-piggledy of ignorance and idolatry and service done to God by deputy. (Emphasis his) <sup>13</sup>

It was an absolute carnival of irrationality and superstition, John Bale, in his commentary on the book of Revelation, said,

I beheld an execrable beast, very odious and hateful to look upon, rising out of the ravenous and roaring sea. By this monstrous ugly and most odious beast is meant the universal or whole anti-christ, comprehending in him all the wickedness, fury, falsehood, frowardness, deceit, lies, crafts, sleights, subtleties, hypocrisy, tyranny, mischiefs, pride, and all devilishness... How is this beast recognized? He takes error and establishes it as an infallible truth, and makes it a necessary article of faith, as they have done with purgatory, pardons, confessions, saint-worshiping, and such like... No abomination nor mystery of iniquity was ever found in these kingdoms that now reigneth in the detestable papacy or monstrous kingdom of antichrist, the Assyrians, Chaldeans, and Parthians were bad but nowhere was ever more pride, vanity, whoredom, filthiness, hypocrisy, falsehood, fickleness, extortion, vainglory, covetousness, sorcery, superstition, and unfaithfulness, seen to have defiled the holy temple of God, than that seen in the Roman Catholic System.<sup>14</sup>

The medieval mythology based upon tradition and not the Bible, promoted and defended the magic of the Mass, that a magic trick is performed every time the priest says his hocus-pocus over the bread and wine. It defended the myth of Purgatory. It promoted and extolled relics and bones. It developed a whole religion around Mary. It promoted and defended pilgrimages and shrines. It promoted the gross lie of indulgences. It promoted the lie that defied the Man of Sin as our Lord God the Pope. It denied salvation by grace ALONE, and justification by faith ALONE. And denied that the church was to be governed by the Bible ALONE. So whatever was promoted and followed in the religion of Rome, it had nothing whatsoever to do with either classical Christianity or Reformed Christianity. It simply was NOT Christian in any way, shape, or form.

It is this classical form of irrational traditional mythology that the Jesuits are promoting in America today, as a Christian Social Order. And many "Christians" are lined up with them, helping their cause with all the power and support they can muster.

Martin says of the Jesuits,

The Society of Jesus was started in 1540 by an obscure Basque named Inigo de Loyola, better known as Ignatius of Loyola. You cannot place Inigo's Jesuits on a par with any other organization for the simple reason that no single organization we know of has yet rivaled the Jesuits in the immeasurable services they have rendered to the human family-over and above what they did on behalf of the papacy and the papacy's Roman Catholic Church... the Society has withstood every test of time and circumstance...

Not even Inigo could have seen the quasi- miracle of his Society's organization, its meteoric and brilliant success, and its universal influence on the world of man when he founded it. For the next 425 years, the tens of thousands who joined Inigo's company established a record that in its own category stands unmatched in past or present history...

Once his men harnessed their energies within his organization to the worldwide work of the Roman Church, they produced a unique phenomenon of human history. "Never," wrote the eighteenth-century German theorist Novalis, "never" before in the course of the world's history had such a Society appeared. The old Roman Senate itself did not lay schemes for world domination with greater certainty of success. Never had the carrying out of a greater idea been considered with greater understanding. For all time, this Society will be an example to every Society which feels an organic longing for infinite extension and eternal duration."

They were giants, but with one purpose: the defense and propagation of papal authority and papal teaching. <sup>15</sup>

This great antichristian conspiratorial Order of the Jesuits, animated by the great Spirit of Error, is changing the American church even as we write. And the spiritual warfare that the Protestants and Puritans of America used to wage against it, is all but over. The theological battlefield is enshrouded in silence in the "Christian" churches of America; the noise of battle is heard only in American culture. The eschatologies of the Jesuits have seen to that. So while many "Christians" sleep a stealthy and deceptive enemy still wages his war against them.

We close with those immortal words of Grattan Guinness,

I see the great Apostasy, I see the desolation of Christendom, I see the smoking ruins. I see the reign of monsters; I see those vice-gods, that Gregory VII, that Innocent III, that Boniface VIII, that Alexander VI, that Gregory XIII, that Pius IX; I see their long succession, I hear their insufferable blasphemies, I see their abominable lives; I see them worshiped by blinded generations, bestowing hollow benedictions, bartering lying indulgences, creating a paganized Christianity; I see their liveried slaves, their shaven priests, their celibate confessors; I see the infamous confessional, the ruined women, the murdered innocents; I hear the lying absolutions, the dying groans; I hear the cries of the victims; I hear the anathemas, the curses, the thunders of the interdicts; I see the racks, the dungeons, the stakes; I see that inhuman Inquisition, those fires of Smithfield, those butcheries of St. Bartholomew, the Spanish Armada, those unspeakable dragonnades, that endless train of wars, that dreadful multitude of massacres. I see it all, and in the name of that ruin it has brought upon the Church and in the world, in the name of the truth it has denied, the temple it has defiled, the God it has blasphemed, the souls it has destroyed; in the name of the millions it has deluded; the millions it has slaughtered, the millions it has damned; with holy confessors, with noble reformers, with innumerable martyrs, with the saints of the ages, I denounce it as the masterpiece of Satan, as the body and soul and essence of antichrist.

What can the true believer do in the face of apostasy, false religion, and the compromise with such evils? He can do no better than to follow the advice

of the Apostle Paul,

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel (Ephesians 6:10-19).

(End of The Effect of the Jesuit Eschatologies on America Today – by Dr. Ronald Cooke. )

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If you read the entire booklet, congratulations! You should now know more than most born-again Christians about who the real enemy is. I used to think it was the Jews, and then later the Illuminati / Freemasons / Bilderbergers / CFR / International Bankers / Rothschilds / Rockefellers / \_\_\_\_\_ (fill in the blank with your favorite bad guy), at the top of the pile of evils in this world, but now based on my knowledge of the Protestant Reformation and the Roman Catholic Church's reaction to the Reformation which is called the Counter-Reformation, I believe ALL these people and organizations are controlled by the Jesuits and the Vatican. Dr. Ronald Cooke's booklet added more details to that knowledge.

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**Pope Francis is behind Corona virus  
and the Jabs: Dr. Bryan Ardis**



This is a partial transcription of a video below. The speaker is Dr. Bryan Ardis,

Alright, I'll just tell you, people ask me, you have started asking me, "Well, who's behind all this? Why do you think that they would be so evil? Is Fauci evil? Really? Does he really want to murder people? Joe Biden really want to murder people?"

Yeah, they do, actually, it's obvious they do. Or they wouldn't be so coercive, they wouldn't be so bullying, they wouldn't be so threatening to take your livelihood from you, or to take your ability to travel from you without getting the shots. That's not love. It's not consideration for your life, liberty and pursuit of happiness. You can't even pursue happiness if you're dead. So lay off the shots.

So anyway, I actually think that this is way bigger than our federal health agencies and our president right now, and our past president, but **I do think they're all being influenced by the same organization** that is orchestrating this entire plan. I actually think, and I'm hoping I'm very hopeful that they're not going to win, actually. But I'll have to tell you. But I am concerned that no one is acknowledging who the real threat is, I actually think. And it's not like I'm just making this up. I'm just going to tell you as much research, as I do is much looking into individuals and what they're saying, watch what they're saying. And then see who else is also saying the same thing. **I actually think the Roman Catholic Church and the Pope, Pope Francis, is over this entire thing.** And I think he's manipulating controlling the entire narrative. I think he's got Anthony Fauci in his pocket. I think he's got Joe Biden, Donald Trump, Francis Collins, I think all of them are being controlled by a division of the Roman Catholic church called the order of the Jesuits, whose sole mission for the last 200 years I'm aware of since 1857, they have been plotting to destroy the Constitution of the United States, as the one last stronghold of a country that preserves and protects religious freedoms. And I think they've been plotting this whole time, in many ways, either through wars now through famine. Now through pandemics of a virus. I think it has been a complete attempt of them to destroy the Constitution, the United States from within, to destroy the borders, to reduce, which is what they've said, we also have to reduce militaries of all countries, demolish all borders of countries. So we can create a one world religion with the Pope as the one-world leader. And if you are not listening

to what Joe Biden said, what Anthony Fauci is saying, what Walensky director of the CDC is saying, what Donald Trump is saying, they're all saying the same thing. And they're all doing the same thing. They're pushing for vaccines.

And then following what the Pope said that it's important for us last month, just say no December, sorry, December 2021. The Pope came out and said, who is a Jesuit Pope for the first time in Roman Catholic history. This Jesuit Pope Francis said, "There are only two things the world needs right now. The world needs to defund all of their militaries and reduce their personnel. And then the second thing the whole world needs is more vaccinations. "

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## [The Jesuit-led Vatican and the Anglo American Israeli Empire](#)



This is a repost from

<https://sounddoctrine.org/2012/08/02/the-jesuit-led-vatican-and-the-anglo-american-israeli-empire/> and written by Mr. Chris Ardern. It's quite informative! Among other things, it exposes the source of the false doctrine of British Israelism which is the pseudoarchaeological belief that the people of the British Isles are "genetically, racially, and linguistically the direct descendants" of the Ten Lost Tribes of ancient Israel. And it ties that and other false doctrines such as futurism and dispensationalism to the Jesuits and their Counter-Reformation. It also talks about the creation of the United States of America! Please read it with an open mind and do your own research whether these things be so or not.

It's difficult to trace the movement of British-Israelism directly to the Vatican; however, some clarity can be attained by looking at the organizations involved with the movement. The Jesuit-led Vatican is the common denominator of power in Britain, Israel, and the United States. The Vatican is the head of New World Order monster and she has big plans for earthly Jerusalem. To understand how all of the intrigue has come to a head in our time, we must take a closer look at the historical record.

In order to understand that the Vatican has the upper hand on both Britain and America, we need to examine the American Revolution. The United States is



Rome's satellite and has been since the end of the Revolution. The historical record shows that the Jesuits fomented the American Revolution using Freemasonry as a cover. Prior to the American Revolution, 10 out of 13 colonies had put in place strict penal measures against Roman Catholicism and Catholics. Rome couldn't stand for that so she brought about the Revolution to correct the situation. The Constitution opened the door in the United States for the flourishing of Roman Catholicism and other cults. All of this was part of the Jesuit-led continuing counter-reformation that began in the 1540's. The U.S. Constitution with its 'freedom of religion' gave us a Jesuitical/Freemasonic/universalist government that put Rome in the driver's seat of the New World Order. The New World Order was launched right here on American soil in 1776. Rome and Britain had been locked in a battle for world dominance and Rome was working desperately to get Britain back under her control since Britain broke off during the Reformation. The Spanish Armada was a failure, so Rome had to resort to covert means.

Catholic Monarch King James II during his reign in England put the forth the Jesuit constructed 'Declaration of Indulgences' (1687) in order to lift the restrictions against Catholicism in England. It was written to include tolerance for all religions, but was really a mask to give tolerance to Rome. In 1688, English Protestants refused the Declaration and deposed Catholic King James II from the throne.

"The Liberty James wanted them to proclaim was neither more nor less than indulgence to the Jesuits and the whole Church of Rome. Men knew the hand from which it came and saw the latent intention. Under the specious plea of toleration and liberty, the object of the Declaration was to advance Popery... and give license... to the Church of Rome, and all its schemes for reconquering England." (John Charles, Ryle, Churchman, Feb. 1880)

Fast forward 100 years and the 'Declaration of Indulgences' was re-written as the 'Declaration of Independence' and solidified in the U.S. Constitution under the guise of 'freedom of religion'. The American Revolution was not about tea or taxes. It was a religious war.

With the American Revolution, Rome killed two birds with one stone. (1) Rome separated the American Colonies from Britain and delivered the colonies and all their wealth into Rome's hand. (2) As part of the continuing Jesuit-led counter-reformation, Rome created the Constitution with 'freedom of religion' built into it in order to allow Roman Catholicism to come in and swallow up biblical Christianity that had existed in the colonies.

Remember, Catholicism had been banned in 10 out of 13 colonies. The American Revolution and Constitution made legal (Catholicism) what had been made illegal (Catholicism) in England.

Tupper Saussy wrote in his book Rulers of Evil:

"Before the Constitution was ratified, American Catholics had few civil rights; after ratification, they had them all... the Constitution welcomed agents of Pontifex Maximus, the world's chief enemy of Protestantism, into the ranks of government. Of the 2,500,000 enumerated inhabitants in 1787

America, the Roman Catholic population consisted of no more than 16,000 in Maryland, 7,000 in Pennsylvania, 1,500 in New York, and 200 in Virginia. Once the Constitution was in place, a steady influx of European immigrants transformed Roman Catholicism from America's smallest to largest religious denomination. By 1850, the higher powers at Rome could view the United States as a viable tributary, if not another papal state."

The whole American Revolution was a Jesuit scam. Most people wanted to stay loyal to Britain. Freemasons inside the British Parliament pushed laws/taxes on the American colonists to get them angry and rouse them to rebellion. Freemasons on the ground in the colonies fanned the flames of revolution. Washington's Masonic Lodge at Fredricksburg, Virginia was Catholic/Jacobite infested. Jacobite Hugh Mercer came over to America from Scotland after having fought for the Catholic Jacobite cause in the Army of Bonnie Prince Charlie. Hugh Mercer joined the Masonic Lodge in Fredricksburg, Virginia and eventually became its master. Jacobite Hugh Mercer was also a close friend and adviser to George Washington. The Fredricksburg Masonic Lodge had 8 members who were generals in the American Revolution (Washington, Mercer, George Weedon, William Woodford, Fielding Lewis, Thomas Posey, Gustavus Wallace, and the Marquis de Lafayette). The Fredricksburg Masonic Lodge got its charter from the Mother Kilwinning Lodge of Scotland in 1758.

Prior to the American Revolution, the Jesuits infiltrated Freemasonry in the mid-1700's, which had evolved from the fugitive Templars during the 14th-16th Centuries. While hiding within the order of Freemasonry, the Jesuits were also operating on the ground out in the open. The British General Haldimand wrote to his superiors in the British Government that the Jesuits were behind the American rebels. In the book Catholics and the American Revolution, Volume 3, (1906) written by Catholic Martin Ignatius Joseph Griffin, Griffin explains that during the American Revolutionary War the British General Haldimand, while he was in Quebec, wrote a letter to British Prime Minister Lord North, which told Lord North that the French Jesuits were supporting the American rebels. Griffin writes:

"The French Jesuits were upholders of the American cause. Hence the English authorities in Canada did not wish such (Jesuits) to enter the country. They desired priests from Savoy or other places. In 1783 Gen. Haldimand wrote to Lord North that he had sent two French priests back to France; that the Bishop desired recruits from the seminaries in France; that he was under Jesuit influence; that he is honorable, but that the Jesuits have sided with the rebels."

Additionally, Griffin wrote two other volumes of his book. From Catholics and the American Revolution, Volume 1, Griffin quotes British General Haldimand directly from a letter that Haldimand wrote to Lord North. In this letter, Haldimand states plainly to Lord North that the Jesuits are supporting the American rebels in the Revolutionary War. Haldimand states:

"The Jesuits are the only order of regular priests who have shown an attachment to the rebels during the course of the war."

The Jesuit Carroll family played a major role in the American Revolution.

They were one of the wealthiest American families of the era. There were three Carroll sons: Daniel, John and their first cousin Charles. All of them were trained in Jesuit warfare at the Jesuit St. Omer's College in France. John Carroll became a teacher there. Daniel Carroll donated the land on which the U.S. Capitol Building sits. Property records from the 1600's reveal that this land was called 'Rome'. Charles Carroll was the War Commissioner during the American Revolution. John Carroll was a close friend of Benjamin Franklin and even lived at Franklin's home. John Carroll founded the Jesuit powerhouse Georgetown University and would become the first Catholic Bishop of the United States.

In the decades following the American Revolution, the Americans built the U.S. Capitol Building as an exact replica of St. Peter's Basilica and even put a statue of the queen of heaven/Babylon on top of it. Then they erected an obelisk facing the Capitol Building just like the one in the Vatican courtyard that faces St. Peter's Basilica. A Vatican painter, Constantino Brumidi, painted the interior of the U.S. Capitol dome with the 'Apotheosis of George Washington', which mirrors paintings of the 'Apotheosis of Ignatius Loyola' found throughout Jesuit Churches in Rome. Could it be any more obvious who founded this country?

Rome hated the Constitution and Bill of Rights, but she permitted its creation knowing that she would eventually subvert and destroy it, and it didn't take long. Its creation was only necessary to allow Romanism to flourish where Romanism had been banned. Rome was thinking long-term and her patience and diligence has paid off. As of the present day in the United States, Catholics outnumber Protestants. We have an intelligence community run by the Knights of Malta, which is subservient to the Jesuit Order. Six out of nine U.S. Supreme Court Justices are Roman Catholic. We have 28 Jesuit colleges and Universities. Please understand that this writing is not an attack on Catholics. There are many good, everyday Catholic people in this country, but we must understand that Catholicism at the highest levels is Babylonian Sun Worship. It is the headquarters for occultism the world over. All of the other cults and ancient mystery schools flow from and feed into it. Rome has either launched or absorbed them all.

During the 19th and 20th Centuries, the counter-reformation continued and the subversion of Protestantism by the Jesuits would intensify in Britain and the United States. In Britain and America, much of the subversion has its roots in the Oxford Tractarian Movement and its Jesuitical futuristic prophetic schemes. These futuristic schemes would be later be attached to Zionism and its variants such as British-Israelism in order to influence the political sphere.

Froom writes of how Jesuitical futurism began to overcome Protestantism in England during the 1800's:

"Catholic Futurism, initially projected by Jesuit Ribera about 1585, began to obtain a foothold and then gain momentum among Protestants in Britain. Thus the same concept that sought to break the force of the Reformation view of the papal Antichrist, by assuming a future infidel antichrist, was again invoked to weaken the force of the great evangelical advent and prophetic

awakening. Protestant expositors, some leaning toward Rome and some prompted by rationalistic concepts, joined hands in the attempt—perhaps unwittingly—to promote the Jesuit position. This, moreover, came to be tied inseparably with the Oxford Tractarian Movement of the Anglican Church, wherein ninety tracts were scattered by the hundreds of thousands to favor Rome and to disprove the Protestant concept of Antichrist” (Leroy Froom, *Prophetic Faith Of Our Fathers*, Vol. 3, 655, 656).

Jesuit Futurism would influence Irving and Darby in England, and later Scofield in America:

“Far too many evangelicals today do not realize who was behind the work of Maitland, Todd, Burgh, and the whole Oxford Tractarian Movement. The reason that futurism made its way to Irving and Darby—and latter Scofield—is because it flourished in the Anglican Church, and the reason futurism flourished in Anglicanism is for the simple reason that the Jesuits were personally behind this work...The fact of the matter is clear: The whole Oxford movement with its birth of modern day dispensational futurism was, from its inception, a movement going back to Rome.” (D.S. Farris, *Futurism: The Counterfeit Prophecy*, Chp. 8)

After having been injected into the body of Christ, the concepts of Dispensational Futurism would later be leveraged to benefit political Zionism:

“the Jesuits were very successful at implementing Dispensational Futurism into the policies of Great Britain, and Britain indeed became the champion for Zionism. The Balfour Declaration was a letter dated November 2, 1917, from the British Foreign Secretary Arthur James Balfour, to Lord Rothschild (Walter Rothschild, 2nd Baron Rothschild), a leader of the British Jewish community, for transmission to the Zionist Federation, a private Zionist organization. The letter stated the position, agreed at a British Cabinet meeting on October 31, 1917, that the British government supported Zionist plans for a Jewish “national home” in Palestine, with the condition that nothing should be done which might prejudice the rights of existing communities there. The Jesuit Illuminati was very successful in conditioning (through the Jesuit Counter Reformation) Great Britain to nurture the ideology of Zionism among European Jews. The second task of the Jesuits was to create events that would trigger the relocation of the Jews to Palestine. Part two of the Jesuit Illuminati’s geopolitical strategy was to create Fascism inevitably to create the State of Israel in Palestine.” (D.S. Farris, *The Two-Horned Beast: Part Two – The New World Order*, Chp. 11)

The roots of British-Israelism are obscure, but it appears to be a movement created for political purposes as opposed to something that Christians genuinely (and erroneously) believed in. In the early days of the Zionist movement, there were some British politicians who embraced British-Israelism and supported relocating the racial Jews to Palestine because they thought it would fulfill ‘prophecy’ faster and hasten the second coming of Christ. Most telling is that British-Israelism arose out of British Freemasonry; therefore, we can assume British-Israelism originated with the Jesuits considering the Jesuits control Freemasonry and the country of Britain. Barry

Chamish wrote in an article titled 'British Freemasonry Covets Israel':

"Without British Freemasonry there would be no modern state of Israel. In the 1860s, the British-Israelite movement was initiated from within Freemasonry."

Anton Chaitkin adds:

"The British monarchy and its prime ministers and Foreign Office fabricated British Israelism in the nineteenth century, from earlier versions of the story. They claimed that Queen Victoria was descended from the Biblical King David, and was thus a descendant of the Davidic family tree that produced Jesus. They taught that the tribes of Israel wandered into northern Europe; that by this supposed genealogy, the British are the real Chosen People, and the British Empire is thus God's empire. The modern Jews, by this British account, are not the historical Hebrews of Old Testament Israel, but rather, the British are. But, says the British Israel myth, in a leap of logic, the Jews need to be put into Palestine, to fulfill prophecy, get slaughtered in a war with the Muslims, and bring about the End Times. To provide fuel for this mythology, the royal family asked the British Grand Lodge of Freemasonry to establish the Palestine Exploration Fund."

What Anton Chaitkin is describing in British-Israelism is just another variation of Zionism, which ends up in the same place as regular Zionism – the racial Jews relocated to Palestine. However, Chaitkin misses the fact that the Jesuits created the false futuristic prophetic schemes that support Zionism. It wasn't the British Royals who concocted the Oxford Tractarian Movement and its false future prophetic structures. Seemingly, British-Israelism is just another angle from which the Jesuits can cause people to focus on the flesh and earthly Jerusalem. The Jesuits are the great Zionists. Likely, the British Royals are working hand-in-hand with them and British-Israelism is a decoy to take our eyes off of the real plot of relocating the pope's chair to Jerusalem.

History shows that the Vatican/Jesuits brought the Nazi regime into power in order to turn Europe into a nightmare for the Jews in hopes of relocating them to Palestine. To get the Christians on board with this program of a national homeland for the Jews in Palestine, Jesuit dispensationalism was pumped into American churches through the Scofield Reference Bible, which has caused Christians to support Israel with bloodthirsty, unwavering support.

According to some researchers such as Chamish, the Vatican was given control of all the 'holy' sites in east Jerusalem when Jesuit-trained Shimon Peres had the sites handed over to Vatican control through the Oslo Accords in 1993. The Vatican is apparently closing in on Jerusalem trying to regain what she lost to the Muslims during the crusades of the Middle Ages.

The only problem is that the Muslims still control the Dome of the Rock which supposedly sits on top of the remnant of Solomon's Temple. The Vatican would like to rebuild Solomon's Temple but needs to get the Dome of the Rock out of the way. Potential solutions in eyes of Vatican:

- 1) Foment World War III between the Muslims and the "Jews" in Israel and just

take the Dome of the Rock from the Muslims.

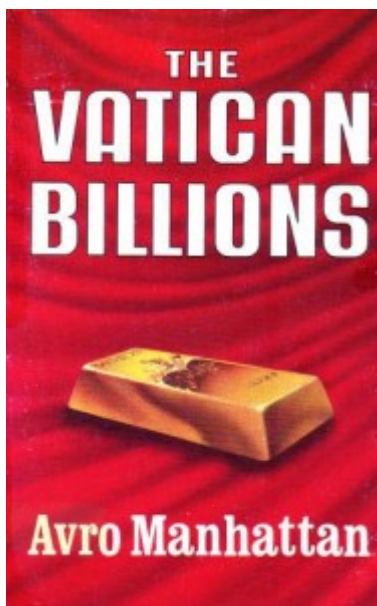
2) Create peace and unity between Muslims, Jews, and Christians through ecumenism and just unite everybody on common religious ground, thus avoiding war, and make Jerusalem an international city.

Most likely, the idea that British Royals are going to make New Jerusalem in Britain or in the Middle East is just a Jesuit diversion. The British Royals aren't pulling the strings of everything – the Jesuits and Rome are hiding behind them. The British government, like the U.S. government, is also infested with Freemasonry and the Knights of Malta among many other occult orders that feed into the Vatican. The real endgame is putting the pope's chair in Jerusalem. After all, he is the 'vicar' of Christ and 'God' on earth, according to the papacy.

1.2 Billion "Christians" already bow down to him. The British Royals certainly don't have that kind of devotion from the world's people. The dumbed-down Protestants will support the pope in the name of unity if the right political conditions can be fabricated. Many Protestants already welcome the pope with open arms. The whole world is probably going to end up bowing down to him if and when he moves into Jerusalem, but God's remnant will not. We've got our eyes on Jerusalem above. Praise God.

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## [The Vatican Billions – by Avro Manhattan](#)

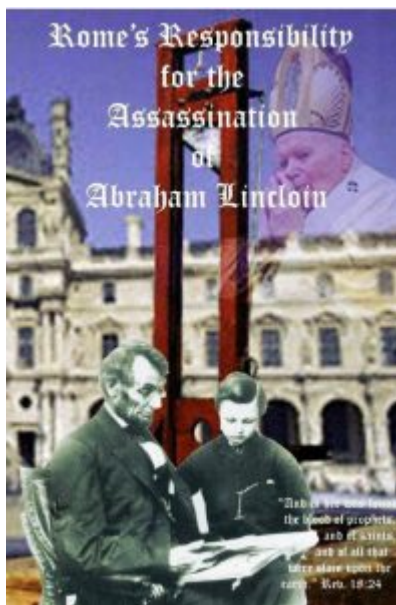


Jesus, the founder of Christianity, was the poorest of the poor. Roman Catholicism, which claims to be His church, is the richest of the rich, the wealthiest institution on earth.

How come, that such an institution, ruling in the name of this same itinerant preacher, whose want was such that he had not even a pillow upon which to rest his head, is now so top-heavy with riches that she can rival – indeed, that she can put to shame – the combined might of the most redoubtable financial trusts, of the most potent industrial super-giants, and of the most prosperous global corporation of the world?

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## **Rome's Responsibility for the Assassination of Abraham Lincoln**



Abraham Lincoln was murdered by the Jesuits because he stood against the Vatican's plans to take over the USA.

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## **Vatican Interference in U.S. Presidential Elections?**



The Roman whore that  
rides the Beast.

The story below is from one of the suppressed books by the Jesuit Order, *The Enemies of America Unmasked* by J. Wayne Laurens. It was published in Philadelphia by G. D. Miller in 1855. If you know anything about the power of the Roman Catholic Church and its army known as the Jesuit Order, I think you should find it believable, or at the very least, quite interesting. I sure do. I was raised in the Catholic Church.

An American gentleman was passenger on board a merchant ship, bound from London to Rio de Janeiro. There were among the passengers Englishmen, Germans, Frenchmen, Spaniards, and Portuguese; but the person we refer to was the only American. Between himself and the English gentlemen, there were frequent discussions about politics, to which such of the other passengers, as could speak English, would listen, sometimes taking a part. Of course, our American was a great friend to the institutions of his own country; and defended republican forms of government, freedom of the speech and of the press, the vote by ballot, and all the other elements of popular sovereignty through thick and thin. Assailed on every side, he found his office of champion of freedom no sinecure. (Editor's note: If "sinecure" means a position the requires little or no work, "no sinecure" must mean a lot of work!) Every calm morning and every pleasant evening witnessed a new controversy on the deck or in the cabin; but he manfully held his ground against a host of adversaries; and being fluent in speech, strong in argument, skilled in logic, and full of lively and sarcastic humor, he generally came out of the debate with honor, taking care always to terminate the action at precisely the right moment, and to quit the field with flying colors.

Among the persons who listened with the greatest attention to these debates, was a lean bilious looking old Frenchman, who always took care to be present,



and who showed by his look and manner, that he was deeply interested in politics, although he never by any chance uttered an opinion or made a remark on political subjects, in the general circle of the passengers.

In point of fact, this man was a Roman Catholic priest, a Jesuit of high standing, who was going to some station in South America, in obedience to an order from his superior. He was a cosmopolite indeed. Though not much past the middle point of life, he was rather aged in appearance, in consequence of the great variety and extent of the missions which he had performed in all quarters of the world, and in every kind of climate. From Canada to Calcutta; from the breezy heights of the Andes to the unwholesome marshes of Java, by sea and by land, in season and out of season, this man had journeyed on the secret errands of his Order. Speaking fluently a dozen different languages, and possessing the most perfect power of dissimulation, as well as the most thorough devotedness to the Church, and those carefully trained habits of obedience, which are so essential to the character of an able and faithful Jesuit, he had at length become one of the most accomplished men of his age.

As he listened to the conversation of the American passenger, he could not help noticing that he was gradually making converts to republican views. Many of these passengers, he observed, sought private interviews with the American; and by careful eavesdropping, he ascertained that their object was to ask questions about his country, and gain information respecting the actual working of the American attempt at self-government. When the passage was nearly over, the Frenchman happening to be alone with the American, in a retired part of the deck, where their conversation could not be overheard, commenced a quiet chat with him. Addressing him in English, which he spoke with ease and precision, he thanked him for apparent cordiality, for the entertainment he had derived from his conversation or rather eloquent haranguing to the other passengers, during the voyage. He professed to have enjoyed their debates very greatly; and gave the American due credit for his wit, his logic, his humor, his address, and his unbounded good nature.

The American was much pleased at his compliments; for he had conceived a great respect for this silent and attentive auditor; and, in fact, had, in his own secret mind, set him down as a hopeful convert to Americanism; he thanked him, therefore, with much feeling, for his good opinion; at the same time disclaiming any merit, for success in defending a truth so self-evident, as that which is expressed in these few words – that a nation ought to govern itself, and that by the popular vote of its own citizens.

"This," said the Jesuit, with a quiet smile, "you suppose to be the system of your own country?"

"I do not suppose it," said the American, "I *know* it."

"Now," said the Jesuit, "listen to me a few moments and I will tell you what *I know*. **Your president is elected by the conclave of cardinals at Rome**, the same who elect the Pope. Your people nominate the candidates. Our confidential agents select from the number, the one whom they believe to be the most favorable to the interests of the Church. His name with those of the other candidates is reported to the cardinals and the Pope. When their

decision is announced to the confidential friends of the pope and the cardinals, in the United States, they send forth their order through the priests; and the whole Roman Catholic vote is thrown for the candidate who is favored by the Church. He of course is always elected. **Your parties are so equally divided on politics, that this Roman Catholic vote, which is cast on purely religious considerations, is always sufficient to turn the scale."**

The American looked rather blank at this announcement. He was quite taken aback. Especially was he staggered by the recollection that the candidate for the presidency, who was sustained by the Irish and German votes, was generally successful. He courteously thanked the Jesuit for the valuable information which he had communicated; and during the short remainder of the voyage, he abstained from talking politics and give himself up to reflection.

Download the [PDF file-8MB](#)

Also see: [How the Jesuits Have Controlled the Destiny of the USA.](#)

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## [Why some Protestants are leaving their churches to become Roman Catholics](#)

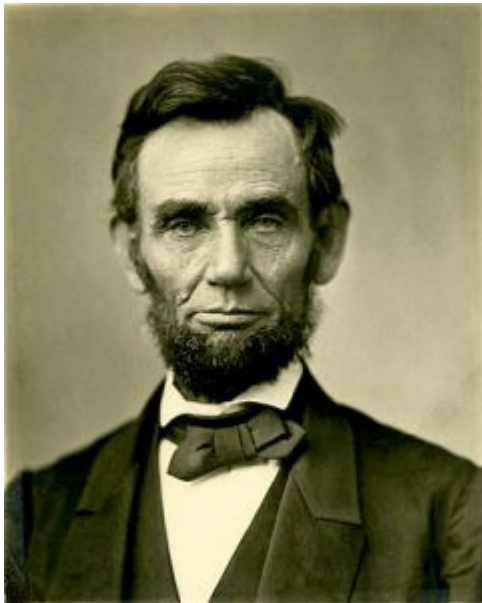


The wealth of the Roman Catholic Church is attracting Protestants who don't know Jesus to join it.

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## [Abraham Lincoln's views about Rome,](#)

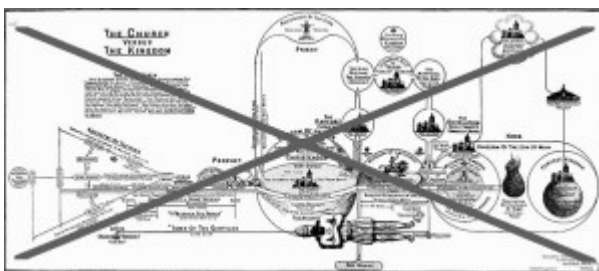
# the Pope, the Vatican, the Jesuits and their influence on American society



The true motive power is secreted behind the walls of the Vatican, the schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome.

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## Dispensationalism and Its Influence on Eschatology



My new friends from 2014 have often used the theological term “dispensationalism” in their conversations with me but until recently the meaning of this word has been nebulous in my mind. I think it most Christians today don’t know what it means either even though they believe the doctrines that sprang from it.

Below is text edited from <http://regal-network.com/dispensationalism/>

Dispensationalism is a method of Bible interpretation which was first devised by John Nelson Darby (1800-1882), and later formulated by the controversial

American Cyrus I. Scofield (1843-1921), and is also known as Pre-millennial Dispensationalism. Although Darby was not the first person to suggest such a theory, he was, however, the first to develop it as a system of Bible interpretation and is, therefore, regarded as the Father of Dispensationalism."

The origin of this theory can be traced to **three Jesuit priests**;

(1) Francisco **Ribera** (1537-1591),

(2) Cardinal Robert **Bellarmino** (1542-1621) one of the best known Jesuit apologists, who promoted similar theories to Ribera in his published work between 1581 and 1593 entitled Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time,

(3) Manuel **Lacunza** (1731-1801).

The writings of Ribera and Bellarmine, which contain the precedence upon which the theory of Dispensationalism is founded, **were originally written to counteract the Protestant reformers' interpretation of the Book of the Revelation which, according to the reformers, exposed the Pope as Antichrist and the Roman Catholic Church as the whore of Babylon.**" (Quoted from <http://regal-network.com/dispensationalism/> )

The doctrine of dispensationalism makes a distinction between Israel and the Church. It stresses a literal fulfillment of Old Testament promises to Israel.

The notion that God has one plan for "ethnic Jews" and another plan for the Church was utterly rejected by the "Prince of Preachers" Charles Spurgeon.

Distinctions have been drawn by certain exceedingly wise men (measured by their own estimate of themselves), between the people of God who lived before the coming of Christ, and those who lived afterwards. We have even heard it asserted that those who lived before the coming of Christ do not belong to the church of God! We never know what we shall hear next, and perhaps it is a mercy that these absurdities are revealed at one time, in order that we may be able to endure their stupidity without dying of amazement. Why, every child of God in every place stands on the same footing; the Lord has not some children best beloved, some second-rate offspring, and others whom he hardly cares about. These who saw Christ's day before it came, had a great difference as to what they knew, and perhaps in the same measure a difference as to what they enjoyed while on earth meditating upon Christ; but they were all washed in the same blood, all redeemed with the same ransom price, and made members of the same body. Israel in the covenant of grace is not natural Israel, but all believers in all ages. Before the first advent, all the types and shadows all pointed one way—they pointed to Christ, and to him all the saints looked with hope. **Those who lived before Christ were not saved with a different**

**salvation to that which shall come to us.** They exercised faith as we must; that faith struggled as ours struggles, and that faith obtained its reward as ours shall. Charles H. Spurgeon, "Jesus Christ Immutable," in The Metropolitan Tabernacle Pulpit

Once you understand how the doctrine of dispensationalism originated, you will hopefully reject all the false doctrines that spring from it. These false doctrines include:

- A distinction between the Church and ethnic Israel.
- The Antichrist is a single individual in the Endtime, and will probably be a Jew.
- The Antichrist sets up a final world government and one world religion during his rule on earth which is from 7 years just before the return of Christ.
- The Antichrist makes a 7 year peace pact with the Jews which allows them to rebuild the Temple of Solomon.
- There will be a secret rapture of the Saints just before the start of the Great Tribulation which starts 3.5 years into the Antichrist's reign.

My friends, these doctrines all sprang from the Roman Catholic Church! The Vatican wants you to think the Antichrist will be a Jew because then you will not think of the Pope as the biblical Antichrist – which is what the early Protestant reformers used to think. The doctrine of a final 7 year reign of the Antichrist is based on a false interpretation of Daniel 9:27. That false interpretation is also the bases of the 7 year peace pact doctrine with the Jews and the rebuilding of the Temple of Solomon.

I have written extensively about [Daniel 9:27 and its true interpretation on this website](#).

For more study, please see:

<http://www.theologicalstudies.org/resource-library/dispensationalism/421-what-is-dispensationalism>

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## [The Vatican Empire](#)



Nino Lo Bello Photo by Simonetta Calza-Bini of Rome

After serving for five years on the faculty of the University of Kansas, in the Department of Sociology and Anthropology, Nino Lo Bello returned to his original profession of journalism and went overseas as a foreign correspondent. Stationed in Rome, he served for three years as a correspondent for Business Week Magazine and McGraw-Hill World News. He later joined the New York Journal of Commerce, operating as its Rome bureau chief for three years. For some eight years he did assignments for the New York Herald Tribune, specializing in economic affairs. Mr. Lo Bello has also been a frequent contributor to magazines and a reporter for United Features Syndicate.

An extensive traveler and energetic writer, he is currently living in Vienna with his wife Irene and two children.

A great deal has been written about the Roman Catholic Church as a religious, charitable, and educational institution. But, until now, there has been very little information on the Church as a business organization. Here, for the first time, is a comprehensive and authoritative report that reveals the Vatican as a nerve center of high finance.

The extent of papal wealth has been traditionally cloaked in secrecy. Even within the Vatican's own walls there is no one individual who has an overall view of its infinitely ramified financial operations. Church officials have consistently derided all speculations on the magnitude of its resources but have resolutely declined to release real figures. It has remained for Nino Lo Bello—former Rome correspondent for Business Week and now a writer for the Herald Tribune's Paris Economic Review—to fit the pieces of the puzzle together. The picture that emerges is one of awesome fiscal power.

Mr. Lo Bello describes in fascinating detail Vatican investment in real estate—one-third of Rome is owned by the Holy See—electronics, plastics, airlines, and chemical and engineering firms. He also gives evidence that the Vatican is heavily involved in Italian banking and that it has huge deposits in foreign banks. Some of these accounts are in America, many are in Switzerland. The Vatican financiers prefer numbered Swiss accounts because they allow them to maintain anonymity when gaining control of foreign corporations.

In addition, the author establishes that the Vatican is one of the world's largest shareholders, with a portfolio that can conservatively be estimated in billions.

Although written in the objective, non-sensational style of the newsman, this is a book that finally demonstrates the depth of the Vatican's commitment to the world of big business.

IN 1956, SHORTLY after moving to Rome with my wife and children to take up my duties as a business news correspondent, I was faced with a household crisis—we were without water in our apartment for twenty-eight days. Calls to Acqua Marcia, the company that supplied the water in our Piazza Bologna neighborhood, were all but futile. A few times a weary technician from Acqua Marcia came around to putter with the water governor on our balcony just off the kitchen. Each time, he left us with a tiny trickle, which stopped within hours after his departure.

As with many houses in Rome served by the Acqua Marcia water works (or to give it its full name, La Societa dell'Acqua Pia Antica Marcia), the problem was in the main trunk ducts below the ground. They were too narrow. Installed nearly two thousand years earlier, the pipes once formed part of ancient Rome's aqueduct system, and were still being used to provide much of modern Rome with its water. Like other apartment buildings, ours had a series of covered receptacles on the roof, each of which corresponded to one of the apartments on the floors below. The tank for our apartment held sixty gallons of water, and it filled during the night at a speed that was determined by the water governor, which was kept under lock by Acqua Marcia. By dawn, with no one having used the faucets, the tank would usually be replenished, and for that day we would have water—provided we didn't use all sixty gallons too soon. This meant not flushing the toilet after every visit. It also meant not taking a bath in more than two inches of water.

I didn't know during those first arduous weeks that the Acqua Marcia company belonged to the Vatican.

Compounding our woes during this period was the fact that my wife's cooking activities were severely restricted. The flow of gas in our stove was so limited that only two burners functioned at the same time, and for a reasonably steady flame she had to resort to one burner. Grumbles to the gas company were of little use. We had a poor flow of gas because the pressure was low.

I didn't know then that our gas company also belonged to the Vatican.

In lodging my various complaints and pleas for help, I had to use the phone a great deal. Unhappily, my telephone suffered from a variety of speech defects. More often than not, it was impossible to understand the crackly sounds that came out of the faulty earpiece. And frequently the undulating voice at the other end of the line simply disappeared in the middle of a sentence. Nor does this take into account the many times I would suddenly be cut off by a mechanical click or an electronic tic.

I didn't know then that our telephone company was also largely controlled by the Vatican. Later I was to discover that the building in which I lived belonged to a front company operating for the Vatican and that the same company owned the entire block of houses on both sides of the street.

Like millions of other Roman Catholics, I had never given any thought to the Vatican and its commercial affairs. But perhaps I should have realized earlier that the Church was indeed a financial institution. I can remember now, quite vividly, the eighteen months my Uncle Angelo, an ordained priest, spent as a special visitor to the United States, serving as an adjunct assistant pastor with a church in Brooklyn. After officiating at masses on Sundays he would return to our house, where he was staying, and place his week's pay—a sackful of coins—under his bed for safekeeping. By the time he was ready to return to Italy, the floor under the bed was completely covered with bulging sacks. What he did with the money I don't know, but I do recall that my brother and I used to play with the coins, making believe the dimes, nickels, and pennies were pieces of gold. I should have realized then the importance of money to the clergy, but at that time I was too young— and by the time I was old enough, I had forgotten about Zio Padre's money bags.

So, until the aforementioned incidents in Rome, I had never given thought to the Vatican as a landlord, to the Vatican as a moneyed institution, to the Vatican as a nerve center for finance, to the Vatican as an organization concerned with profits and losses, assets and liabilities, receipts and expenses. The idea that the Vatican was the headquarters for big business just never occurred to me. Nor had I ever entertained the notion that the Pope might be wealthy or the notion that his church, my church, was not only a religious, charitable, and educational institution but also a tremendous financial empire.

The Vatican is not only in the business of selling God. Its total enterprise goes beyond God.

Secrecy surrounds the financial phases of the Vatican's operation. The only sovereign state that never publishes a budget, the Vatican is the one organized church that keeps its money affairs strictly to itself. And so ramified and complicated are those affairs that it is doubtful whether any single person, including the Pope, has a complete picture of them.

Although I had never previously questioned the Church's finances, I began, soon after the Piazza Bologna ordeals, to wonder, How rich is the Pope? Or, put another way, How much money does the Roman Catholic Church, the oldest



and largest corporation in the world, possess? To be frank, I do not have an answer to this question. Nor can I state with precision how much the Vatican earns each year. Neither will I make a calculated guess as to how wealthy the pontifical empire is. On the question, How rich is the Pope?, suffice it to say that it has become increasingly clear he doesn't even know himself.

At best, this report on Vatican finances, which I have arduously pieced together during the past ten years, will reveal this venerable organization as one of the greatest fiscal powers in the world.

On the face of it, the Vatican today is vastly different from what it was a century ago. Yet it still keeps its financial operations carefully hidden behind a veil of obscurity. The fact that the Vatican has been able to maintain this secrecy in an age when business and economics are of prime interest is indeed remarkable. But at last, tiny tears in the veil are beginning to appear, and the two-thousand-year-old structure, hitherto known solely for its sacerdotal functions, is being exposed as a locus of financial power.

As employed here, the term "Vatican wealth" should not be confused with the so-called Church patrimony, which consists of churches, ancient buildings, and art treasures. The Church's art treasures, many of which are in the Vatican Museum, include literally thousands of masterpieces—paintings, sculpture, tapestries, and maps – to which no dollar amount can be assigned. Priceless indeed are such works of art as Michelangelo's Pieta in St. Peter's, the frescoes in the Sistine Chapel, and the paintings by Raphael in the Apostolic Palace. One could also mention the Church's invaluable collections of antiquities—gold and silver crosses, Byzantine jewelry, altar pieces, furniture, chalices and other vessels. The five hundred thousand aged volumes and sixty thousand old manuscripts in the Vatican Library are also part of the Church patrimony. Because none of the treasures will ever be put on the market, it is folly even to hazard a guess as to the cumulative worth of these items. But, conceivably, they could bring a billion dollars under an auctioneer's gavel.

In terms of the frame of reference used here, "Vatican wealth" is the money that the world headquarters of the Catholic Church is in business to make—the profits that the Vatican has assembled all its heavy artillery to pursue and protect. It is not the task of this book to expose the Church as an economic dinosaur or a hand-rubbing collection of moneylenders. Still less is the book intended to be an attack on either the papacy or the Church itself in the traditional and predictable manner of the anti-clericalists. Rather, my purpose here is to explore the Vatican's relationship with the sign of the dollar, a symbol as powerful in today's world as that of the Cross. Mind you, this is not intended as criticism of the Vatican, for the Vatican has every right to engage in activities from which revenue can accrue.

I shall never forget the first time I stood in a Vatican City bank and watched the tellers at work, dealing with nuns, Jesuits, missionaries, and bishops. During a quiet moment I said to one of the tellers, "I guess some of your clients, being of the religious calling, don't know very much about money."

The young man had the correct answer for this display of naivete. "Sir," he said with adding-machine accuracy, "it is my experience that everybody knows a lot about money."

Laymen like myself have a tendency not to equate their religion, or the dedicated people who administer it, with practical, down-to-earth matters like money or economics. Yet the popes of the last hundred years have never been able to divorce themselves from these matters. Perhaps the most prophetic words ever written by a pope, as far as the Vatican's present-day position of economic strength is concerned, are those of Pius XI in a now-famous encyclical, *Non Abbiamo Bisogno* (We Don't Have Need). Published in France, the encyclical had to be smuggled out of the Vatican because it denounced the Fascist regime. It reads:

Immense power and despotic economic domination are concentrated in the hands of a few, who for the most part are not the owners, but only the trustees and directors of invested funds, which they administer at their own good pleasure. This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life blood to the entire economic body and grasping in their hands, as it were, the very soul of production, so that no one dare breathe against their will. This accumulation of power is the characteristic note of the modern economic order. Pius XI was speaking of another world, in another period, yet his words have meaning when applied to the Vatican empire as it exists today. Thanks to his successors (Pius XII, John XXIII, and Paul VI) and their financial guardians, who subscribe to the theory that what's good for General Motors is also good for the Vatican, the Church is now big business.

In writing this book, I have left the well-trodden paths of theology and entered the hallways of modern economics, Vatican style. To the Vatican men who normally walk these halls, a story on the price of tin in Malaya has as much significance as the story of the moneychangers being chased out of the Temple. In gathering material for the book, it was necessary to infiltrate, like a spy, into the Vatican's deepest recesses. Contacting people within the Vatican is an experience like no other, and I can only hope that some of the excitement will rub off on the reader.

When it comes to acknowledgments for help received, I am a hopeless bankrupt, for I cannot enumerate the names of the Vatican citizens who helped me. The seal of silence will keep their identities *sine nomine perpetuus*. I feel, however, I must mention my debt to Bela von Block, Paul Gitlin, Gene Winick, Cynthia White, Joseph Wechsberg, Walter Lucas, Barrett McGurn, Bob Neville, Irving R. Levine, Bill Pepper, Corrado Pallenberg, Walter Matthew Schmidt, Ernesto Rossi, Stellina Orsola, Lidia Bianchi, Milo Farneti, William McIlroy, Avro Manhattan, and Father John Smith (not his real name), who read portions or all of the manuscript or who otherwise provided assistance. I must also express my deep gratitude to my wife, Lefty. With her able and conscientious examination of the manuscripts, she has added much to improve the book and has provided more specific services than can be enumerated here. The shortcomings of the following attempt and the judgments as to matters of fact set forth remain, of course, the responsibility of the writer.

"Offer me no money, I pray you; that kills my heart." (Shakespeare, THE WINTER'S TALE)

"THE POPE'S SHOP"—perhaps one of the most uncomplimentary expressions heard in Rome—is used by Catholics and non-Catholics alike. But unlike some other derogatory terminology employed to describe the Roman Catholic Church, the phrase *la Bottega del Papa* or *la Santa Bottega* (the Pope's Shop) was originated by the Catholics themselves. It seems to have been in use for at least five centuries.

The long-standing idea that the Vatican is in one aspect of its total personality a business concern could not exist unless it had some foundation in fact. When anticlerical Italians discuss the Vatican they are likely to shrug their shoulders and remind you that *l'oro non fa odore* (gold has no smell). The "gold" alludes not only to the gilded interiors of Italy's churches and shrines but also to the riches of the Vatican.

Devoted as most Italians are to the papacy, they have no illusions about the Vatican, its position of power in the corporation family of Italy, its affluence, or its influence. However rich the Vatican may be, and indeed there is a tendency among some Italians to lose all reason on this subject, the fact stands that Italy's citizenry regard the Pope as one of the richest men in the world—not personally, but by virtue of his office, his position, his status, his power.

Devout Italians are probably the world's biggest backbiters when it comes to the Vatican's concern with fiscal matters, with cash receipts, and with dollar-sign riches. Hence they, like anticlerical Italians, speak cynically of the Pope's Shop.

The ostensible wealth of the 108.7-acre enclave inside the sturdy Leonine Walls—the magnificent church buildings, the land, the many thousands of art treasures and precious manuscripts—serves only as the visible tip of the financial iceberg. The largest chunk of the Vatican's empire lies below the surface. There it continues to grow, in spite of changing currents. Once, after World War I, the Vatican nearly went bankrupt. At every other time in its history, the Church has had a golden touch and has protected its investments wisely in almost every field of economic endeavor—not only in Italy but also in several other countries, including the United States and Canada.

One cardinal's aide quipped to me not long ago, "The Vatican should truly be judged by the companies it keeps."

In a weak moment, another elderly churchman, himself a millionaire, sighed and admitted, "Ours is a dilemma indeed: if we give the image of being too rich, people won't lend us their support; if we appear too poor, we lose their respect."

This is the same individual who related an anecdote that made the rounds behind the Vatican walls several years ago. The joke concerned the late Francis Cardinal Spellman and his business know-how. According to the story,

St. Peter was giving a stately dinner. Though all of the distinguished guests had been assigned to tables, Cardinal Spellman could not locate his place. So he asked St. Peter. But St. Peter couldn't find it either. He looked among the seats reserved for cardinals. Then he remembered.

"Oh, excuse me, Your Eminence!" he apologized. "In the seating plan I had you placed with the businessmen."

It is said in Vatican circles that when Cardinal Spellman first heard the story he was greatly amused because he took the joke as a tribute to his financial acumen. Respected by Holy See officials for his business and Wall Street contacts, Cardinal Spellman did remarkably well as the official U.S. representative for an offshoot of the Vatican's financial operation which, up till the end of 1967, dealt with pontifical funds abroad. This was the office known as the Special Administration, one of four concerned with Vatican finances. Its headquarters were in a tiny room on the same floor as the Pope's private apartment. Thirteen persons, four of whom were accountants, were on its staff.

During the summer of 1967, Pope Paul began clearing away some of the centuries-old cobwebs surrounding the Curia, the central government of the Roman Catholic Church, and created, among other things, a new "ministry of finance." Designed to streamline the Church's bureaucracy, the sweeping Curia reforms gave rise, effective January 1, 1968, to the new finance office called the Prefecture of Economic Affairs of the Holy See. Combining functions previously undertaken independently by other bodies, the Prefecture now draws up an annual budget for the Pope's approval, provides balance sheets for all Curia departments, and supervises all of the Vatican's economic operations. In essence, the Prefecture serves as the Vatican equivalent of a finance ministry by overseeing and coordinating activities of the various offices which handle Vatican funds.

Functioning under the Prefecture is a new office that the Pope created in the spring of 1968—called the Administration for the Patrimony of the Holy See, which combines two older financial offices, the Administration for the Goods of the Holy See (which administered the normal revenues coming into the Vatican) and the Special Administration of the Holy See (which Pope Pius XI established in 1929 to oversee the investment and use of indemnities paid to the Holy See by Italy for lands and properties seized by Italy with the fall of the Papal States in 1870).

The creation of the Prefecture eliminated, in name if not in fact, two other departments concerned with Vatican finances—the Institute for Religious Works and the Administration of the Vatican City State. But it did not abolish the so-called Administration of the Holy See Property. This organization, established in August 1878, is responsible not only for property on Vatican grounds but also for extraterritorial palaces spread all over Rome and landholdings in other parts of the world. Most of this property was left to the Holy See after the Papal States were annexed to the Kingdom of Italy during the nineteenth century.

The Administration of the Vatican City State, now defunct, handled the

payroll of Holy See employees, including the Vatican's police and armed forces, and dealt with Vatican City's sanitation, medical care, public utilities, and newspaper; it also supervised the Vatican's radio station and the Vatican's astronomical observatory, the Vatican Museum, and the Vatican Library.

The Institute for Religious Works, the other Vatican fiscal appendage that was eliminated, in name if not in fact, was set up in 1942 by Pope Pius XII. It is nothing more than a bank—for taking “into custody and administering capital destined to religious work.” It is situated in the Holy Office courtyard, has windows worked by tellers in priestly garb, accepts deposits, opens current accounts, cashes checks, transfers money, and carries out all other bank operations. It differs from other banks in that its depositors belong to a select group. They are the residents of the ecclesiastical state, members of the clergy who run schools and hospitals, diplomats accredited to the Holy See, and some Italian citizens who have given notable service to the Church.

The organization that through 1967 was the backbone of papal business interests and served as a kind of finance ministry was the one known as the Special Administration (now absorbed under the new setup). Established in 1929, after Fascist Italy and the Holy See had signed the Lateran Treaty [see Chapter V for a discussion of this treaty], the Special Administration took the sum of nearly \$90 million granted to the Holy See by dictator Benito Mussolini as an indemnity for the loss of the Papal States and, by careful investing, increased it to about \$550 million. This unconfirmed figure, at best a conservative calculation, is the one usually offered by Rome's banking fraternity and represents what is believed to have been the value of the liquid assets of the Special Administration during the closing months of 1967.

Unique because of its freedom of action, which must have been the envy of every businessman and finance minister in the world, the Special Administration answered to no one. No elected congress or government cabinet kept tabs on it. It was not required to present reports to stockholders' meetings. Because it operated in secrecy (as does the new “ministry of finance”), no newspapers could play watchdog. In Italy and most other countries it paid no taxes. Since it worried very little about the availability of capital, it could undertake long-term programs and risks. With diplomatic privileges, its operations were often made easier, and with diplomatic contacts, which kept the “home office” regularly informed on all matters likely to have a bearing on economic trends, it had a certain edge over competitors.

The man who ran the Special Administration from the end of 1958 until its dissolution was Alberto Cardinal di Jorio, who was appointed in 1939 as an assistant in the office. In 1942, he was assigned to the Institute for Religious Works (the Vatican's bank), and, in 1944, he became its president—while he still served in the office of the Special Administration. Later, he became the secretary of the commission of three cardinals administering this latter body. Di Jorio, who was appointed a cardinal in 1958, conducted the organization's operations with masterly prudence and

surrounded himself with a brain trust of competent financiers, among whom were Luigi Mennini, an Italian layman, and the Marquis Henri de Maillardoz, a former director of the Credit Suisse of Geneva, where the Vatican maintains at least two numbered bank accounts.

Although some funds are kept in the Credit Suisse of Geneva, the Vatican maintains deposits in numerous public banks as well.

The late Domenico Cardinal Tardini, the Pope's Secretary of State, once maintained in a press interview that whispers about the Vatican's great wealth were exaggerated, that the image had been distorted. Yet a serious reporter who puts two and two together does not get four, or even twenty-two—but a sum that adds up to hundreds of millions of dollars.

As far as its public image is concerned, the Vatican prefers to encourage the impression that it is an organization with a modest income and huge expenditures. Vatican City does, for example, issue new stamps and special series of stamps several times a year. In this way, it is not unlike other small countries that produce and sell stamps in order to add foreign exchange to their bank accounts. Vatican stamps, however, are very much sought after, and the sales bring in close to \$400,000 each year. The Vatican Museum, which charges admission, also brings in some income—but most of this is used to pay the many guards and for the maintenance of the museum itself.

Perhaps the most lucrative of the Vatican's direct sources of income is "Peter's Pence," which provides roughly \$1.5 million each year, derived from contributions made in all parts of the world, wherever there are Roman Catholic churches or dioceses. A custom that developed in Britain over a thousand years ago, when a yearly tax was imposed on householders in favor of the Pope, Peter's Pence is now strictly voluntary. The English tax fell into disuse after the Reformation, but the voluntary donation was revived in the middle of the nineteenth century, when a committee formed in Paris to honor St. Peter with an annual gift. The idea was picked up in Turin, Italy, and, before long, in the United States.

Eventually it spread through Europe, then to South America, and finally all over the globe. June 29 is usually the day on which the money—donated in the name of St. Peter and St. Paul—is collected in Catholic churches everywhere. The accumulated money, Peter's Pence, then accompanies the bishops on their personal visit to the Pope. The bishops' payments are made by check, usually for U.S. dollars.

Another form of direct revenue for the Vatican comes from private contributions and legacies left by devout Catholics. This is considered by some insiders to be among the Vatican's largest sources of direct income. The amount runs into millions of dollars each year, but precise figures are impossible to obtain. More often than not, some of the money willed within a given parish or diocese remains there, and never filters through to the Vatican itself.

When money is left to a Roman Catholic parish, it becomes a matter for the Congregation for the Clergy, a Vatican-based organization that concerns

itself with the day-by-day affairs of each diocese. Although it is not a part of the central financial organization of the Vatican, the Congregation is charged with numerous financial responsibilities. Primarily, it proffers advice to laymen on the adjustment of wills in favor of religious works, the acquisition of legacies and trusts, and the mortgaging of private estates, and it gives help and instruction to priests and pastors on the use and administration of Church- owned properties. In addition, the Congregation establishes the fees that are to be collected for various Church functions, like baptismal ceremonies and weddings.

When the present Pope was a young cleric known as Monsignor Montini, he served as private secretary to Pope Pius XII and also as extraordinary secretary in charge of internal Vatican affairs. One of his jobs involved dealing with, among other financial matters, bequests. As a result of this assignment, Pope Paul knows more about the fiscal machinery of the Vatican than did any pope before him.

On the delicate subject of Vatican finances, there is a decided information gap, for persons on the inside as well as for those on the outside. The Vatican has wanted it that way. It has not wanted to organize its affairs so that any single individual could, during the course of his workday, piece together the total picture of its infinitely ramified financial operations. Apparently, only one person has been privileged to see this picture. His name was Bernardino Nogara.

Much of the credit for the Vatican's success in business after 1929 belongs to this one-time student of architecture. Bernardino Nogara demonstrated his financial genius after being entrusted by Pope Pius XI with the responsibility of administering the \$90-million indemnification granted to the Holy See by Mussolini. Nogara, former vice president of the Banca Commerciale Italiana, had come to the attention of Vatican officialdom through Pope Benedict XV, who had made personal investments in Turkish Empire securities with the help and advice of Nogara, who then headed the Istanbul branch of the Banca Commerciale. Placed in charge of the newly created Special Administration, the devout Nogara had a free hand, and although he ran much of the Vatican's business out of his fedora, revealed himself as a remarkable manager of money. By undertaking a world-wide investment policy, he increased the initial capital many times over.

In pursuit of profit, Nogara abided by a self-imposed rule that the Vatican's investment program should not be hampered by religious considerations. During the early fifties, therefore, he used papal funds to speculate in government bonds of Protestant Britain, which he viewed as a better risk than the stocks of Catholic Spain, then in an economic slump. When he died late in 1958, at the age of eighty-eight, he left a "methodology" that was followed religiously by his successors, who continued to realize fantastic gains.

The mysterious Bernardino Nogara was born in Bellano, near Lake Como, in 1870—the same year that the Kingdom of Italy confiscated the last of the Papal States, the \$90-million indemnification for which Nogara was later to administer. As a young man, Nogara laid aside his architectural training and worked in England, Bulgaria, Greece, and Turkey directing mine operations.

During the peace negotiations with Austria, Hungary, Bulgaria, and Turkey at the end of World War I, he served as an Italian delegate on the economic and finance committee. From 1924 to 1929, he was in Berlin as an administrator on the Inter-Allied Reparations Commission, which had been entrusted with finding a solution for the problem of collecting German reparations.

A taciturn, elusive figure, Nogara was given his Vatican assignment by a pope who had little training in finance. Nogara had no obligations to show any immediate profits from his investments and was free to invest the funds anywhere in the world (with little worry about taxes). He made full use of these privileges.

He guided his actions by the reliable reports of the Vatican's world-wide network of ambassadorial representatives. Bishops and informed Catholic laymen provided intelligence—often via the Vatican's own "hot line"—that an ordinary banker could not hope to acquire at any price.

In the course of his career, Nogara had become a specialist in gold. Thus for a considerable period after he took over the Special Administration, he engaged in the trading of gold bullion for gold coins and gold coins for gold bullion in deals that, without precise details, defy understanding of anything but the fact that most of them were profitable. His confidence in the precious metal virtually unshakable, the canny Nogara spent \$26.8 million to buy gold from the United States at the official rate of \$35 per fine troy ounce, plus 0.25 percent for handling charges. In later years, rumors cropped up that the Vatican had obtained this gold at a special price of \$34 an ounce, but when the rumors were printed in—and given some credence by—a United Nations publication, the U.S. Treasury Department dismissed the matter once and for all in April 1953, by stating that the Vatican had made the purchase at the same price as anybody else. In fact, \$5 million of the Vatican-acquired gold was sold back to the United States, leaving a net sale of \$21.8 million. The Vatican gold, which is in the shape of ingots, is on deposit with the U.S. Federal Reserve Bank. A favorite Nogara ploy involved a most intricate financial maneuver, by which he manipulated the flexibility of the Vatican's Swiss bank accounts. The explanation is a bit complicated and may necessitate a second reading. Nevertheless, here it is:

Nogara would ask his Swiss bank to deposit Vatican money in New York under the Swiss bank's name. He then got the Swiss bank to order the American bank to lend dollars to an Italian firm that was owned by the Vatican. The Italian firm, to which the money belonged in the first place, charged the interest it was paying in America to itself in the Swiss account. In this way Nogara could safely (and secretly) invest the Pope's money without any interference from the Italian authorities during those periods when currency restrictions were being imposed by the state.

Without exaggeration, it can be said that Nogara, apparently driven by deep religious motivations, used his financial wizardry to become the Vatican's "secret weapon." As a dictator of the Vatican's funds, he answered to no one—not even to the committee of three cardinals which, theoretically, supervised the functions of the Special Administration. Nor did Pius XI have any clear idea of what Nogara was doing. But the Pope had faith in Nogara,



and the evidence is there that that faith was rewarded.

When Eugenio Cardinal Pacelli mounted the pontifical throne in 1939 as Pius XII, it was known that he entertained certain suspicions about Nogara—and this led to a number of rumors about the Special Administration. For one thing, it was whispered that there was virtually nothing left of the large sum of Lateran money. In one of his initial administrative acts, the new pope established a private investigating committee of cardinals who were knowledgeable in the complexities of banking and international finance. A thorough check was made.

Contrary to what many had preferred to suspect, Nogara had invested the Vatican funds wisely and shrewdly. In fact, the initial capital had increased so many times over that the Vatican was richer before the opening days of World War II than it had ever been before. After the report was in, Nogara was completely untouchable.

Few anecdotes can be told about this financial fox, for Nogara successfully managed to keep almost everything he did a secret—even from his superiors, who trusted him implicitly. A ranking Vatican official once said, “Nogara is a man who never speaks to anybody; nor does he tell the Pope much, and I would guess, even very little to God—yet he is a man worth listening to.”

One Nogara incident can be reported, however. It involved a run-in with the British government. In 1948, the Catholic Relief Organization in Germany had been presented with several shiploads of wheat, purchased by the Vatican from Argentina. Nogara, attempting to pay for the wheat with British pounds he had deposited in England, ran afoul of Whitehall, for at that time England was undergoing an austerity period, with the usual currency restrictions. Annoyed, London negotiated with the Holy See, and Nogara, bending, agreed instead to invest the money he had in England in government bonds. But for the man with the golden touch, the defeat, such as it was, ended in victory. Over the long run the investment in British bonds turned out very favorably. Still, the transaction goes down on the books as one of the few in which Nogara's hand was ever forced.

After retiring in 1956 for reasons of health, Nogara continued to serve the Vatican by advising his successors in a private capacity. That he had proved himself scrupulous in the execution of his assignment, there is not the slightest doubt. That he bequeathed not only his know-how but a well-oiled, smoothly functioning piece of financial machinery, there is also not the slightest doubt. Because of the secret nature of his operations, he was given very little space in the public prints when he died in November of 1958. Yet no other single individual, pope or cardinal, ever gave as much impetus and muscle to Vatican finances as did Bernardino Nogara, the invisible man who started out to be an architect and succeeded in building a financial empire.

Perhaps the man is best summed up in a document he left for his successors. In it he enumerated his strategies. A copy of this eight-part “Nogara Credo” came into my hands and is offered herewith in translation:

1. Increase the size of your company because it will be easier to obtain

funds from the capital markets.

2. Increase the size of your company because high-capacity installations allow the reduction of industrial costs and the subdivision of overall expenses.

3. Increase the size of your company because it is possible to economize on transportation.

4. Increase the size of your company because it will allow capital to be invested in scientific research that can bring tangible money results.

5. Increase the size of your company because the personnel can be organized and used in a more rational manner.

6. Increase the size of your company because fiscal controls on the part of government become advantageously difficult.

7. Increase the size of your company because it is necessary to offer the customers the best technical product.

8. Increase the size of your company because this will engender more increases. However sanctified the name of Bernardino Nogara, not all of the Vatican's trusted employees avoided besmirching themselves. At about the time Nogara was involved with the Argentine wheat difficulty, another Vatican figure became the center of a scandal that brought severe repercussions. The financial body involved was the Administration of the Holy See Property, which had been founded in 1878 to supervise the management of Vatican- owned property.

Monsignor E. P. Cippico, a youthful prelate employed by the Vatican Archives, got entangled in a series of financial deals that eventually brought him to ruin. The war over, many countries, including Italy, were suffering under currency restrictions. Eager to shift money to Switzerland and other countries, either for investment or for the purchase of goods for import, some Italian businessmen discovered that they could transfer funds through the Administration of the Holy See Property, for the Vatican was exempt from Italy's currency regulations. Monsignor Cippico, an extrovert who enjoyed moving in high-society circles, and who had some personal contacts in the Administration, served as a go-between for those persons who wanted to get their money out of the country. Needless to say, he was a very popular man.

All went well until Cippico ventured out on his own and agreed to underwrite the production costs of a movie on the life of St. Francis of Assisi. To cover up the outflow of money, a lot of money, Cippico enlarged his questionable operations. But the film never got past the first reel. Meanwhile, as more and more people who had entrusted him with large sums to transfer out of Italy saw nothing come of their money, the roof started to cave in on Cippico. He was arrested by the Pope's Gendarmery, made to stand a Vatican inquiry, found guilty, defrocked, and put into detention. Later he stood trial in an Italian court and was convicted of swindling; still later he was set free by a court of appeals. The persons who had entrusted money to him placed legal claims against the Vatican, and in time everyone was reimbursed.

Having learned some hard lessons in the world of business, the Vatican is now exceedingly prudent about whom it will entrust with either money or responsibility. The man appointed by Pope Paul (in January 1968) to handle

the newly created Prefecture of Economic Affairs is Egidio Cardinal Vagnozzi, who had served as the Pope's top diplomat in Washington. Formerly the Apostolic Delegate to the United States for nine years, Cardinal Vagnozzi (now in his early sixties) replaced Angelo Cardinal dell'Acqua, who had been named four months earlier to the job of "finance minister."

Cardinal Vagnozzi's two septuagenarian associates in the new "ministry of finance," which will prepare the Vatican's annual budget, its first, are Joseph Cardinal Beran, Archbishop of Prague, who served sixteen years of Communist detention, and Cesare Cardinal Zerba of Italy, a theologian who served for twenty-six years as Under-Secretary and then Secretary of the Congregation of Sacraments.

Already ordained a priest at age twenty-three—thanks to a special dispensation in 1928 from the pope—Vagnozzi has spent most of his career in service abroad. Four years after his ordination, he was sent to the United States to work in the Washington office of the Apostolic Delegate. It is said that his boat trip from Italy to America may have had a significant meaning in his career, for he was accompanied across the Atlantic Ocean by the then-Monsignor Francis Spellman who had been assigned to duty in Boston. The bond of friendship and respect between the two men was to remain firm until Spellman's death recently.

Vagnozzi stayed in the United States for ten years before a transferral to Portugal, once again in the capacity as a junior counselor in the office of the Apostolic Delegate. From Lisbon he went to Paris, there to become a confidant of the then-Apostolic Delegate Angelo Roncalli (later Pope John XXIII). In 1948, Vagnozzi received an assignment to lay the groundwork in India for the exchange of ambassadors between the Delhi Government and the Holy See, and a year later he was dispatched to the Philippines as the Apostolic Delegate.

Succeeding in establishing diplomatic relations with the Republic of the Philippines in 1951, Vagnozzi became the Vatican's first ambassador (Nuncio) there and stayed in the post until 1958, at which time Pope John thought it best to send him back to the United States to fill the job of Apostolic Delegate left open by Amleto Cardinal Cicognani who had become Vatican Secretary of State. Unlike most of the previous Roman Catholic representatives in Washington, Vagnozzi—by now an avid student of Yankee culture and an admirer of the "American way of doing things"—did considerable traveling all over the fifty states, climaxing his nine-year tour of duty with a visit to Alaska to bring blessings, money and material help from Pope Paul to flood victims in Anchorage, Kodiak, and Seward in 1964.

Although he took his formal training in philosophy and theology, Cardinal Vagnozzi is a keen student of the American economy. With the help of Cardinal Spellman, Vagnozzi kept abreast of events in the business and financial world of the United States. Not without reason, therefore, is it believed that no single person inside the Vatican has the solid background and incisive knowledge of American business practice as has the Pope's new "finance minister."

Apart from the three cardinals who supervise the Vatican's wealth, the Church must also depend on its *uomini di fiducia* (men of trust), who handle the Vatican's financial interests as nonclerics. The circle of laymen who enjoy the proxy of the pope is necessarily tight because it is these few chosen trustees who most often represent the Vatican in the outside business world. Who are some of these men, and where do they fit in the scheme of things?

A clue as to whether Vatican penetration has taken place within a given company is usually provided by the names of the members of the board of directors. Industrial corporations and holding companies often expose Church interest by listing, in one capacity or another, the names of known Vatican agents. "Agents" is perhaps not the happiest word to describe the members of the Vatican's inner lay circle, but it best indicates the purpose they serve. Whenever a "Vatican name" appears on the board of directors of a utility, for example, investigation will almost invariably bring out the fact that the Vatican holds a minor, or even a major, interest in that organization. Often the prestige of the "agent's" name gives a reporter his first indication of the extent of the Vatican's interest.

For instance, up until his resignation in the spring of 1968 from his post as special delegate of the Pontifical Commission for the State of Vatican City, the name of Count Enrico Galeazzi (who also resigned his offices as Director General of Technical Services and Director General of the Economic Services of Vatican City) appeared on many lists of directors. Wherever it did, it indicated to observers that he was serving within that company as a watchdog of Vatican interests. Count Galeazzi, however, continues his service within Vatican City by holding the office of architect of the Sacred Apostolic Palaces and regular architect of St. Peter's and as a member of the Commission for the Preservation of Historical and Artistic Monuments of the Holy See. In March 1968, Galeazzi became Director General of the *Societa Generate Immobiliare*, the Vatican-owned construction company [which is discussed at length in Chapter VII], after having been its vice president since 1952. At this writing Count Galeazzi's name still appears on the boards of a few other companies in Italy.

Galeazzi, who was a close friend of Cardinal Spellman, owes most of his enviable Vatican career to the late New York Archbishop whom he met while the latter was stationed in Rome. It was through Cardinal Spellman, who selected him as the representative of the Knights of Columbus in Rome, that Galeazzi met Pope Pius when he was still Cardinal Pacelli and Secretary of State. By profession an engineer, Galeazzi became a trusted friend of Cardinal Pacelli, and the two went on various Vatican missions together—Buenos Aires in 1934, Lourdes in 1935, Paris and Budapest several years later, and New York and Washington shortly before Pacelli assumed the papal chair.

Under Pope Pius, Galeazzi became the acting governor of Vatican City, an office he retained until early 1968. Pope Pius also awarded him the jobs of Director General of Economic Services and of Keeper of the Sacred Fabric of St. Peter, which office made him responsible for the maintenance of Church property. Because of his fluent English, Galeazzi was often asked by Spellman to entertain his American businessmen friends in Rome; among the men Galeazzi entertained was Joseph Kennedy of Boston, father of the late President of the

United States. Since Galeazzi was very close to the Pope, he could and often did help Spellman to get papal appointments. In view of the fact that Spellman made about three trips a year to Vatican City and always had a personal audience with the Pope (several times he was invited to tea, an exceedingly rare honor), the Galeazzi-Spellman friendship had no small effect on Vatican history in the postwar period. Some Romans who admire Count Enrico Galeazzi for his thoroughly dignified manner irreverently refer to him as "the Vatican's only lay Pope in history." That his name, therefore, is linked with Vatican business interests in Italy is not surprising.

Nor is it surprising that Pacelli is another "Vatican name." Should any one of the three Pacelli princes, all related to Pope Pius XII, appear in the corporate line-up of a company, it would be safe to assume the Vatican holds more than a minimum interest. Starting with the Societa Generale Immobiliare, of which Count Galeazzi is now a general director and a member of the executive committee, Prince Carlo Pacelli's name appears on almost as many corporation listings as Galeazzi's. Prince Giulio Pacelli is on the board of Italgas, a company that has the concession to supply gas for thirty-six Italian cities, while Prince Marcantonio Pacelli is not only a member of the board of the Societa Generale Immobiliare but is also prominently listed with the boards of many other companies.

Other Vatican names, powers to a lesser or greater degree in papal business affairs, are those of Luigi Gedda (a former president of Catholic Action), Count Paolo Blumensthal (a Secret Chamberlain of the Sword and Cloak), Carlo Pesenti (Director General of the Italcementi cement company and head of the Vatican's newly formed bank group called the Istituto Bancario Italiano), Antonio Rinaldi (vice secretary of the Apostolic Chamber and president of a private finance company called Istituto Centrale Finanziario), Luigi Mennini (holder of six important Vatican posts), and Massimo Spada (a lawyer and former administrative secretary of the now abolished Institute for Religious Works).

Not long ago, a formal study of the Vatican's business efficiency was undertaken by American Management Audit, an organization that has investigated the management of many businesses throughout the world. The Vatican scored exceedingly well, receiving what amounted to "straight-A" grades: 650 points out of a maximum of 700 for operating efficiency, 2,000 out of a possible 2,100 for effectiveness of leadership, and 700 out of a possible 800 for fiscal policy. Compared with those of other businesses examined, these were impressive ratings indeed. Management Audit indicated that the Vatican could teach other businesses quite a few lessons—not the least of which was that of avoiding the error of displaying "too much obvious zeal once a position of influence has been attained."

Indeed, the Vatican's efficient way of handling its business could serve as a model. Perhaps this is because of the influence of Nogara, whose shadow, a decade after his death, still looms over the financial brain trust of the present-day successor to Peter.

In a press interview shortly before his death, Cardinal Tardini dismissed reports on the extent of the Vatican's holdings. He said (as we noted earlier

in this chapter) that rumors about the Vatican's wealth were exaggerated. Cardinal Tardini, who was well known to the Roman citizenry as "the priest with no fur on his tongue," then told the assembled newspapermen that in his opinion Nogara's decision to invest most of the Vatican's indemnity from the Lateran Treaty in Italy instead of in other countries was regrettable.

"We thought we were helping Italy," His Eminence declared. "But instead we have been forever accused of trying to take over the Italian business world."

THE MIGHTIEST EGYPTIAN obelisk in the world stands in St. Peter's Square. Until a few short years ago, a riddle surrounded the great needle. This riddle has now been solved by admirable scholarly deduction.

The Emperor Caligula, whose reign ended in A.D. 41, had had the obelisk placed in the center of an arena where gladiators fought and charioteers raced, and at the base of the obelisk he had had engraved in Latin a dedication to his mother, Agrippina. In the sixteenth century Pope Sixtus V had the obelisk, which weighs 320 tons, lugged from the site of the ancient arena to its present position in St. Peter's Square. But where was the obelisk before it was in the arena? Where did it originally come from?

Since the elongated monument bears no Egyptian hieroglyphics, nobody was able to figure out its early history—until Professor Filippo Magi, an archeologist, deciphered an inscription that wasn't there and unlocked a mystery which was centuries old.

One morning, while gazing at the Latin inscription, Professor Magi began to wonder why it had been carved on an indented rectangle and not directly on the surface of the obelisk. In the slanting rays of the morning sun, he noticed that scattered among the Latin words were innumerable little holes, each about a quarter of an inch deep. Examining the tiny holes more closely, the professor had a hunch. Could these holes be really only "bottoms" of holes that were once deeper? Could they be what remained of holes originally drilled an inch into the granite—holes in which the teeth of bronze letters of a previous inscription had been imbedded and fixed with hot lead? Perhaps, Professor Magi theorized, when Caligula received the giant stone from Egypt, he had ordered the letters removed to make room for his own inscription.

The problem now facing the archeologist was whether he could reconstruct the original bronze letters by calculating from the positions of the holes. Because many of the letters seemed to have been attached by three teeth instead of two, Professor Magi felt he stood a good chance of identifying their shape. He could then, he decided, use guess work—and the principles of cryptography—to find out what the other letters were.

Professor Magi had scores of fake plastic letters made to size. He juggled them around, and around. Then, finally, they fell into order, and the obelisk's original inscription could be read. It revealed that the obelisk had been put up in Heliopolis by Caius Cornelius Gallus, a Roman prefect to Egypt who erected many such monuments to his own glory before he fell into disfavor and died by his own hand in 27 B.C.

The story of Professor Magi's archeological detective work is one incident in the history of the obelisk. Another took place in 1586, when the obelisk was being installed in St. Peter's Square. Thousands of workers and hundreds of horses were struggling with beams, ropes, and scaffolding to lift the unwieldy seventy-five-foot monument skyward. So the engineers would not be distracted, the death penalty was ordered for any spectator who even so much as uttered a word. But friction was beginning to burn the ropes, and it appeared the monolith would fall to the ground. A sailor who was watching knew what to do. Should he risk his life by disobeying the order of silence?

"Throw water on the ropes!" he yelled at last.

The suggestion was followed, and the workers completed the job without mishap. Instead of being executed, the sailor earned a papal reward, the right to supply St. Peter's Church with palms on Palm Sunday. His heirs still have the concession today.

The giant obelisk, which is one of Rome's landmarks, is not really in Rome, or in Italy. It stands just over the Italian border, about ten yards away from Rome, which entirely surrounds the State of Vatican City. Very little is known by the outside world about this tiny country, which, although it is an artificial state, is still a sovereign one.

The State of Vatican City, the most singular community in the world, doesn't even have as many citizens as the United States Congress has members. Nor is there much prospect that Vatican City will substantially increase its population, because most of its citizens (who are clergy) do not marry. This partially explains why the death rate is forty times higher than the birth rate. There are fewer than 530 citizens within Vatican City, and altogether about nine hundred people live within its diamond-shaped seventeensquare-mile confines.

Unlike other nations, the State of Vatican City has no significant industry, no agriculture, and no natural resources, yet it ranks among the richest countries of the world. Millions of people cross its borders every year without a visa or any red tape, but Vatican City is the best guarded and most effectively sheltered country anywhere. The tourists who visit it never find overnight lodging, for the country doesn't have a hotel. Neither does it have a single restaurant, movie house, or legitimate theater.

Getting around this minuscule territory is difficult, especially for a stranger, because all but one of the thirty streets and squares are without street signs. There are no traffic lights, but there hasn't been an auto accident in over forty-five years. Vatican City has no streetcars or buses. Not only does the country lack hotels, restaurants, theaters, street signs, traffic lights, and public transportation, it also has no barber shop, no laundry, no dry cleaner, and not a single newsstand. Nor does it have any kind of hospital, a garbage collection crew, or a school for children.

The absence of these features is amazing, but Vatican City has other unique qualities, which may seem even more amazing.

Vatican City, a country that is managed by men of Italian origin, has a national anthem that was written by a Frenchman (Charles Gounod). The country's official language is Latin, usually considered dead. The head of state is not only the country's chief executive, he is also its legislature and judiciary, all in one, but he is neither a dictator nor a despot. The Lilliputian country has its own postage stamps and issues its own coins, yet it uses Italian money as its legal tender and depends on Italy to transport its air mail. (Local mail delivery is not made easier by the absence of any street addresses in Vatican City, but this doesn't faze the postman, who knows where everybody lives.) Vatican coins, which are the same size as the equivalent Italian coins, have the Pope's head engraved on them and usually bear a motto. "This is the root of all evil" is the translation of one such motto; "It is better to give than to receive," the translation of another.

The Vatican flag, which consists of two equal vertical stripes of yellow and white with the papal tiara above two crossed keys on the white stripe, would be recognized by few people if they saw it. Vatican license plates bear the letters S.C.V. (for Stato Citta Vaticano) in either red or black on a white background; the numbers run from 1 to 142. The Pope has ten private cars, and these are parked in the Apostolic Stable, which was once used for papal horses. All told, there are a half dozen gasoline pumps in the Vatican, all of them carrying the same brand of gas—Esso. So far as is known, the Vatican does not plan to let Madison Avenue exploit the fact that the Pope has a tiger in his tank.

Although the country has its own railroad, there is no regular train schedule. The double-track spur enters the country through a metal gate in the Vatican wall; freight trains with supplies for the country come in fairly often, but not regularly. Mussolini put up the stone terminal building as a gift, and when the railroad was inaugurated, one of the engineers in charge of the works, offering an apology to Pius XI because the tracks had not yet been properly connected with the Italian network, assured him that that would be done shortly.

"It seems," remarked the pontiff, smiling, "that you are in a hurry to get rid of me."

In actuality passenger trains rarely depart from the station. The last one left the Vatican in October 1962, carrying Pope John and some members of his staff to Loreto and Assisi to offer prayers for the Ecumenical Council.

Many of the citizens of Vatican City, none of whom is subject to Italian income taxes (citizens do pay the Vatican an annual tax, but it's only 300 lire—48 cents), live in Italy rather than on Vatican ground. This is their preference. Vatican gates close at 11:30 P.M. A resident who wants to go, say, to the opera, must get special permission and must then arrange to get back inside the country after the gates close. An alien who accepts a dinner invitation to a Vatican home must leave the country before the frontier shuts down.

Since there is no privately owned real estate in Vatican City, the people who live there, not all of whom are citizens, have their quarters assigned to



them. Citizens are not charged for electricity or telephone service, and rents are very low, usually about 4 percent of an individual's income. Thus a monsignor with a salary of \$300 a month will usually pay about \$12 a month for his assigned apartment.

Economic pressures and other problems of an industrialized society do not exist in Vatican City, even though incomes are low. Some cardinals receive as much as \$800 a month; the commanding officer of the Swiss Guards gets about \$340; and the editor of the unofficial Vatican daily paper also gets about \$340.

A visitor once asked Pope John, "Holy Father, how many people actually work in the Vatican?"

"Oh, about half of them!" the Pope jestingly replied.

That would be about fifteen hundred people, for, altogether, about three thousand have jobs inside the Vatican.

Although most prices within the Vatican walls on items of food are concomitant with those of the neighboring country, and geared to Rome's accelerated cost of living, general expenses are much lower. Vatican housekeepers, at least half of whom are males, do most of their grocery shopping on the grounds—but it's necessary to go into Rome for such things as clothing, electrical appliances, and other durable goods. Sources in Rome supply the Vatican with its water and its electric power, while the Vatican's so-called sanitation system empties into the Roman sewers. Without the help and good will of Italy, and especially of Rome, the non-self-sufficient Vatican would be unable to function efficiently.

The State of Vatican City doesn't have a residential sector, as such. The Pope and members of his official family live in the Apostolic Palace, a conglomeration of buildings built, for the most part, during the Renaissance. With some 990 flights of stairs and more than 1,400 rooms (overlooking twenty courtyards), the palace of the Vatican is perhaps the world's largest, surpassed or matched only by the palace of the Dalai Lama in Tibet.

The Pope's nineteen-room apartment on the top floor faces St. Peter's Square. His private office, with three great recessed windows overlooking the square, is commodious and impressive. Draped in gold damask, the windows are seldom covered by curtains, for, whenever the sunlight beats in, the white slats on the inside shutters are closed. The papal work chamber measures sixty by forty feet. The floor is carpeted, and the walls are panelled in blond wood. There are tables and satin-covered chairs spaced around the room, and books fill every inch of space in the two six-foot-high, glass-enclosed cabinets.

About five feet away from the door is the Pope's desk, a table with a single center drawer. On the right side of the desk, the Pope keeps an ornate desk clock, a high-necked desk lamp with carved statuettes at the base, a roll-blotter, and several reference books, among which are the current Pontifical Annual and an indexed Bible. Facing the papal desk are two high-backed chairs that match the chair on which the Pope sits. Pope Paul has an electric

typewriter, which he uses with consummate skill. He likes to do his own typing at night, when things are quiet. When he wants to make an appearance from his office, usually on Sundays for a noonday blessing, he invariably goes to the middle window.

On the lower floors are the apartments of the Cardinal Secretary of State and the Master of Pontifical Ceremonies. The palace also houses, in one of its extensions, the Vatican Museum, which contains what many experts believe to be the world's finest collection of ancient and classical art. The museum has the most important single art spectacle anywhere—the Sistine Chapel, in which the enormous “Last Judgment” of Michelangelo covers the entire wall behind the altar and flows onto the ceilings and upper walls, done in fresco.

Alongside the Apostolic Palace, members of the Swiss Guards have their own barracks and apartments. Vatican City has three comparatively new apartment buildings, erected to partially correct a housing shortage, which still exists. There are three cemeteries in the Vatican, but these are rarely used today, for Vatican City also has a shortage of burial places (except in the vaults of St. Peter, which are now reserved for popes).

A walk through the fenced-in Vatican Gardens, which are manicured the year around by a staff of twenty, is an unforgettable experience. There are fruit trees, cauliflower patches, plants rooted in oversized ceramic jars, and fountains of all shapes. To ensure an adequate water supply, Pius XI had 9,300 irrigators installed. Fifty-five miles of pipe lines were laid, and two reservoirs built. Each reservoir holds 1.5 million gallons of water, which comes directly from Lake Bracciano, outside Rome.

At the Pope's request, the irrigation system was equipped with some rather special devices—trick devices squirted great jets of water at the unwary visitor. When in a playful mood the Pope loved to drench new cardinals whom he inveigled to walk with him through the gardens. The jets are no longer working, but they can be seen if you know where to look.

The Vatican Gardens were one of Pius' pet projects, and he frequently let the children of Vatican employees play in them. One day, noticing a school of flashy red fish swimming in one of the small ponds, he said to the youngsters who were standing nearby, “So many cardinals— and no pope!”

The next day two boys and a girl, giggling, went to the pond and emptied the contents of a small pail into it. Later, when Pius went out for his stroll in the garden, he saw one extra fish in the pond. The fish was all white, like a pope.

Not far from the gardens is the so-called business district of Vatican City. Located to the right of St. Peter's Square, it can be reached by entering through the Santa Anna Gate, which is supervised by the Swiss Guards. Each visitor to the business district must state the nature of his business to the guardsman on duty before he is allowed to proceed. The roadway from the Santa Anna Gate leads past the tiny parish church to the grocery store, the post office, the car pool and garage, the press office, and the offices of L'Osservatore Romano, the Vatican's daily newspaper.

As an independent state, Vatican City has certain prerogatives with respect to Italy. For instance, in time of war Vatican citizens and personnel are given access across Italian territory. The Vatican is exempt from customs regulations, a privilege that has sometimes been abused. After the end of World War II, visitors to Vatican City began picking up cartons of American cigarettes there, taking them into Italy, where American cigarettes were hard to find, and selling them for double what they paid. As much as this rankled officials of the Italian government (which has a state monopoly on the sale of tobacco), nothing could be done. Or can be done, for the practice continues even to this day—in spite of the fact that the Vatican now rations tobacco and other items, like liquor, which sell at higher prices in Rome.

Maintaining law and order is no problem for the Vatican, which has almost no crime. No instance of a holdup on Vatican ground has ever been recorded. Some years ago, however, there was one case of housebreaking. Only two murder attempts have ever been recorded. In one case a Swiss Guardsman, in a moment of temper, wounded his commanding officer, not too seriously; in the other a demented woman shot down a priest in St. Peter's.

The Vatican prison was closed not long ago because of lack of use; it stood vacant for a while; then it was converted into a warehouse. Few inmates served any time at all in the prison. One was a clergyman, Monsignor E. P. Cippico, who had been involved and convicted of the illegal money traffic described in Chapter II. Another inmate, a man caught stealing in St. Peter's (the crime occurred more than twenty years ago), was sentenced to six months, primarily to spare him what would have been a heavier sentence from the Italian courts. He served his full term and, according to Vatican sources, enjoyed it considerably because he was very well treated, and also, "because the window to his cell overlooked the beautiful scenery of the Vatican Gardens and allowed him to breathe the gardens' balmy air."

Most of the policemen who work in the Vatican are laymen, as are the firemen, lawyers, stenographers, sales personnel, carpenters, bakers, gardeners, bricklayers, painters, mechanics, and other employees who keep the Vatican machinery functioning. To supplement this lay staff, a number of small religious societies provide services of various types. For instance, the Vatican telephone system and local mail deliveries are handled by the friars of the Little Work of Divine Providence. A group of nuns, affectionately known as the Sisters of Tapestry, specializes in the mending and restoration of the thousands of precious tapestries that adorn the walls of the Apostolic Palace. The Do Good Brothers operate the Vatican pharmacy, and on a nearby island in the Tiber, administer a hospital, where during the Nazi occupation of Rome they earned a reputation for hiding American and British pilots shot down in combat, refugee Jews, and other enemies of Hitler.

Another religious group, the Sons of St. John Bosco, provides the Vatican with typesetters and linotype operators. Charged with printing secret and confidential Vatican documents, the members of this group also run the Vatican Polyglot Printing Plant, which, as its name implies, issues publications in a variety of languages. A large variety, for the Polyglot Printing Plant works with 120 different alphabets and publishes documents in hieroglyphics, Chinese ideographs, Braille, Glagolitic, Hebrew, Arabic, and

Coptic.

Perhaps the most unusual job in the Vatican—a job that very few people ever hear of—is performed in a high-ceilinged room in the Apostolic Palace. The room is lined with shelves and drawers containing ashes, slivers of bones, and other remains of early saints and martyrs. Under an electric lamp in one corner of this strange chamber, the world's most macabre library, sits a Vatican officer surrounded with tiny boxes and envelopes addressed to all parts of the globe. These are for the purpose of conveying saintly relics. According to canon law, a relic must be enclosed in every altar of every church. Because churches are inaugurated each week, and an authentic relic is required for each new altar, the librarian is constantly busy filling envelopes with pinches of dust. The envelopes are sent out as registered letters.

The visitor to the Vatican is not likely to see the relic mailer at work, but no matter where he goes inside the narrow plot of land, he is likely to come across someone busily doing an unexpectedly ordinary job. The Pope's shoemaker, for example. Since 1939, the task of making papal shoes has belonged to Telesforo Carboni, who habitually refers to Paul VI as "an eight and a half narrow" and the late Pope John as "a wide ten."

Like many other shoemakers, Carboni is quite a raconteur, particularly on the matter of footwear. Once Carboni said to me, "I remember the time Pope John, who had a big foot, which could take even a ten and a half, came to me and said, 'Signor Carboni, you must make me a pair of shoes that are nice and big and don't cramp my feet.'

"A man with cramped feet, you know, will usually have cramped ideas in his head, and so His Holiness wanted a pair of shoes that wouldn't cramp him in his work. Do you follow?

"The Pope didn't have corns on his feet, but he did have a high instep, and the top of a shoe, if it was a bad fit, could cut his foot when he walked. He showed me the most comfortable pair of shoes he ever had, made by his nephew, a shoemaker in Bergamo, and they were dyed purple. I was horrified at the color. Who ever heard of a pope wearing purple shoes?

"'Holy Father,' I said, 'you can't wear purple shoes. It's not the pope's color.'

"Pope John thought for a bit, then he said, 'But, Signor Carboni, I don't want to hurt my nephew's feelings. When I write him, I must tell him I am wearing the shoes he made for me.'

" 'Ci penso io,' I said. 'We will color the shoes red.'

" 'Benissimo!' exclaimed His Holiness. 'You have solved my problem. You are a saint. You have made the first miracle of my reign!' "

IF THERE IS one common quality of popes it is that they are, necessarily, lonely men. Several popes have commented on their loneliness. In a rare

moment of candor, Pope Paul VI made this loneliness clear to some guests during a private audience. "Some people think," he said, "that a pope lives in an atmosphere of superior serenity, where everything is beautiful, everything is easy. . . . But it is also true that the pope has cares, coming from his human littleness, which he faces every moment. This sometimes conflicts with his duties, his problems, his responsibilities. This is a distress which sometimes tastes of agony."

Pope Pius IX, one of the loneliest and least fortunate popes in all Vatican history, must indeed have tasted agony when he had to face, all but alone, the loss of more than two thirds of the Vatican's landholdings and when, after Rome was taken, he went into voluntary "exile" behind the Leonine Walls. Let us trace those dusty events, for they bear heavily on the theme of this book.

After 1815, when the Congress of Vienna restored the papal lands, which for years had been part of Napoleon's empire, the Vatican found itself with a Brobdingnagian parcel of land that sheared completely through the middle of the peninsula and separated the six Italian states. These states, or duchies, were a political reality that had for centuries made Italy nothing more than a "geographical expression." The so-called Papal States, some of which came into the Vatican's possession through donation (mostly before the ninth century) and some through the sixteenth-century conquests of Cesare Borgia (son of Pope Alexander VI), and which, several times in their history, were curtailed and abolished, consisted of some 16,000 square miles that included a population of a little over three million inhabitants in the regions of Latium, Umbria, the Marches, and Emilia-Romagna—a territory sprawling across the peninsula from the Tyrrhenian Sea to the Adriatic, bounded on the northwest by the Kingdom of Lombardo-Venetia, southeast by the Kingdom of Naples, and west by the Grand Duchy of Tuscany and the Duchy of Modena.

Papal rule over this territory was inefficient. The people who lived in it were Roman Catholics, but they did not like the idea of being governed by priests. Although taxes were light, almost nonexistent, industry and commerce were entirely undeveloped; most of the people lived by begging. On more than one occasion foreign soldiers had to be called in to bring order to sectors where disturbances had broken out. When Pope Pius IX assumed office in 1846, he made a strong effort to introduce reforms—but the Pope was not a man of the world, nor did he have political gifts and economic know-how. During the first twenty-four months of his reign, Pius IX made concessions that upset many of his cardinals.

Tariffs were lowered, and commercial treaties were signed with other nations; railways were constructed; the law courts were reorganized, and local councils were set up.

But the Pope was destined to fail as a temporal sovereign. With the coming of the Risorgimento (Italy's unification movement), Pope Pius could not continue to hold the Papal States, which are now comprised within the provinces of Bologna, Ferrara, Forli, Ravenna, Pesaro and Urbino, Ancona, Macerata, Ascoli-Piceno, Perugia, Rome, and Benevento. But for the intervention of French armies, this land would have been lost much earlier. When the Kingdom

of Italy was formed in 1860, the Papal States were reduced to 4,891 square miles (with a population of about 692,000) to include the Comarca of Rome, the legation of Velletri, and the three delegations of Viterbo, Civitavecchia, and Frosinone. In September 1870, however, when the Franco-Prussian War forced France to withdraw its garrisons from papal soil, Italian troops marched into Rome and terminated the temporal power of the Pope.

Refusing to recognize the *fait accompli*, Pius voluntarily made himself the "prisoner" of the Vatican. For the next fifty-nine years the popes who followed Pius IX –Leo XIII (1878-1903), Pius X (1903-1914), Benedict XV (1914-1922), and Pius XI (1922-1939)– also enclosed themselves in voluntary captivity in the Vatican. This self-imprisonment kept the so-called Roman Question alive for over half a century; not until the signing of the Lateran Treaty in 1929 did the Vatican accept compensation for its territorial loss. Only then did the long exile behind Vatican walls come to an end.

Not much can be said about the Vatican's financial situation from 1815 to 1929, for very little is known about this era. However, it appears that in 1848 the Papal States had, by good sense and economy, brought about a balance between receipts and expenditures. But, according to an obscure statement published by a Father Chamard in the *Annales Ecclesiastiques*, this equilibrium was apparently upset in 1859.

"Without doubt," wrote Father Chamard, "from a financial point of view, the intervention of France in the settlement of the pontifical debts has diminished the annual charges, but it should not be forgotten that even after the settlement, the papal treasury still has to pay out in interest \$4,267,542. If to this sum is added the ensemble of expenses calculated for 1869 at \$7,848,485, the total sum arrived at passes \$12,000,000. But the ordinary resources of the Sovereign Pontiff cannot support more than half this sum. Therefore \$6,000,000 is the amount the faithful must supply."

To help the Vatican meet its expenses, the voluntary contribution known as Peter's Pence was revived in the United States in 1868, when the second Plenary Council of Baltimore decreed that a collection be taken up for the pope once a year in all American churches. Announcing the restoration of the tax, Herbert Cardinal Vaughan made some frank disclosures about the Vatican's financial position:

The financial condition of the Holy See from the date of the return of the Pope from Gaeta to the year 1859 has become each year more satisfactory. . . . But in the month of September 1859, Pius IX was despoiled of two thirds of his states. The Romagna, or fifteen provinces, were invaded and annexed to Piedmont. By this act the revenue of the Holy See, which had been 54,000,000 francs (or £2,100,000, or \$10,800,000), was reduced to 28,000,000 francs. This might still have sufficed both for the administration of the five remaining provinces and for the government, but for the debt.

The debt amounted to 24,000,000 francs a year. It had been contracted on behalf of all the provinces making up the Papal States. To the fifteen provinces annexed by Piedmont belonged 18,000,000 to 19,000,000 of the interest to be paid, as their fair proportion. The robber, however, refused

to takeover the burdens with the stolen provinces. . . .

Within six weeks of the occupation of the Romagna by the Piedmontese a cry for Peter's Pence had arisen in England . . . exactly three centuries after it had fallen away under Elizabeth. . . .

The sum total in Peter's Pence paid into the apostolic chamber from the end of 1859 to the end of 1865 was 45,600,000 francs. Nearly the whole of this sum was, we know from the note of M. de Corcelle, the French ambassador in Rome, employed in payment of the debt and in meeting the deficit created in the papal treasury by the Piedmontese invasion. Considerable sums continued to be collected and laid at the feet of Pius IX up to the last year of his reign. . . . On the accession of our Holy Father, Pope Leo XIII, fabulous reports were circulated as to the wealth accumulated in Peter's Pence. This was done by enemies of the Church to deceive the people and dry up the stream of their loving gifts. But the fact is that the small sum which had been invested has again and again been diminished during the last two years in order to meet the absolute necessities of the Holy See.

But, you may perhaps inquire, What are the actual necessities of the Holy See?

The actual necessities of the Holy See are the actual requirements of Christendom. It is therefore for Christendom to meet them. . . . The actual income of the Holy See, derivable from permanent and settled sources, is said to have been reduced by spoliation to £60,000. . . . Finally, as to the personal expenses of the Holy Father, they form a sum so insignificant as to be absolutely inappreciable in the general expenditure. Personally sparing and truly mortified, his habits are those of a tertiary of the poor and humble St. Francis.

Coming now to the income actually required, it has been estimated that the smallest sum that will suffice for the Holy See and the central government of the Church is about £350,000. It is said that all told about five thousand persons, including old impiegati [employees], are dependent upon the Holy See. The sum we have mentioned, if divided equally, would not afford to each of these the wages of a common English mechanic, while leaving nothing for the Pope's privy purse, for household expenses, for diplomatic expenses, for fabrics, for libraries, for offices, for printing and stationery, and for other inevitable incidental charges.

Whether the sum finally collected from the Peter's Pence of 1868 sufficed was never made known. But in July of 1870, the Vatican floated a loan of \$200,000 from the House of Rothschild. Estimates at the turn of the century indicated that the Vatican needed \$4 million a year to make ends meet.

During this period, the Vatican had its then-usual sources of income. There were monies from direct taxation—that is to say, from fees attached to various functions like marriages, baptisms, and funerals. The sale of official stamped paper for documents always brought in some revenue. Also there were legacies (which in some instances reached astonishing sums). There were also gifts that came from pilgrims in Rome; some pilgrimages brought

groups of a thousand or more men and women, each of whom by tradition would leave a gift of money, never less than a dollar from American visitors. These small gifts added up. Another important contribution to the Vatican treasury in those days came from the domains of Assisi, Loreto, and Padua, from which land taxes were exacted. A percentage of the offerings received at the Shrine of Lourdes also helped fill the Pope's coffers. Masses were sold (to mitigate the purgatorial sufferings of the dead), as were relics (articles of saints' clothing, eating utensils saints had used, etc.), as were images of the Madonna, as were candles and rosaries—and pieces of straw from the straw bed of the self-imprisoned Pope Pius IX. Coupons—repayable in heaven—were sold. And last but not least, there was the sale of annulments.

But this income wasn't enough, apparently. Several times before the signing of the Lateran Treaty, the Vatican had to dispose of some of its properties in Rome in order to meet expenses and deficits. In 1880, to give Pope Leo XIII a helping hand, a group of noblemen whose families had been closely allied to the Church for centuries founded a bank, the Banco di Roma, on behalf of the Vatican. With capital supplied by the friendly aristocracy, the Banco di Roma mostly concerned itself with the acquisition of real estate. In 1882, the bank bought the controlling interest in an English company that supplied water to Rome, and the company changed its name to La Societa dell'Acqua Pia Antica Marcia. The Vatican eventually took over the company, and ran it until 1962, when most of its aqueducts, mains, tubes, pipes, and equipment were sold to a private syndicate. In 1885, the Banco di Roma bought control of Rome's trolley and bus system, too. But, by 1898, the bank had twice been forced to reduce its capitalization and was close to failing. It barely managed to survive until Bernardino Nogara intervened and put it back on its feet.

The lack of business know-how exemplified in the operation of the Banco di Roma kept the Vatican just about barely even for the half century before World War I. But, despite financial slumps with which none of the popes seemed able to cope, the Vatican chose not to make public its financial position.

Somehow, the Vatican managed to keep afloat during World War I, but after the war the Vatican was still trying to learn how to swim in the swirling currents of twentieth-century economics. In 1919, the Pope sent a representative to the United States to negotiate a loan believed to be in the vicinity of \$1 million. But the Vatican apparently went about it in the wrong way, and the loan never materialized. The Vatican was rescued, however— by the Knights of Columbus, which that year had planned a pilgrimage to Rome. The visiting delegates brought with them a gift to the Pope of approximately \$250,000. As far as the public record is concerned, the only other time in history that the Pope engaged in money- raising negotiations was in 1928, when a Vatican loan of \$1.5 million was floated through George Cardinal Mundelein; the loan was backed by Church property in Chicago worth several million dollars.

Financially, the Vatican was in trouble after World War I. But very few people knew about it. By 1922, when Pope Benedict XV died, the papacy was well-nigh bankrupt. Like all of his predecessors, Benedict had been generous.



But, unlike his predecessors, Benedict had no idea how much money he was giving out to charity. When he assumed the pontifical chair in 1914, he made no attempt to find out how much was in the apostolic sugar bowl. Benedict gave out money faster than the Vatican machinery could bring it in. In his desk drawer the Pope kept huge sums, and he would hand money freely to any priest who came to him with a tale of woe. The overgenerous pontiff also made personal contributions for the creation of schools, convents, missionary settlements, and the like. Never did he give a thought to where the money was coming from.

A seemingly authentic story is told about Benedict's meeting with a bishop who was then engaged in building a convent in Palestine. The bishop, visiting Benedict on other matters, had been warned by papal advisors not to mention the project to His Holiness because there was no more "loose change" in the pontifical desk drawer. Thus the bishop talked to the Pope on general subjects—the number of conversions achieved in Palestine, the position of the Catholic religion in the Middle East, and so on. When at last it came time for the bishop to leave, Benedict said to him, "And what of your convent?"

The bishop stammered and managed to say that the building was coming along slowly, but just fine.

"In that case," said Benedict, "we shall contribute." He opened up the center drawer, where he usually kept his pin money and after foraging around found nothing, smiled, pulled open a bottom drawer on the side of the desk, and dumped out the contents. "Here," he said, "take this!" and handed the bishop \$6,250.

If Pope Benedict was a flop as a manager of money, his successor, Pius XI, was possibly even more of a flop. The day after Pius XI took office, he presented the sum of \$26,000 to the German cardinals to help countrymen who had suffered when the value of the mark declined. A few months later, still having made no accounting of how much money was in the Vatican treasury, Pius handed out \$62,500 for a sanatorium at Thorenc, France. In the same year he also contributed \$156,250 to help Russia, then opened up his purse once again and presented the poor people of Rome with \$9,375. He also gave \$50,000 to the victims of the Smyrna fire, \$12,500 to the Catholic Institute at Cologne, and \$3,125 to the Perretti Institute. The next year, 1923, Pius XI contributed \$81,250 for hungry Germans, \$21,875 to the Viennese, and \$20,000 for Japanese earthquake victims.

Such prodigality had to lead to a day of reckoning. And it came when Monsignor Dominique Mariani, a secretary of the cardinals' committee for the management of the Holy See's property, made an inventory and discovered that the Vatican was virtually broke. Given the title Monsignor Elemosiniere Segreto, Mariani instituted some reforms, always with the Pope's blessing, and every Thursday would sit down with His Holiness and go over the expenses of the past week, down to the tiniest detail. For the first time in Vatican history, a common-sense bookkeeping system was instituted.

Through the efforts of Mariani, the Vatican began to face the problem of its deficits. The first audit in Church history, made in 1928, showed that the

Vatican's expenses in a given day often came to \$5,000. Fortunately, they were covered by income. To all intents and purposes, the Vatican was down to its bottom dollar that year, but the audit did turn up a "lost" \$55,000, which saved the day.

The 1928 Pontifical Annual made the following brief report on the new measures being taken to reorganize the Vatican's household economy:

His Holiness Pius XI . . . has reformed the administration of Vatican finances. The entire administration of the Apostolic Palace is placed under the control of a commission of cardinals. The gifts of the faithful brought to Rome by the bishops are a sum kept apart, administered by the personal control of the Pope, paid by a person of confidence who keeps a book in which are marked all receipts and expenses, and which is balanced at the end of each week. Expenses figure annually about \$1,052,631. The bookkeeping is carried out according to the most modern principles and is severely controlled.

The Vatican was beginning to take control of its financial affairs, but another problem loomed during the late nineteen-twenties to cause the Pope distress. Relations between the papacy and the Mussolini regime had deteriorated to a state of reciprocal distrust and outright hostility. There were so many conflicts between the Red Velvets of Pius and the Black Shirts of Il Duce that a volume would be necessary to detail them all. In one speech Mussolini wryly reminded everyone, "It must be understood that between the Italian State and the Vatican City there is a distance which can be measured in thousands of miles, even if it requires only five minutes to go and see it and ten minutes to walk around its confines."

Yet Mussolini, who had been called a devil by the Pope, was to do more for the Vatican than any man, any cleric, any pope, in all history. Perhaps Mussolini himself wrote the best footnote on this subject. In an article written for the French newspaper Figaro, he stated, "The history of Western civilization from the time of the Roman Empire to our day shows that every time the state clashes with religion, it is always the state which ends defeated."

These words were written after 1929, the year in which Italy signed the Lateran Treaty, and helped create for the Vatican the best of all possible worlds.

"Mussolini was the man sent by Providence."

(Pope Pius XI)

AN EXTREMELY SUPERSTITIOUS man, and quite unashamed of it, Benito Mussolini, who ruled Italy with an iron hand from 1922 until 1943, often during public appearances unabashedly put his hand into his pocket to tap his private parts for good luck. He believed the gesture would protect him in case someone in his presence had the "evil eye." Mussolini had some other questionable beliefs. He gave credence to the ill effects of the cold light of the moon upon the face of a sleeping man and to the prognostications of fortune-

tellers and palm readers. Swayed though he was by the occult sciences, Mussolini never believed in God, nor, except for political convenience, did he ever call himself a Catholic.

Yet no man did more for the Vatican than did the Italian dictator. When he signed the Lateran Treaty with the Pope on February 11, 1929, he gave the Church a "shot in the arm" that proved to be critical in its economic history. Generally speaking, many people know of the Lateran Treaty, but very few know about it—why it came about, what its provisions were, and how it provided the Church with the springboard it needed to jump into Italy's economy. If politics alone can be said to make strange bedfellows, then politics mixed with religion produces associations that defy characterization. Such was that of Il Duce and the Pope at the end of the nineteen- twenties.

Why did these two previously incompatible individuals, with their incompatible ideas, undergo a wedding of sorts? And what of the offspring produced by this "marriage of convenience"?

Before and after he assumed power in 1922, Mussolini had frequently boasted of being a nonbeliever; in fact, no one who knew him had ever known him to attend mass. Realizing, however, that Church support was indispensable to his plans, he sought to cater to the clergy. Among other things, he brought the crucifix back into the classrooms of Italy, abolished Freemasonry, and granted churches substantial amounts of money to repair the buildings damaged during World War I. Il Duce even went so far as to go through a belated religious marriage to his wife and to have his growing children baptized in the Catholic rites. In time, the man who had once written a pamphlet entitled *God Does Not Exist*, and who had freely blasphemed and frequently attacked the Church, sometimes, through propaganda, attempted to palm himself off as a practicing Catholic and a professed believer. Very few people ever questioned him about his change of heart. Members of the clergy were particularly silent on the subject, for the clergy more than welcomed his stentorian support.

Because he needed help in entrenching himself as a political power, and wanted to improve his public image both in Italy and abroad, Mussolini paved the way for the settlement of the Vatican's long-standing grievance against the Italian state. The so-called Papal States lost during the Risorgimento had covered an area of some seventeen thousand square miles, including all of the city of Rome and a large hunk of territory north of the Eternal City and south of the River Po. The papal lands extended from the Tyrrhenian Sea to the Adriatic and included more than three million people. Although the popes had been hostile to the Risorgimento, by 1929 the Vatican was willing to accept a settlement for the loss of its temporal powers. When the Duce offered to make a deal, Pope Pius XI acceded.

It was raining heavily when Pietro Cardinal Gasparri drove into the Piazza Laterana on February 11, 1929, the day the agreement was to be signed. The noontime bells of the churches rang out, and Mussolini and his aides entered the Lateran Palace, to be greeted by Pope Pius' representatives. The signing was to take place in the same room in which Charlemagne had been the guest of Leo III over a thousand years earlier. Atop the long table—a gift of the

Philippine Islands—were the inkwells, the blotters, the papers.

Nodding to the Duce as he entered the room, Cardinal Gasparri said, "I am happy to welcome you to our parochial house, and I rejoice that the treaties are being signed on the feast day of Notre Dame de Lourdes."

Mussolini registered no sign of recognition at this remark; the Cardinal then added, "And on the seventh anniversary of the coronation of His Holiness."

"Oh yes!" Mussolini said suddenly. "That particular coincidence has not escaped me!" In silence the dictator went to the table and sat down alongside the Cardinal. Pius had sent a gold pen, blessed by him, and after the Duce had affixed his signature and all the documents had been exchanged, Gasparri presented him the pen as a gift from the Pope. The two men shook hands and left the room. The whole affair had lasted less than thirty minutes.

When the news of the Church-State treaty was finally announced, the local citizenry—as well as the rest of the world—was startled. The Italian public, clearly pleased, accorded Benito Mussolini an overflow of support, which he himself had not perhaps anticipated. He became an idol to Catholic Italy. In thousands of homes, people cut pictures of the Duce from magazines and newspapers and pasted them on kitchen and living room walls. Youths splashed pro-Duce slogans in white paint on any flat surface available. Shovels he had used to inaugurate public projects were prized as relics. Wine glasses from which he had sipped were lovingly placed on shelves by restaurant owners. Young women by the thousands offered their favors to his virility—and let it be said that many of them, in fact, were ushered into the Duce's chambers.

But if the Lateran Treaty was a major coup for Mussolini, it was to be an even bigger victory for the Vatican. Mussolini, like all his bloodstained predecessors, has gone the way of all flesh, but the Vatican remains. And today the Vatican is solidly entrenched in the Italian economy.

The 1929 treaty was actually a unity of three separate agreements: the Lateran Pact, which provided for the creation of the new State of Vatican City; the Financial Convention, which granted payments to the Church for the loss of its temporal powers; and the Concordat, which gave the Vatican powers and privileges to administer its own special affairs.

According to the articles of the Lateran Pact, the State of Vatican City was set up as a sovereign entity. Three basilicas—San Giovanni Laterano, Santa Maria Mag-giore, and San Paolo—and their accompanying buildings were classified as extraterritorial and were given immunity from Italian property taxes and real estate laws; the same status and immunity were given to the pontifical villa at Castel Gandolfo, where popes have traditionally spent their summer months, and also to a number of Church-owned office buildings in various parts of Rome. The Vatican agreed to recognize the existence of Italy and Italy's occupation of Rome as a permanent thing. And Italy agreed to accept the Church's canon law, which meant that divorces could not be granted by the state and that marriage ceremonies performed in church would fulfill civil requirements.

Under the terms of the Financial Convention, Italy consented to make a large money settlement for the loss of Vatican properties. A sum of \$40 million was paid in one lump; in addition, 5 percent government bonds worth about \$50 million were transferred to the Holy See. Italy also agreed to pay the salaries of parish priests stationed on its soil. (During the summer of 1959, the Italian parliament passed a law revising the pay scale provided for by this original agreement. Priests now receive \$529 a year from the Italian government; higher-ranking clerics get about \$600. Over thirty thousand priests are currently on the Italian payroll, a fact not generally known, even to the Italian people.)

The third document of the Lateran Treaty, the Concordat, carried a number of economic clauses that were of special interest to the Vatican. Members of the Roman Catholic clergy and citizens of the State of Vatican City were exempted from paying Italian taxes. The Church was given control of the various organizations, lay and clerical, functioning in the name of Catholicism throughout Italy. This meant that the Vatican would supervise the financial affairs of these organizations, which were referred to and defined as "ecclesiastical corporations." It also meant that the Italian government would have no legal right to intervene in activities of these organizations and could not block the formation of any new organization to which a pope granted approval.

The Concordat also stipulated that Protestant Bibles could no longer be distributed in Italy, that evangelical meetings in private homes were forbidden, and that Catholicism was to be Italy's official religion. Furthermore, religious teaching was to be extended into state schools and religion made a compulsory subject at the primary and secondary levels; Church-related educational institutions were to receive preferences over similar lay or state institutions. Finally, February 11 was named a national holiday to commemorate the signing of the treaty.

The noneconomic consequences the Lateran Treaty was to have in Italy need not concern us here. The financial effects of the pact were far reaching, however, though not immediately visible. On June 7, the very day the Lateran Treaty was ratified, Pope Pius created the Holy See's Special Administration and appointed Bernardino Nogara, a relative of the Archbishop of Udine, to watch over the large sum of money the Italian government had granted the Vatican. From the time Nogara received his appointment the names of prominent and trusted Vatican laymen began to appear on the boards of directors of various Italian companies. Significantly, Nogara's name rarely if ever showed on any company's roster of officers, but it is known that no Vatican layman, no matter how good his rapport with the pontifical family, could receive such an appointment if he did not have the blessing of Nogara. It should be mentioned that in later years the Nogara name did appear on a few corporation listings, where it was teamed in each case with several other key Vatican names.

What can be deduced from this is that Nogara wanted his own men in at the policy-making level of any company in which he placed Vatican funds. He made his careful investments one by one, and he appointed an "agent" to go with each. Where the sum was big, so was the name. Where the sum was bigger,

several Vatican names could be found. Nogara never put "his" money into anything unless the sentinel went along.

One of Nogara's early targets was a gas combine called Italgas. Soon after the end of World War I, an Italian financier by the name of Rinaldo Panzarasa managed to get control of six small gas companies. These were La Stige, Italgas, La Societa Italiana Industria Gas di Torino, La Gas e Coke di Milano, La Veneta Industria Gas di Venezia, and La Romana Gas; they furnished home fuel for twelve of Italy's largest cities, including Milan, Rome, Turin, and Venice. The companies were grouped by Panzarasa into a combine that came to be known as Italgas –and didn't prosper. In fact, Panzarasa's gas fortunes, figuratively, exploded.

By 1932, the worth of Panzarasa's group of companies had plunged from \$13.7 million to \$1.4 million. Italgas was in trouble, and when the Fascist Italian government refused Panzarasa any kind of financial help, Nogara moved in swiftly. With Senator Alfredo Frassati and the Marquis Francesco Pacelli (whose brother later became Pope Pius XII) providing the front, Italgas fell into the embrace of the Vatican. Nogara built up this decadent organization so that it could begin to service other major cities in Italy. Today Italgas, which sold a total of 679 million cubic meters of gas during the fiscal year 1967-8, is the sole supplier of gas for Italian homes in thirty-six cities. The Vatican remains its controlling stockholder.

But all was not clear sailing after the Vatican embarked for new financial horizons. Italy, like other parts of the world, was lashed by economic storms between 1929 and 1933. Three of the country's major banks in which the Vatican had invested heavily—the Banco di Roma, the Banco di Santo Spirito, and the Sardinian Land Credit – were floundering. Among other problems, the largest of these banks, the Banco di Roma, possessed large packets of securities that had lost much of their worth and nearly all of their prestige. No one knows, even to this day, what deal Nogara made with Mussolini to bail out the Vatican, but in short order the moribund shares were transferred to the government holding company, I.R.I. (Istituto di Ricostruzione Industriale), that the Duce had formed as a catchall for shaky industrial organizations and banks. Mussolini, whose ignorance of economics made him an easy target for Nogara, let the Vatican bank transfer the securities, not for the current market prices, but for prices commensurate with their original worth. All told, I.R.I. paid the bank approximately \$632 million—a sum far in excess of what the securities were then worth. The tremendous loss was written off by the Italian treasury.

Between 1929 and the outbreak of World War II, Nogara assigned Vatican capital and Vatican agents to work in diversified areas of Italy's economy—particularly in electric power, telephone communications, credit and banking, small railroads, and the production of agricultural implements, cement, and artificial textile fibers. Many of these ventures paid off.

Nogara gobbled up a number of companies including La Societa Italiana della Viscosa, La Supertessile, La Societa Meridionale Industrie Tessili, and La Cisarai. Fusing these into one company, which he named CISA-Viscosa and placed under the command of Baron Francesco Maria Oddasso, one of the most

highly trusted Vatican laymen, Nogara then maneuvered the absorption of the new company by Italy's largest textile manufacturer, SNIA-Viscosa. Eventually the Vatican interest in SNIA-Viscosa grew larger and larger, and in time the Vatican took control—as witness the fact that Baron Oddasso subsequently became vice president.

Thus did Nogara penetrate the textile industry. He penetrated other industries in other ways, for Nogara had many tricks up his sleeve. This selfless man, who probably did more to infuse life into the Italian economy than did any other single businessman in Italy's history, recognized that the subsurface strength of the Lateran Treaty lay in Clauses 29, 30, and 31 of the Concordat. Although some intellectuals had inveighed against the concessions Italy had made on education, marriage, and divorce, few observers had paid any close attention to those clauses of the Lateran Treaty that were mainly economic in nature. To most people they seemed of secondary importance.

But not to Nogara, the man with the dollar sign on his mind and the sign of the Cross in his heart. Clauses 29, 30, and 31 dealt with tax exemptions and the formation of new, tax-exempt "ecclesiastical corporations," over which the Italian state would have no controls.

Nogara reasoned that if he could get Mussolini to put a liberal interpretation on the word "ecclesiastical," he would be able to save Vatican corporations millions of dollars a year in Italian taxes. This was no small task, yet the Vatican Hercules succeeded at it.

The cunning Nogara euchred Mussolini into granting every Catholic corporation, whether its actual function was ecclesiastical or fiscal, either full exemption from taxes or substantial tax abatements. Somehow, Mussolini was convinced that a Vatican-owned bank was "a temple doing the work of God"! and that what was good for God was good for the Vatican—and that that was good for Italy.

The friendship of the Vatican and the Fascists continued throughout most of the thirties. It was especially strong after Italy invaded Ethiopia in 1935. A Nogara munitions plant supplied arms for the Italian army. But the friendship started to wane toward the end of the reign of Pius XI, who died in 1939.

When Pius XII took possession of the pontifical throne, Mussolini, who was suspicious of his polyglot intellectualism and believed him to possess the "evil eye," refused to kneel and kiss his hand, and he commanded photographers not to take pictures of him and Pius XII which would in any way convey the idea the Duce might be the humble servant of the Church. Relations between the Italian dictator and the Vatican had crumbled, but by then the Catholic Church was well entrenched in the Italian economy. Nogara was still steering the financial ship, and the Church had no worries about its future course.

Benito Mussolini had never quite been able to achieve the empire of which he dreamed, but he enabled the Vatican and Bernardino Nogara to create a

dominion of another kind.

ONCE, DURING A solemn and symbolic ceremony in St. Peter's Basilica, when knickered throne-bearers were carrying Pope Pius XII down the center aisle, a little Italian boy of about twelve cried out to the pontiff in a voice plain to hear, "Santo Padre, I want to be like you someday—I want to be pope!"

His Holiness smiled at the lad and, as the dais-bearing porters paused for a moment, made a sign of the Cross, bent forward in his ornamented chair, and was overheard to say in whispered tones, "My son, being a pope isn't as great as you think."

Still awed by the sight of the pontiff's tall tiara and white-and-gold robe, the boy shrugged his shoulders in reverent resignation and said, "Then I don't want to be the pope either."

It might be appropriate here to examine the office of the papacy from a new angle. Theologians delve deeply into such questions as, Why is the Pope? and, Who is the Pope? Newspaper correspondents in Rome file thousands of words of copy each year on, Where is the Pope? and How is the Pope? Few writers, however, deal with what may be the most significant question of all, What is the Pope?

At first this may not seem like a proper question, and yet the answer provides insight into the workings of the least populated state in the world, whose leader rules over the largest number of organized people in the world—some 550 million Roman Catholics. Since the 322 million Mohammedans, the 309 million Hindus, the 300 million Confucians, and the 202 million Protestants have never been able to overtake the Catholics in terms of numbers, the Vatican chief executive is the spiritual leader of the largest religious group on our planet.

The papal office is not without its impressive array of titles, official and unofficial. Officially the Pope is the Bishop of Rome, Successor of the Prince of Apostles, Supreme Pontiff of the Universal Church, Servant of the Servants of God, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of Vatican City. Unofficially he is often called Rector of the World upon Earth, Father of Princes and Kings, Supreme Pontiff, and Pontifex Maximus. This last name is usually seen in abbreviated form, as "Pont.Max." (with no separation at the middle period). The Latin word pontifex means builder of bridges, and in ancient Rome the title Pontifex Maximus was given to the luminary who presided when a bridge was erected across the Tiber and the spirits of the river had to be conciliated. At the time of his murder, Julius Caesar was the Pontifex Maximus, but in the year 440 the title was transferred to Pope Leo I, and it has since unofficially remained with the papacy. Although no inscription on a fountain, building, or tomb in Rome seems complete unless a "Pont.Max." is included, no pope has personally used the signature for centuries. From the time of Gregory the Great, who died in the year 604, the title employed on papal bulls has been Servus Servorum Dei, Servant of the Servants of God.



The Vatican Archives contain a copy of a papal letter, an answer to one from Queen Victoria, indicating what one pontiff thought of his various designations. Queen Victoria, who apparently did not want to give acknowledgment to any of the papal titles, began her letter (which is also in the Vatican Archives) with "Most Eminent Sir" instead of the usual "Your Holiness." The pontiff was apparently offended. In his reply, he addressed Victoria as "The Most Serene and Powerful Victoria, Queen of the United Kingdom of Great Britain and Ireland and Other Regions, Illustrious Empress of India."

In Italy, the pope is generally called Il Papa, a title that comes from *pater patrum*, a Latin phrase meaning father of fathers. He is also referred to, most commonly in Rome, by the family name he gave up when elected. Thus the Romans call Pope Paul VI Papa Montini, just as they called Pope John XXIII Papa Roncalli, and Pius XII Papa Pacelli. To some people, the use of the last name may seem disrespectful or irreverent. It isn't, however. For one thing, the Italians are accustomed to having the pope in their midst. He may be idolized, worshiped, and esteemed by pious Italians, but he is often taken for granted in Rome and is regarded in other parts of Italy more as a man than as a saintly being.

Without meaning any insult whatever, the Italians tell many jokes about the papacy. One especially good anecdote made the rounds when Clare Booth Luce was the United States ambassador to Italy (*l'ambassatrice*, the Italians called her).

Converts, say the Italians, are the most fervent of Catholics. The story is about the time Mrs. Luce, a convert, was received in private audience by Pope Pius XII. Neither she nor the Pope emerged from the reception chamber for a long, long time. Vatican aides began to fret. After several hours they peeked into the room. The Pope was backed up into a corner; Mrs. Luce, talking a blue streak, paused for breath. "But, Mrs. Luce," the aides heard the Pope say in a gentle, yet quivering voice, "I already am a Roman Catholic!"

Another story, told by Bill Pepper, Newsweek's former resident correspondent in Rome, is perhaps closer to the truth. It concerns the first time Pope John's relatives visited the Apostolic Palace after his coronation. An impressive experience for anyone, a papal audience can evoke in a devout person a tremendous sense of humility. On the occasion of the special audience for John's family, the relatives walked timidly through the golden halls, past the omnipresent Swiss Guards. When they saw John, dressed in his pontifical white robes, they dropped to their knees and bowed their heads.

"Lasciate perdere (Forget all that)!" said John. "Don't be afraid. It's only me!"

When a man is elected pope, he loses many things. He loses his family name. He loses most of the civil ties that bind him to the country of his birth. Moreover, a new pope finds that his daily life is regulated, often down to the most minute detail, by tradition. The men around him may change, but those who replace them have the same functions to carry out, according to the same well-imbedded customs.

The pope's confessor, an ordinary priest, must be a Jesuit; he must visit the Vatican once a week at a fixed time, and he alone may absolve the pope of his sins. The master of the Apostolic Palace must be a Dominican; the sacristan an Augustinian. If a pope changed any of this, a whole religious order would regard the gesture as an affront.

Newly elected popes have reacted in many ways when they realized they had become the Supreme Pontiff of the Universal Church. Pius X, a simple man, was at first terrified to find himself a monarch who is a slave to his mission. Pointing at the Swiss Guards standing sentry outside his apartment, he once whispered to an old friend, "There are my jailers!"

One of former New York Herald Tribune Rome correspondent Barrett McGurn's favorite stories has to do with the time Pius XII was readying a speech for the occasion of an English Catholic centennial.

"How do you pronounce 'centenary'?" he asked an American prelate. "SEN-tenerry," answered the Yank, putting the accent on the first syllable. "But don't the British say sin-TEE-nerry?" the pontiff asked. "Yes, Your Holiness—but four fifths of the English-speaking world speak in American style." "But it's the English language—the British started it. It's for them to say how it should be used."

"Sin-TEE-nerry," with the accented second syllable, was the way the Pope pronounced it during his discourse a few days later. Nevertheless, when an English bishop paid a visit some time after that, Pius made haste to ask him, "How do you pronounce 'centenary'?" For the rest of his life the polyglot Pope kept seeking opinions on that one word.

The pope, being one of the world's few absolute rulers, is not easy to speak with—yet he is the easiest chief of state to see. Most popes hold frequent audiences in the Apostolic Palace (Paul VI's audiences are often on Wednesdays at noon). On Sundays, usually at noon, popes customarily appear at the window of the top-floor papal apartment to bless the crowds standing in St. Peter's Square. Pope John emerged many times from his sheltered quarters to make visits in Rome and in other parts of Italy. Paul VI has visited more countries (India, the Middle Eastern countries, the United States, Portugal, Turkey, Colombia) than any other pope in history—and each time his presence has attracted huge crowds of Catholics and non-Catholics alike.

There is no question of the pope's charismatic appeal. Despite the fact that there are millions of people who owe the pope no spiritual allegiance, papal influence in world affairs has compelled nations and their leaders to extend the pope diplomatic courtesies normally reserved for civil rulers. No other religious leader in the world is afforded such treatment. No single state officer has been such a consistent drawing card, away from his immediate domain, as has the man who sits on Peter's Chair in the Eternal City.

Avro Manhattan, a frequent commentator on Vatican affairs, attributes much of the papal lure to the dual nature of the Church. He once told me in a taped interview, "Although the most uniform of religious institutions, the Church is also the most diversified. While the most unchangeable, she has a genius

for adaptability; and while constantly obsessed with things pertaining to a future life, she is vigorously active in controlling things pertaining to this world. Last but not least, she has the greatest centralization of power in the world.

"Her administration," Manhattan continued, "is unique. Although a church, she is at the same time a sovereign government. Although a mighty religious institution, she is also a mighty political presence and a major economic center. Although her officials are drawn from many nationalities, when acting as members of her government they have none; while speaking the major languages of the world, she issues her ordinances in one which only a few can understand. Although territorially the smallest state in existence, hers is the most significant in the world. And although neither an empire, a kingdom, nor a republic, it is a mixture of all three.

"The head of such government wears not one but three crowns. Although without an army, a navy, or hydrogen bombs, he has more power than if he had at his disposal the greatest arsenal on the globe. Spiritually and hierarchically, no one is above him except God, the source of his authority."

Once again we come, then, to the question, What is the Pope? This can be answered or explained in part by reviewing the duties, responsibilities, powers, and operations of the papacy.

Lord paramount of the Holy See, the pope is first among his bishops, all of whom come under his direct jurisdiction; in theory he has full and absolute power over the Roman Catholic Church. Every decree requires his approval. He can obey or ignore precedent. He can set aside tradition; he can write (or rewrite) constitutions; he can change discipline without consultation; he can proclaim dogmas on his own. Although on important matters the pope is supposed to seek counsel and advice from the College of Cardinals, he is empowered to make up his own mind and take action. On theological questions, the pope invariably consults with his bishops and cardinals, but, on matters of high policy, he may evolve a course of action without any previous consultations, as did Pope John when, without calling in the Curia cardinals for their views, he decided to go ahead with the Ecumenical Council.

The pope has executive as well as legislative and judiciary powers. He can be judged by no man, and there is no appeal from his decisions. In this respect his position is tantamount to that of a sovereign who cannot be brought to court. Acting in his executive capacity, the pope may (1) approve or sanction or suppress religious orders, (2) grant indulgences, (3) beatify or canonize saints, (4) appoint bishops, (5) erect, administer, alter, or suppress bishoprics, (6) assign an auxiliary bishop to one who is incapacitated, (7) found and legislate for papal universities, (8) issue liturgical books, (9) administer the temporal goods of ecclesiastical foundations, (10) erect and govern missions dependent on the Holy See.

As a legislator, the pope may (1) call, preside over, and adjourn ecumenical councils, (2) regulate holy days and Catholic feasts, (3) introduce new rites and abrogate old ones, (4) issue ex cathedra decretals on belief, (5) introduce, alter, or suppress Church laws on any subject, (6) defend doctrine

against heresies, (7) define fast days and periods of fasting. Also liberally defined are the pope's judicial duties. He may (1) relax vows and oaths for members of the religious who want to return to secular life, (2) give matrimonial dispensations, (3) act as a court, (4) establish rules of judicial procedure, (5) establish censures or punishments, (6) organize courts for hearing cases, (7) organize courts or appoint synodal judges for the diocese of Rome.

Inasmuch as the men elected to the papacy tend to be advanced in years, there is always the question of whether a septuagenarian or an octogenarian could become mentally enfeebled while serving as pontiff. Rome correspondent Robert Neville once took this problem to a Vatican prelate and asked him what would happen if a pope were to lose his reason or become physically incapacitated. Neville pointed out that the fact that popes are elected for life, with no provisions either for their recall or for their abdication, and the further facts that there is no proviso in Church regulations for creating a regency and that the College of Cardinals cannot be legally convened to take over made the problem appear insoluble.

The Vatican officer said, "The Good Lord seems to protect the Church from such a catastrophe. Popes just apparently do not lose their mind or reason. But should the impossible happen, I believe the Vatican bureaucracy would act as an effective brake against rash or embarrassing acts."

To better understand the question, What is the Pope? one must examine the structure of the Holy See, which is the government of the Vatican and of the Roman Catholic Church.

As the head of his church, the pope runs a vast business. He runs it as a corporate structure, working with twelve congregations (committees) of cardinals—a system that dates from the late sixteenth century—and with three apostolic tribunals and five departmental offices. Because he is the chief executive officer of the State of Vatican City, the pope is guaranteed independence of any civil power. No other religious leader in the world enjoys a comparable position.

To understand the foundations of papal authority is to understand who, why, and what a pope is. His primacy of jurisdiction, not only over the clerics but also over the hundreds of millions of the faithful, extends to matters affecting his religion, but it also extends to all other matters in which the Roman Catholic Church is interested throughout the world. Using his wide religious authority, the pope plays a distinctive role in the affairs of the world, exercising a power that is independent of his temporal position as head of Vatican City. The 550 million people who are Roman Catholics are but a modest number of the hundreds of millions who recognize the juridical sovereignty of the Holy See as a moral authority while not agreeing in substance with Catholicism's theological basis.

Various countries of the world therefore maintain diplomatic relations with the Vatican. Papal ambassadors are to be found not only in Catholic nations but also in Protestant, Islamic, Buddhist, and atheist countries. An ambassador of the pope is called a nuncio, and he has the same status as the

ambassador of any great power. At this writing, while Pope Paul is still reigning, the Vatican maintains official ambassadors in the following countries: Argentina, Austria, Belgium, Bolivia, Brazil, Burundi, Cameroon, Chile, China (Taiwan), Colombia, the Congo (Leopoldville), Costa Rica, Cuba, Czechoslovakia, the Dominican Republic, Ecuador, Egypt, El Salvador, Estonia, Ethiopia, Finland, France, Germany, Guatemala, Haiti, Honduras, Hungary, India, Indonesia, Iran, Iraq, Ireland, Italy, Japan, Kenya, Korea (Seoul), Latvia, Lebanon, Liberia, Lithuania, Luxembourg, Malawi, Malta, the Netherlands, Nicaragua, Pakistan, Panama, Paraguay, Peru, the Philippines, Poland, Portugal, Rumania, Rwanda, Senegal, Spain, Switzerland, Syria, Turkey, Uruguay, Venezuela, Yugoslavia, Zambia.

If a country does not have a nuncio, the Vatican bypasses the problem by nominating a representative without the official status of an ambassador; such representatives are called apostolic delegates. Officially an envoy of the pope, the apostolic delegate is unofficially an ambassador in the guise of an ecclesiastical official of the Catholic Church. He is not accredited by the government of the country in which he stays, but in practice he is usually given many of the courtesies and privileges extended to fully recognized ambassadors. At present, the following countries give hospitality to apostolic delegates: Albania, Australia, Bulgaria, Cambodia, Canada, Great Britain, Greece, Laos, Mexico, New Zealand, Tanzania, Thailand, the United States, and Vietnam (Saigon). Apostolic delegates are also maintained in Copenhagen for the Scandinavian countries, in Algiers for North Africa, in Nairobi for East Africa, in Dakar for West Africa, in Pretoria for South Africa, in Lagos for Central West Africa, and in Yaounde for Central Africa.

Adjudged by the bar of world opinion and international law, the pope enjoys immunity from the territorial jurisdiction of any human authority. Consider what happened when Hitler's occupation troops in Rome completely surrounded the pope's tiny state. German soldiers never crossed the frontier. Had they decided to invade Vatican City, the blitzkrieg would have taken all of a half hour, and the man who was then pope would have been conquered—but not defeated. In his own way, Hitler provided a dramatic confirmation of the real, if intangible, moral authority of the pope, however diminutive his territory. The pontiff's unique position in the world was aptly expressed by one writer, who said, "The pope is not sovereign because he is the ruler of the Vatican state; he is the ruler of the Vatican because he is a sovereign."

The papal case is, of course, unique in contemporary international law and diplomatic practice. It is said that Winston Churchill, during a visit with Joseph Stalin, attempted to convince the Soviet dictator of the advisability of having the Vatican as an ally. Stalin, the story goes, asked derisively, "How many divisions does the Pope have?"

According to one reporter, the episode was related to Pope Pius, who commented, "Mr. Stalin will meet my legions in the other world!"

Of the pontiff's celestial consociates little can be said here. In the practical day-to-day world of the twentieth century, His Holiness often depends on terrestrial colleagues to help him carry out his complex operations. The pope has under him the Roman Curia—the body of congregations,

tribunals, and departmental offices. The congregations, corresponding somewhat to the ministries of other countries, include the Sacred Congregation for the Doctrine of the Faith (which before the recent Curia reforms was the Holy Office), the Congregation for Bishops (formerly the Consistorial Congregation), the Congregation for the Oriental Churches, the Congregation for the Discipline of Sacraments, the Congregation for the Clergy (formerly the Congregation of the Council), the Congregation for the Religious and for Secular Institutes (formerly the Congregation for the Religious), the Congregation for the Propagation of the Faith (which is now also called the Congregation for the Evangelization of the Nations), the Congregation of Rites, and the Congregation for Catholic Education (formerly the Congregation of Seminaries and Universities). Though these overlap a bit, the cardinals who serve in the Curia are formed into one of two "parties," which comprise the conservative and the progressive elements. These "parties" can exercise pressure on given papal decisions—such as the bitter pill Paul was made to swallow with the recent encyclical against birth control.

Next to the pope himself, the single most important individual in the Vatican hierarchy is his immediate aide, the secretary of state—whose duties correspond to those of the prime minister in other government organizations. For most of his tenure in office (1939-1958), Pope Pius kept the post in his own hands. But this is not usually the case. Most popes have leaned heavily on the secretary of state—Pope John once described a secretary of state as "my closest collaborator"—because the secretary's office has a variety of major functions. The secretary recommends to the pontiff the names of men to represent the Vatican abroad, has jurisdiction over all such appointees, gives instructions to Catholic lay organizations all over the world (thus often exerting pressure on the internal affairs of foreign countries), prepares the texts of agreements with foreign countries, participates in the appointment of bishops, confers Vatican honors and titles, and deals with such ecclesiastical questions as divorce and contraception. Often the secretary of state represents His Holiness at official ceremonies. The secretary sits on the pontifical committee for the government of Vatican City, and he serves as the Vatican's chief negotiator. One of his most important duties is that of overseeing the cardinals' committee on the finances of the Vatican.

Veritably the most active officer now in the Vatican, the present secretary of state is the only person who sees Pope Paul on matters of business at least once a day; often he communicates with his immediate superior over the phone as many as a dozen times in one morning. One of his duties is to prepare a daily summary of world press reports for the papal desk. Vatican authorities are inclined to believe the Pope is one of the best-informed chiefs of state in the world—better, they assert, than the President of the United States.

News of all kinds—ecclesiastical, political, economic—comes to the Vatican through a gigantic machine that extends to the remotest corners of the earth. Nuncios and apostolic delegates, who have access to the same information ambassadors and representatives of other governments do, send frequent reports to the secretary of state. But by far the most elaborate reports come

from the bishops. Nearly fifteen hundred bishops, scattered all over the globe, send in periodic accounts on matters of interest to the Holy See. Consequently, an enormous amount of correspondence reaches the Vatican every day, including up-to-the-minute stock market analyses and incisive views of current economic trends.

In addition to this "espionage" service, the Vatican requires that each bishop come to Rome to see the Pope personally at least once every five years if he is stationed in Europe, and once every ten years if he is stationed elsewhere. On his arrival, the visitor must submit a report on his diocese; the report must answer a specific set of questions, which covers spiritual, ecclesiastical, social, physical, and economic conditions among the clergy and the parishioners. Considered extraordinarily accurate, these reports go deeply into the sentiments and feelings of the populace of the countries or regions concerned. Any bishop—or for that matter, any clergyman of any rank—who has a report of an urgent nature can communicate in code with the Vatican's secretary of state by cable or by radio. The secretary of state will quickly pass the message to His Holiness if he considers the dispatch of top priority.

One of the most efficient secretaries of state in recent years was Pope John's first secretary, Domenico Cardinal Tardini. The two men had excellent rapport with each other, but the Cardinal also had his differences with John—a fact that was often bandied about in inner Vatican circles. A stubborn Roman who could not fathom John's desire to "open up" the Church to the outside world, Cardinal Tardini was bothered by his superior's "new ways." Tardini, whose office was one floor below the Pope's, had a habit, especially when miffed, of referring to John as "the one up there." Since news tidbits and gossip travel quickly inside the Vatican, it wasn't long before word got to John, who summoned Tardini forthwith.

"I'd like to clear up a matter," the Pope said. " 'The one up there' is the Lord, the Eternal Father in Heaven. I'm just 'the one on the fourth floor.' So I beg of you, don't throw confusion into the ranks."

PERCHED ATOP Monte Mario and overlooking a panorama of ancient ruins and Renaissance settings is the busiest of Rome's new international hotels, the one flying the Hilton flag. Of the thousands of persons who use the four hundred rooms and suites in the Cavalieri Hilton each year, few are aware that the hotel is largely owned by the Catholic Church. Through the Societa Generale Immobiliare, the Vatican has a big interest in the hilltop hotel, which is operated by Hilton International. Said interest is, to be exact, a three-quarter ownership.

As the largest of Italy's construction companies, the Vatican-owned Societa Generale Immobiliare has been in business for more than a century. S.G.I. has entered every facet of the building business—not only construction but also planning, investment, production of specialized building materials and equipment, and management.

From 1870, when S.G.I., Italy's oldest construction company, moved its

headquarters from Turin to Rome, until the end of World War II, S.G.I.'s interests and properties were concentrated in and around the Eternal City. Then the company branched out on a nationwide scale, growing into a diversified corporation which took on thousands of new employees. Now S.G.I. has moved onto the international scene. It has thrust itself into the business of constructing large-scale residential projects and selling them to private customers. And lately, this Vatican company has become involved in urban development, with the planning and building of entire metropolitan or suburban centers and communities.

S.G.I.'s investment in construction projects has jumped to over \$45 million at this writing. Its gross assets, which were approximately \$50 million in 1955, were about \$170 million in 1967, while net earnings went from \$2.4 million in 1955 to \$6.2 million in 1967. Today S.G.I. holds a controlling or substantial interest in over fifty Italian companies. Four of these specialize in investment and property holdings; nineteen are real estate development institutions; nine deal with urban development projects; four engage in agricultural works; eight are industrial and manufacturing corporations; and the rest are technical and service companies.

Although Italy's housing industry recently suffered a serious slump, S.G.I. was not badly hurt. Its earnings still rose 16 percent and its gross assets went up 20 percent. Moreover, the Vatican company's investment in land increased 25 percent, due largely to the completion of a long-term plan that involved the formation of a satellite city near Milan.

Nevertheless, there was a slowdown in the sales of S.G.I.'s newly finished buildings. Against a background of reduced mortgage credit facilities, Vatican strategy called for a corresponding increase in S.G.I.'s bank borrowing (from a Vatican bank, to be sure). A satisfactory ratio between current assets and liabilities was restored following the successful issue of 6 percent convertible debentures for the equivalent of \$26 million.

In 1966, in Rome alone, the Vatican's construction society completed or nearly completed three apartment houses, seven garden villages, twelve luxury homes, a five-building apartment development, an office building with ground-floor stores and a cellar garage, two other office buildings (comprising 174 office units), and a twelve-villa garden development.

During the same year, in Milan, S.G.I. finished a three-building housing project that has sixty-two family dwellings, eighteen offices, seventeen stores, and an eighty-car garage. Plans have been drawn to add two more buildings to the project by replacing the old Vatican-owned structures on an adjoining site. Elsewhere in Milan, and also in 1966, S.G.I. completed a seven-building (196-apartment) housing complex and was in the process of putting up a shopping center. The shopping center's site is the famed Piazza Loreto, the square where the bullet-riddled bodies of Mussolini and his girl friend were hanged upside down during the closing days of the war.

In Genoa, 1966, S.G.I. nearly finished a 150-apartment development along the Via Bobbio, opened and rented to capacity its plush Residence Park Riviera, and began construction of a new 92-apartment development. And plans were made



by an affiliate of S.G.I. (the Eden di Nervi Company) to build a large motel just outside Genoa, in an area near the Vatican-owned Hotel Eden.

S.G.I., which recently moved from its cramped headquarters in downtown Rome to an eight-story glass building in the city's outskirts, has also put into execution building projects of various sorts in other parts of Italy. In Florence, Naples, Palermo, and Catania many of its undertakings are handled by related companies. Few people know which of the related companies belong to S.G.I. and which are controlled by parental pursestrings. S.G.I. guards her fifty plus offspring like a mother hen, preferring to shield them from too much attention. This is done for a number of reasons, some having to do with taxation and others with regional strategy.

To illustrate: S.G.I. does not own Rome's Cavalieri Hilton directly. The three-quarter owner is a front company called Italo Americana Nuovi Alberghi (I.A.N.A.), which answers only to S.G.I. Similarly, the Societa Italiana Arredamenti Metallici (S.I.A.M.) is owned by the Vatican but administered indirectly by S.G.I. S.I.A.M., which runs a large plant for the production of steel furniture, was the company that supplied the steel furnishings for the Italian luxury liners the Raffaello and the Michelangelo.

S.G.I.'s other companies include the Compagnia Italiana degli Alberghi dei Cavalieri (C.I.D.A.L.C.), which operates hotels in Pisa and Milan; Bellrock Italiana and S.A.R.F.E.C, which produce specialized building materials; and the Manifattura Ceramica Pozzi, which manufactures petrochemicals, plastic products, and plumbing fixtures.

Italy has no regulations or laws against private holding companies, and S.G.I. controls several.

One of the largest is the Societa Generale per Lavori e Pubbliche Utilita (S.O.G.E.N.E.), a construction company with extensive experience in public works. In recent years the Vatican-owned S.O.G.E.N.E. has built a 328 foot-high dam at Mulargia in Sardinia, a 430,000-squarefoot, reinforced concrete flood-water diversion for the Arno River at Pisa, a 125-foot dam at Gramolazzo near Lucca, a hydroelectric power plant near Terni, a 54-mile consortium aqueduct for the cities of Ascoli and Fermo, a 29,950-foot tunnel for the pipes of the projected Frida Aqueduct, hundreds of miles of embankments for Italy's main superhighway, the tunnel for the Gran San Bernardo highway connecting Italy to Switzerland, concrete emplacements for much of Milan's new subway, the 4.5mile- long highway between Chiasso and San Gottardo, and a number of bridges and viaducts in various parts of the country.

Demonstrating a know-how that makes it far more than an ordinary general contractor, S.O.G.E.N.E. has even produced entire factories under private contract. The impressive new Colgate-Palmolive plant at Anzio, which covers 430,000 square feet of land and has over seventeen million cubic feet of interior space, was designed and put up by S.O.G.E.N.E. technicians and engineers— that is, by experts who drew their pay from Vatican coffers. This same team of experts also built the \$565-million Italsider iron and steel complex; the largest such complex in all Europe, this one, in Taranto,

sprawls over 3.9 million square feet of land. A telecommunications plant at San Siro was set up by S.O.G.E.N.E., which handled the entire project. In Sardinia the same Vatican contractors set up not long ago a 64,000-kilowatt thermoelectric power plant (near Cagliari) and a 480,000kilowatt plant (at Sulcis). Working for Italy's nationalized electric industry (E.N.E.L.), busy S.O.G.E.N.E. teams installed a 200,000-kilowatt thermoelectric power structure at Civitavecchia and a 300,000-kilowatt plant near Perugia.

On opening day, all of S.O.G.E.N.E.'s projects are given the customary blessing by an attending cardinal, and often there is a special good luck message from the Pope himself. The sign of the Cross was made many times in 1966, when S.O.G.E.N.E. completed public and private works that totaled \$27.6 million. Although this figure is 25 percent less than that for the preceding year, a decrease attributed to Italy's economic dip, the outlook for S.O.G.E.N.E. is good, for a number of public projects have already been contracted for and Italy's economic situation shows every sign of improving.

Most of S.G.I.'s enterprises outside of Italy have been undertaken by still another subsidiary company, Ediltecno, S.p.A. Fully owned by S.G.I., it was liquidated in 1967. Ediltecno, which was organized in 1961 to service projects abroad, was a technical, consulting, and engineering management company with branch offices in Washington and Paris and a representative in New York City. There is also a Canadian company known as Ediltecno (Canada) Limited, located in Montreal, and a Latin American affiliate called Ediltecno de Mexico, S.A., based in Mexico City.

In the past seven years S.G.I. has acquired a controlling interest—nearly 70 percent of the common stock and 50 percent of the preferred—in Watergate Improvements, Inc., of Washington, D.C. Through it, the Vatican is playing a major part in the completion of a large officeand- apartment complex on the edge of the Potomac. The first stage of the project was finished in 1965 with the completion of Watergate East, a thirteen-story cooperative apartment building with 238 apartments, 60,000 square feet of commercial space, and five acres of parking on four underground levels. During the project's second stage, completed in 1967, a thirteen-story apartment hotel with three underground levels, 221 suites, 10,000 square feet of commercial space, and a 40,000-square-foot indoor garage was built, as was an eleven-story office building with 180,000 square feet of office space. Work on the third stage began in 1967, and by 1969 a building of 144 apartments near Washington's Rock Creek Parkway is expected to be finished. Then the fourth and last stage of the project (the plans of which have not yet been made known) will begin. Altogether, the luxury project in the Foggy Bottom section of the U.S. capital is expected to cost in the vicinity of \$65 million.

In Canada, S.G.I. is active through subsidiary companies. For instance, it is the largest single stockholder, owning 85 percent of the shares, in Montreal's Redbrooke Estates Limited. Redbrooke recently completed, in one of the most fashionable sections of Montreal, a thirty-three-story apartment building with three underground levels. Including 224 apartment units and 100,000 square feet of indoor parking, the structure (known as Port-Royal) has been taken over by a newly formed Vatican company called Immobiliare-Canada Limited. The company has a capital (in Canadian dollars) of \$456,900

and share obligations of \$14.4 million, of which S.G.I. holds 93 percent. Immobiliare-Canada owns the forty-seven-story Montreal office building, the Stock Exchange Tower, that houses the Canadian and Montreal stock exchanges. The building cost approximately forty-seven million Canadian dollars and was designed with the cooperation of Rome's Pier Luigi Nervi, the cement wizard. Over 600 feet high, it is believed to be the tallest reinforced concrete building in the world. Another Vatican-controlled company in Canada is the Sogesan Construction Company Limited, which has been putting up one-family houses southwest of metropolitan Montreal. In the community known as Greendale, Sogesan has so far built and sold over three hundred houses and is still building and selling.

In Mexico, the Lomas Verdes S.A. de C.V. construction company is building a suburban city on some thirteen hundred acres of scenic land outside Mexico City, near Tlalnepantla; the city will ultimately house about a hundred thousand persons. S.G.I. owns about 30 percent of the Mexican company's stock and is providing the technical consultants and the project manager. A four-lane, tree-lined superhighway, La Superavenida, connecting the new city to the main superhighway and thus to the center of Mexico City, has already been completed by Lomas Verdes. Another Vatican-affiliated company, Immobiliaria Corinto S.A. (in which S.G.I. holds one-third interest) is engaged in building five sixteen-story apartment houses in Mexico City's fashionable Paseo de Las Palmas sector.

In France during 1967, the Vatican's S.I.C.E. company (Societe Immobiliere Champs-Elysees), a French company with its head office in Paris, completed work on an elegant marble-faced office building on Paris' Avenue des Champs-Elysees. The nine-story structure, with four underground levels, provides 110,000 square feet of office space and 87,000 square feet of indoor parking.

With Vatican-owned construction companies building everywhere, there have inevitably been some hints of scandal. Not the least interesting of these stories, which are almost invariably suppressed by the Italian press, was that of the sale to the Italian government of church-owned real estate for the 1960 Olympic installations.

In 1958, shortly before Italy took on the responsibility of hosting the Olympics in Rome, the Vatican owned more than 102 million square feet of property within Rome's city limits. These holdings made it the biggest landowner, apart from the government, in all Italy. They were accumulated by the Vatican through quiet purchase, inheritances, donations, and foreclosures over a long period of time.

The National Italian Olympic Committee purchased large stretches of land from the Holy See for an unspecified sum and erected some fifteen stadiums at a cost of almost \$29 million. To connect the sport structures located in the northern part of the city with those in the southern sector, Rome built the Olympic Highway. The thoroughway followed a circuitous route because it was placed on land that the city of Rome had purchased from front companies owned by the Societa Generale Immobiliare.

Although the deals for this land had been made long before any mention of

public bids, they might have passed unnoticed had it not been for the fact that the speedway began to sprout major cracks and crevices shortly after the Olympic athletes returned to their homelands. Societa Generale Immobiliare, which had participated in the building of the road through several front companies, at that point offered to resurface the holes under a series of new contracts from the municipal government; the offer was accepted, for sums that were never disclosed, and the potholes and splits in the Olympic Highway were finally covered up. So was the scandal—almost.

THE TALE OF the eel that one day left its home in Lake Bracciano, some fifty miles outside Rome, and swam all the way to Vatican City to make an unscheduled “appearance” underneath the Pope’s window has every earmark of a fish story—and yet it happened.

The eel, in swimming around the bottom of the lake, apparently slithered into a cement water pipe. At a point forty-six miles from where the fish started, the main forked off in two directions—one way went to Rome, and the other to Vatican City. Bearing to the right, the eel took the way that led to the Vatican. After passing another underground junction, the eel slipped into a drain and managed to get itself stuck inside one of the two famed fountains in St. Peter’s Square, just below the papal chambers.

The eel was blocking off the fountain’s water. But the irreverent creature would not have made its mark on Vatican history if it hadn’t been for Pope Pius XII, who had just finished shaving when he glanced out the window and noticed to his bewilderment that there was no water in the fountain. At breakfast he commented to his housekeeper on how odd it was that there was water gushing from the far fountain but not from “our fountain.”

Sister Pasqualina picked up the phone and called the fire department. The firemen arrived, as did some newspapermen, and when the fountain’s innards were examined, the eel was found. When it was removed from the tiny pipe in which it was lodged, the fountain came to life again. The eel was carried away in a pail.

A few days later, a newspaper reporter asked what had become of the eel. Since the Vatican ignores all such questions, cynical Romans provided their own answer. The Vatican, they claimed, had taken the eel to one of Rome’s many outdoor fishmarkets, and sold it—which, they said, put the Pope in the fish business as well as every other.

What actually happened to the aquatic intruder is, of course, not known. But the story does indicate what Italian skeptics think about the Vatican and its business interests. According to these cynics, the Vatican is involved in so many business enterprises that even the selling of fish would not be beneath its dignity. As far as anyone knows for sure, the Vatican is not presently in competition with Rome’s outdoor fishmongers. But many Romans are inclined to believe some of the Vatican’s financial operations do have a fishy odor about them.

So widespread and complex are the Vatican’s moneymaking enterprises, that it

is almost impossible to get a clear picture of all of them.

In the last chapter we described Vatican participation in the building and construction industry through the Societa Generale Immobiliare. In this chapter we will try to trace the Vatican's participation in manufacturing, energy, communications, banking, insurance, and other fields. The reader is asked to take a deep breath before entering the maze.

There is hardly a sector of Italy's economy in which the Vatican's "men of trust" are not representing the Church's interests. Almost all of these men hold high positions in companies in which the Church is financially involved. They hold their responsible posts year in and year out, sometimes on the basis of the percentage of profit that the Holy See realizes on its investment.

For many years, Bernardino Nogara served on the board of directors of the Montecatini Company (now Montecatini Edison). Let us take a look at this company. One of the largest corporations in Italy, and indeed, in the world, it deals in mining and metallurgical products, fertilizers, synthetic resins, textile fibers, and pharmaceuticals as well as electric power—and it is bound to the Vatican with hoops of steel. The extent of Vatican participation in this major corporation is not known; probably the Vatican does not have a majority holding, but its interest is substantial indeed. Since the death of Nogara, several Vatican watchdogs have replaced him on the company's board and take part in all the important decisions, such as that in 1966 to merge Montecatini and the Edison Company. For that year of the merger Montecatini Edison reported total sales of \$683.9 million and a net profit of \$62.6 million. The 1967 report and balance sheet showed substantial boosts in nearly all sectors of the company's activities, with total sales having jumped to \$854 million and the net profit to \$66.1 million. Montecatini's investments in other companies amount to over \$942 million, its real estate holdings to better than \$22 million, and its industrial plants to approximately \$1.3 billion.

Montecatini Edison has a number of foreign associate companies, all of which are doing well. The Novamont Corporation at Neal, West Virginia, is doubling its production capacity to take advantage of the expanding polypropylene market in the United States. In Holland, the Compagnie Neerlandaise de L'Azote recently modernized its plant at Sluiskil and increased its daily production to one thousand tons of ammonia and two thousand tons of nitrogenous fertilizers; it also began construction of a new plant that will produce six hundred tons of urea a day. In Spain, Paular, S.A., in which Montecatini Edison has a joint holding, completed a new factory at Puertollano for the manufacture of polypropylene and polypropylene products. The Madras Aluminum Company of India expects to increase its production of alumina to fifty thousand tons a year and that of aluminum to twenty-five thousand tons a year. The continually expanding Brazilian Heliogas group recently acquired 140,000 new users and has increased its annual sales of liquid gas to about one hundred sixty thousand tons. And Panedile Argentina during 1967 brought its work on the damming of the Rio Hondo and the construction of a hydroelectric power station at Ullun to completion.

In Italy, Montecatini Edison owns or controls nineteen companies. These include Societa Orobica, Mineraria Prealpina, Miniere di Ravi, Sorap-Societa Raffinazione Petroli, Miana Serraglia, Ascona, Clio, Fortuna, Hermes, Immobiliare Capricorno, Melide, Parnaso, Ribolla, Sant- Agostino and Societa Mineraria Presolana, all of Milan; and Cieli and Societa Imprese Elettriche Scrivia, both of Genoa; Societa Emiliana di Esercizi Elettrici of Parma; and Resia of Casoria.

Now in its second century of existence, Italcementi— which came under Vatican control after the war and is run by papal “agent” Carlo Pesenti—accounts for 32 percent of the total cement production of Italy; it is the world’s fifth largest producer of cement and the second largest in Europe. In 1967, Italcementi, which employs over 6,500 workers, reported a net profit of \$5.5 million, and it produced more than twenty-six million tons. The company, which has its headquarters in Bergamo, has a capital of \$51.2 million. Because of a crisis in Italy’s building industry in the last few years, Italcementi’s profits had somewhat decreased (they were over \$4.2 million in 1965, and not quite \$4 million in 1966). The company had taken the decrease more or less in its stride, and according to Massimo Spada (speaking for the board of directors), expects to show up even stronger in 1969 and 1970 when construction picks up again. Thus, Italcementi recently built and put into operation a new cement plant near Brescia. The plant, which covers an area of over two million square feet, produces six hundred thousand tons of cement a year. Much of this is a new white cement known as Supercemento Italbianco which is quick drying and highly resistant to breakage.

The SNIA-Viscosa Company of Milan, which produces more than 70 percent of Italy’s artificial and synthetic textile fibers, is known to be maneuvered by Vatican financiers. It is not owned by the Vatican. It is, however, tied to the CISA-Viscosa Company, which produces viscose fibers and rayon, and to the Saici Company, which manufactures cellulose—and both of these companies are owned by the Vatican. Also, SNIA-Viscosa holds considerable stock in a cotton plant, Cotonificio Veneziano, which is a Vatican-controlled company. SNIA-Viscosa, which has a capital of \$89.6 million, has among its shareholders the British textile group Courtaulds, and it owns two profitable textile companies in Spain, two in Brazil, two in Mexico, and one each in India, Argentina, and Luxembourg. The Vatican is a heavy stockholder in these foreign companies, and in two instances holds the controlling shares. For 1966, when it showed a net profit of over \$9.7 million, SNIA-Viscosa declared a dividend of 130 lire on each of its 46,703,125 shares. In 1967 when profits dipped substantially to only \$310,000, the company nevertheless declared the same dividend of 130 lire but asked its stockholders to take into consideration the advisability of a merger with one of several possible companies that would provide diversification—now perhaps the most holy of words in Vatican business strategy.

One of the Vatican’s biggest companies, Manifattura Ceramica Pozzi, which makes sinks, wash basins, toilet bowls, bidets, and other bathroom fixtures, has been in difficult straits during the last six years, reporting substantial losses each time. At the end of 1967, Pozzi came up with its smallest loss in recent years, \$2 million. Adding that to the \$11.9 million

that Pozzi had dropped during the previous five years, the company's total deficits now have reached the sum of nearly \$14 million. Thus it came as no surprise during 1968 when the Vatican sent in one of its ace troubleshooters, Count Enrico Galeazzi, to sit in on the board of directors as vice president.

With its capital listed at \$36.96 million, Pozzi is nevertheless on a solid footing in Italy's economy. By diversifying into refractory materials, paints, plastics, and chemicals, the company—which is one of the oldest in Italy—is reorganizing its operation. During 1967 it completed the construction of a hygienic-sanitary fixtures plant for the Hungarian government and put into operation a new plant at Bizerte for Tunisia.

In addition to constructing the factories, the Pozzi firm trained personnel for them. Pozzi owns 90 percent of a company in France and 13 1/3 percent of another company in Brazil, both of which have shown profits in the last two years. In Milan the Pozzi company holds 100 percent of the stock in the new Pozzi Ferrandina chemical plant, which went into operation in June 1967 with a capital of \$18.1 million. With Count Galeazzi now bringing in his know-how, Pozzi officials expect to get back into the black again within a few years by escalating the \$43 million export level of previous years.

One of the most ramified, fully Vatican-owned companies is Italgas, which has its main office in Turin. With a capital of almost \$59.9 million, Italgas controls gas companies in thirty-six Italian cities, including Rome, Turin, Florence, and Venice. During the fiscal year 1967-8 it supplied 679 million cubic meters of home fuel to its customers and reported a profit of nearly \$3.5 million.

Trending upward for over two decades, Italgas also controls a number of companies that are related to the gas industry. The Cledca Company (tar), Iclo (anhydrides), Funivie Savona San Giuseppe (iron ore and phosphorus), Fornicoke (coke for steel mills), Pontile San Raffaele (coke), Cokitalia (distillates), Societa Acque Potabili di Torino (drinking water), Carbonifera Chia-pello (real estate heating plants), Propaganda Gas (gas stoves), Urbegas (gas appliances), and La S.p.A. Forni ed Impianti Industriali Ingg. De Bartolomeis di Milano (industrial ovens). Of the last-named company, Italgas owns only

20.29 percent of the stock. Not long ago I happened to mention to an American visitor that the Vatican owned a spaghetti factory in Rome. My pun-loving friend immediately said, "The Vatican is getting rich making all that dough!"

Molini e Pastificio Pantanella, S.p.A., is a fully Vatican-owned company that packages various types of pasta. As a profitable sideline, Pantanella also produces panet-tone holiday cakes and an assortment of fifty-two different types of cookies. Backed by assets listed at \$16.3 million, Pantanella reported a net profit of \$290,562 for 1966 but broke even in 1967. The company would have done better, according to board director Marcantonio Pacelli, if it had not been for government-imposed regulations in July 1967, which not only placed cumbersome restrictions on the country's spaghetti factories but also controlled the price of soft and hard grains. But, as my friend might say, the Vatican is not at a loss for "grain" (Italian slang for

money), for it owns outright, controls, or influences by its substantial though minority holdings all of the following companies which, according to the most recent financial statements, are in the black:

Societa Mineraria del Trasimeno (mining-capital: \$3.2 million), Istituto Farmacologico Serona (pharmaceuticals-capital: \$1.4 million), La Societa Dinamite (dynamite and ammunition-capital: \$624,000), La Torcitura di Vittorio Veneto (yarn-capital: \$800,000), Fisac-Fabbriche Italiane Seterie Affini Como (silk-capital: \$3.4 million), Concerie Italiane Riunite di Torino (furs-capital: \$4 million), Zuccherificio di Avezzano (sugar-capital: \$1.6 million), Cartiere Burgo (paper products-capital: \$23.2 million), Industria Libreria Tipografica Editrice di Torino (publishing-capital: \$1.6 million), and Sansoni di Firenze (publishing-capital: \$1.08 million).

The following companies, with which the Vatican has a financial association of either major or minor degree, report a year-end loss or no profit as of this writing: Societa Santa Barbara (mining-capital: \$4.8 million), Caffaro Societa per l'Industria ed Elettronica (chemistry and electronics-capital: \$9.6 million), La Salifera Siciliana (salt-capital: \$1.1 million), La Societa Prodotti Chimici Superfosfati (chemicals-capital: \$244,800), Bottonificio Fossanese (buttons-capital: \$480,000), Saici Societa Agricola Industriale per la Cellulosa Italiana (cellulose-capital: \$24 million), Cottonificio Veneziano (cotton-capital: \$3.2 million), Lanificio di Gavardo (wool-capital: \$1.4 million), Fabbriche Formenti (textiles-capital: \$104,000 [reduced from \$1.04 million]), Sacit (ready-to-wear clothing-capital: \$256,000), Molini Antonio Biondi di Firenze (spaghetti-capital: \$960,000), C.I.T. (travel and tourism-capital: \$800,000), and C.I.M. (department stores-capital: \$1.2 million).

So much for private enterprise.

The question now arises, Does the Vatican have a stake in operations run by the state? The answer, not surprisingly, is in the affirmative. Let's look at another aspect, unique by American standards, of the Italian economy—that of the state as a rival and competitor of private entrepreneurs.

In the postwar period Italy's pell-mell economic expansion has had, at times, to walk a tightrope. Coming out of its catastrophic fascist cocoon, the Boot's economy went from rags to Vespas to Fiats—thanks in no small part to the heavy investments of the Vatican. Italy's gross national product polevaulted 143 percent in the period between 1953 and 1963 to \$45.1 billion. Last year the G.N.P. reached over \$66 billion at constant prices and was expected by the end of 1968 to boost itself another 5.5 percent to over \$70 billion. To understand how Vatican money has benefited the Italian economy, one must understand the structure and function of Italy's Istituto di Ricostruzione Industriale. I.R.I., as it is affectionately known, is a public law corporation to which the Italian government assigns specific entrepreneurial functions. I.R.I. controls 130 firms, each of which is a share company that is run by the same rules as any private company in Italy.

What makes I.R.I. unique is that it has brought under government domination a vast complex of industries—and these include not only television and radio,



railroads, airlines, and shipping, but also industries like steel, automobile manufacturing, and banking. I.R.I., which is therefore in competition with private industry, has over three hundred thousand people on its payroll. Its rate of investment is equivalent to nearly \$3 million a day; its annual turnover, almost \$3 billion; and the value of its industrial complex, about \$12 billion.

Established in 1933, after the 1929 Wall Street crash set off a chain reaction in Europe, I.R.I. had two jobs: (1) to save the Italian banks, which had acquired shares in Italian industries that were in serious difficulty and, for that reason, were unable to guarantee the safety of their clients' deposits; (2) to put the finances of Italy's industry in order. It took almost five years to accomplish these tasks. But, in the end, credit was restored, and industry returned to life. The Italian government then took a second look at I.R.I. and, coming to realize that the giant, state-controlled industrial complex had been a daring financial experiment that had succeeded under the most difficult of conditions, decided to make it a permanent institution.

For every lira received from the state, I.R.I. companies have to raise another twelve from private investors. Since none of the I.R.I. companies could possibly finance its operations with its own capital, I.R.I. issues bonds on the open market. To date, nearly a half million Italian investors have put their money into I.R.I.'s issues. The biggest single investor has been the Vatican. There is no way of pinning down how much money the Vatican's financial advisers have tossed into I.R.I. operations, but the areas into which the Vatican has plunged most heavily are now known. Strictly for the record, let it be stated that in no case has the Vatican managed to become a majority shareholder in an I.R.I. company, despite the fact that in certain companies it is the largest single investor. It must be remembered, however, that since the Vatican's political party (the Christian Democrats) has been in control of the Italian government for over twenty years, the moving parts of the Italian state and its I.R.I. operation are well lubricated by Church money.

Critics of I.R.I. have accused it of being one of the main bottlenecks of Italy's economy. The criticism actually extends beyond I.R.I. to the Italian government and to the Vatican itself. Lack of business confidence during the middle sixties has held down private investment. In fact, in recent years, private companies have only been able to raise very small amounts through stock issues. Today I.R.I. and other government enterprises account for 40 percent of all Italian investments. Private enterprise is keenly aware of the competition. I.R.I. has long maintained, however—and the Vatican has backed it all the way—that it has never kept private industry from doing anything it has wanted to, either by absorbing all available capital or in any other way. But often, where private industry has been reluctant, I.R.I. has not.

I.R.I. has been carrying on a flirtation with U.S. business in recent years. Several of America's largest industrial concerns are tied in with I.R.I. subsidiaries. The U.S. Steel Corporation holds a 50 percent share in two I.R.I. steel plants. Armco International has a half interest in another. Raytheon and the Vitro Corporation have a stake in two of I.R.I.'s most

calculated ventures in electronics. Siderexport, an I.R.I. trading subsidiary, has a 50 percent holding in Dalminier of New York. The Vatican owes its current favorable position in I.R.I. to Bernardino Nogara, who foresaw a high return on the enormous investment he made in the state's industries. It is said that Nogara was considerably stimulated by the report of the governor of the Banca d'Italia at the end of the war. The report included the words, "We have reached a turning point. There is an arduous and fatiguing road that goes upward, and another, flat and easy, which leads to ruin."

Bewildered as Italy may have been by the extensive destruction of its factories and other industrial installations, Nogara's sights were clear. Italy would have to choose the first road and start on reconstruction immediately. What better place to invest the Vatican's money than the government's Finsider steel group? Although its plants were smouldering in ruins, Finsider gave promise of exceptional development once a rebuilding program was under way.

At the beginning of the postwar period, Finsider had an annual output of less than a million tons of steel. Today it produces ten million tons a year. By contributing decisively to making Italy self-sufficient as far as iron and steel requirements are concerned, Finsider has made an essential contribution to Italy's development, and has become one of the pillars of the nation's economy. With over 76,000 employees, and with an annual payroll of over \$285 million, the company reports an annual profit of more than \$24.1 million.

Finsider's objectives were given effective stimulus when the European Coal and Steel Community was set up. The Vatican and the Christian Democratic party both recognized the advantages to be gained by joining this organization. By putting an end to the protectionism that had characterized Italy's steel industry, the country entered into direct competition with the biggest steelmakers in the world, and is now the world's seventh largest steel producer.

Finsider's great strength today comes through its ownership of subsidiary companies. It owns, for instance, 51.6 percent of the Italsider Company, which produces pig iron, steel ingots, hot and cold rolled products, and welded pipes. Finsider is also a majority shareholder in the Dalmine Company, which specializes in steel ingots and seamless and welded pipes. Ninety-seven percent of the Terni Company stock is held by Finsider. Terni produces steel ingots, hot and cold rolled products, castings, forgings, and drop forgings. In addition, Finsider holds full or controlling interests in some twenty other connected or related companies.

The greatest amount of Vatican money in any I.R.I. company is probably in the Alfa Romeo automobile company (capital: \$72 million). Italy's second largest producer of motorcars, Alfa Romeo makes about seventy-five thousand vehicles a year; by 1971, with the help of a new \$500 million complex at Naples, it hopes to be producing more than a quarter of a million cars annually. Alfa Sud, the new plant in Italy's southland, had been a point of contention between Fiat, which controls about three fourths of the Italian car market, and I.R.I. It pitted Fiat president Gianni Agnelli squarely against I.R.I.,

the Italian government, the Christian Democratic party, and the Vatican, which are jointly trying to encourage the building of new industrial plants in Italy's depressed economic regions. Fiat termed the Alfa Sud factory "an economic error." Instead of putting up a new auto plant at Naples, Agnelli said, Alfa Romeo and its parents (I.R.I. and the Vatican) should join Fiat in other undertakings, such as building up an aircraft industry. The major growth phase of the European auto market was coming to an end, he argued, and there would be danger of overproduction in the nineteen-seventies. Agnelli lost his war.

Although the Vatican's biggest I.R.I. investment may be in Alfa Romeo, a considerable amount of papal money is also at work in Finmeccanica, the I.R.I. holding company that coordinates and finances I.R.I.'s engineering activities. There are thirty-five companies in Finmeccanica. In addition, Finmeccanica has a minority participation in thirty-two other companies, whose activities are ancillary; the Vatican holds the controlling interest in a few of these.

With all its affiliated companies, Finmeccanica is the biggest industrial concern in Italy, operating in almost every branch of the engineering industry—automotive and electrical engineering, electronics, design of aircraft and of railway cars, of heavy machine tools and of precision instruments, of heating equipment and of modern armaments (especially armored vehicles and tanks). Aided by heavy Vatican investments, the Finmeccanica group has shown remarkable progress since 1959, when its annual profits began to rise from \$185.6 million to the present-day figure of over \$420 million (and its exports from \$41.6 million a year to nearly \$100 million).

Vatican money has also found its way into Finmare, another I.R.I. holding company, which is responsible for the country's most important passenger shipping lines (like the well-known Italian Line, and the Lloyd Triestino, Adriatica, and Tirrenia lines). With its ancient seafaring tradition and large tourist industry, Italy has never undervalued the importance of its ships. Accounting for almost 70 percent of the nation's passenger service, Finmare ships rank second in the number of passengers carried on the European-North American run and first on the South American route. With a capital of \$28.8 million, Finmare, which has over ninety ships, totaling more than 700,000 tons, transports nearly two million passengers annually and carries more than 1.9 million tons of freight a year; the gross income is approximately \$150 million per year. The Finmare-controlled Italian line has two ships, the 45,933-ton Raffaello and the 45,911-ton Michelangelo, crossing the Atlantic between North America and Europe, and it is certain that Vatican funds went into the total amount of money needed to finance the construction of these two luxurious liners.

The extent of the Vatican's investment in and control of Italy's main telephone company cannot be accurately ascertained, but it is safe to say that both are considerable and that Vatican influence has made S.T.E.T. (Societa Finanziaria Telefonica) the respected and solid organization it is. At its last stockholders' meeting in July 1968,

S.T.E.T. closed out its books with a declared net profit of \$20 million for

the second year in a row. Having recently increased its capital by \$16 million, S.T.E.T. today is worth \$304 million. With more than six million telephones, double the number in operation in 1958,

S.T.E.T. today employs fifty-eight thousand persons. By 1970 it expects to have invested a total of \$1.12 billion in new facilities and equipment and to have increased the number of its employees to sixty-eight thousand. S.T.E.T. has also managed to spread itself into other companies. It is the sole or majority stockholder in many of these. In SIP-Societa Italiana per l'Esercizio Telefonico (telecommunications), it holds 53 percent of the shares; in Societa Italiana Telecomunicazioni Siemens, 98 percent of the shares; in Italcable (cables and telegrams), 60 percent of the shares; in SETA-Societa Esercizi Tele-fonici Ausiliari, 99.99 percent of the shares; in FONIT-CETRA (phonograph records), 99.99 percent of the shares; in EMSA-Societa Immobiliare per Azione, 52 percent of the shares; in SAIAT-Societa Attivita Immo-biliari Ausiliarie Telefoniche, 100 percent of the shares; in CSELT-Centro Studi e Laboratori Telecomunicazioni, 100 percent of the shares; in SAGAS-Societa per Azione Grandi Alberghi e Stazioni Climatiche, 100 percent of the shares; in SEAT- Societa Elechin, Ufficiali degli Abbonati al Telefono, 100 percent of the shares. The S.T.E.T. group is also a minority stockholder in RAI-Radiotelevisione Italiana (22.9 percent), Telespazio (33.33 percent), Ates-Componenti Elettronici (20 percent), SIRTII-Societa Italiana Reti Telefoniche Interur-bane (10 percent), GE MI NA Geomineraria Nazionale (33.33 percent), SIEO-Societa Imprese Elettriche d'Ol-tremare (11.09 percent), and SAGAT-Societa Azionaria Gestione Aeroporto Torino (4.5 percent).

The Vatican is also involved in Italian banking. The country's three leading banks—Banca Commerciale Italiana, Credito Italiano, and the Banco di Roma—though belonging to the I.R.I. group, are closely tied to the Vatican. Together with a Vatican-owned bank, the Banco di Santo Spirito, they hold more than 20 percent of all bank deposits in Italy, have financed 50 percent of all foreign trade transactions, and placed two thirds of the new share and bond issues on the Italian stock exchange.

Two years ago, the Banca Commerciale Italiana, Credito Italiano, and the Banco di Roma decided to double their capital, by issuing shares against new money, so as to improve the ratio between their own resources and deposits. In the case of the Banca Commerciale Italiana, this raised the capital from \$32 million to \$64 million; in the case of Credito Italiano, from \$24 million to \$48 million; and in the case of the Banco di Roma, from \$20 million to \$40 million. In the last few years the time deposits and clients' current accounts of these three banks rose by hundreds of millions of dollars to a total that surpasses \$6 billion (nearly 20 percent of the national total).

As for the Banco di Santo Spirito, which was founded by Pope Paul V in 1605, and which is one of the oldest banks in the world, its social capital is set at \$12.8 million. From a 1966 total of \$667 million, the bank hiked its total deposits last year to \$729 million and reported a net profit for 1967 of \$1.24 million, an increase of \$226,000 over the previous year.

Although the four aforementioned banks have their main offices in Rome, the

Vatican's real banking strength lies in the north of Italy. Cumulatively the Vatican's northern banks—particularly in the provinces of Lombardy, Veneto, and Emilia—are in even better health than the thriving four in the Eternal City. Foremost of these banks in the thigh part of the Boot is the Banco Ambrosiano in Milan, which was founded in 1896 and has a capital of \$6.24 million. At the end of 1967 the Banco Ambrosiano reported a net profit of \$1.4 million, which was virtually the same amount (give or take pennies) it had declared for the preceding period, and paid a dividend of 220 lire for a total of \$1,056 million on three million shares, a repeat of the previous year.

The Banco Ambrosiano recently bought interests in three foreign fiscal organizations—the Banca del Gottardo di Lugano (Switzerland), the Kredietbank S.A. Luxembourgeoise (Luxembourg), and Interitalia (Luxembourg). Because the Italian parliament has not at this writing passed a bill to set up Italian investment funds (one such bill was introduced in 1964), the aforementioned Vatican-controlled fiscal societies have been providing a service whereby Italians can acquire shares of foreign mutual funds. At the end of 1967, foreign mutual funds from Italian investors through over-the-border holding companies totaled close to \$4.5 million. Now two more Vatican-owned banking organizations—the La Centrale holding company and the Banca Provinciale Lombarda—have joined the lucrative business of purchasing shares from foreign investment trusts in the Swiss and Luxembourg markets. In addition, the Banca Provinciale Lombarda has recently joined with the Dutch Robeco and the German Concentra investment trusts to help Italians acquire shares of foreign mutual funds. Until a common investment-fund law is passed by the government, the foreign companies tied to the Vatican banks and investment companies will continue to operate profitably on the Italian market.

The Vatican's northern banking affairs have become so intricate today that it's almost impossible to explore their many ramifications. In an effort to provide some kind of clarity, we will not refer to those banks that have a capital of less than \$80,000, and we'll divide the others into three categories. In the first are seven large banks that are owned outright by the Vatican: the Banco Ambrosiano of Milan, the Banca Provinciale Lombarda, Piccolo Credito Bergamasco, Credito Romagnolo, Banca Cattolica del Veneto, Banco di San Geminiano e San Prospero, and Banca San Paolo. In the second category are thirteen banks in which the Church holds a heavy interest but not necessarily a controlling one: the Banca Nazionale dell'Agricoltura, Banca di Credito e Risparmio di Roma, Banca Popolare di Bergamo, Banca Piemonte di Torino, Banca del Fucino di Roma, Banca Romana, Banca Torinese Balbis e Guglielmone, Banca dei Comuni Vesuviani, Istituto Bancario Romano, Banca di Trento e Bolzano, Credito Mobiliare Fiorentino, Banca del Sud, and Credito Commerciale di Cremona. In the third category are sixty-two banks in which, although the Vatican interest is minimal, that interest is protected by one or more Vatican agents on the board or at the policy-making level; among the bigger banks in this category are the Banca Popolare Cooperative di Novara, Credito Varesino, Credito di Venezia e del Rio de La Plata, the Banca Agricola Milanese, the Banca Toscana, the Banca Popolare di Milano, the Banca Emiliana, the Banco di Chiavari e della Riviera Ligure, Credito Bresciano, and the Banca Popolare di Verona.

Finally, it must be mentioned that thousands and thousands of small rural banks spread all over Italy are owned 100 percent either by the Vatican or by the local parish church, which submits to Vatican controls and regular audits by a peripatetic Vatican financier. Many of these small banks are located in the south and on Italy's two major Mediterranean islands, Sicily and Sardinia. As far as is known, the Vatican has control of only two large banks in this area—the Banco di Napoli and the Banco di Sicilia.

During 1967 eight banks bought by Italmobiliare, a financial institution owned by the Vatican's Italcementi cement company, merged to give life to a new Istituto Bancario Italiano (I.B.I.). Italmobiliare, claiming reserves of close to \$9 million and showing a 1967-8 profit of \$642,000, is headed by Carlo Pesenti—sometimes viewed as Italy's most knowledgeable banker, and certainly one of the Vatican's most trusted captains in the field. Serving also as Director General of Italcementi, Pesenti bought the banks for Italmobiliare one at a time over a five-year period. In what some consider one of the most brilliant financial maneuvers in Italy's dopoguerra economic history, Pesenti almost singlehandedly created the Istituto Bancario Italiano by having the Credito di Venezia e del Rio de La Plata (which he had acquired)—its capital is listed at \$4.8 million—incorporate Pesenti's other seven banks—namely, Banca Torinese Balbis e Guglielmone (capital: \$2.4 million), Banca di Credito e Risparmio di Roma (capital: \$2.4 million), Istituto Bancario Romano (capital: \$800,000), Banca di Credito Genovese (capital: \$1.12 million), Banca Romana (capital: \$2.4 million), Credito Mobiliare Fiorentino (capital: \$1.12 million), and Banca Naef-Ferrazzi-Longhi of La Spezia (capital: \$640,000). Ranking among the first twenty in the list of Italian banking institutions, thanks to cumulative deposits surpassing \$512 million and a capital and reserve sum of \$22 million, the new I.B.I. made quite an impact for an “infant” by reporting a profit of \$800,000 during its first year of operation (1967).

Pesenti, who has control over two other important banking establishments (the Banca Provinciale Lombarda and the Credito Commerciale di Cremona) is serving as president of the newly founded bank, while Massimo Spada takes on the duties of vice president. The creation of I.B.I. will be only the first in a complex series of mergers of Vatican banks. The next merger will be that of the Banca Provinciale Lombarda and the Credito Commerciale di Cremona; it will result in the creation of a banking combine that will have over \$1.28 billion in deposits—making it the largest private banking concern in Italy and one of the largest in all Europe, including Switzerland.

Vatican banking, however, is not confined to Italy. Funds managed by the Vatican's Prefecture of Economic Affairs are deposited in numerous non-Italian banks. Some are in America, and many are in Switzerland, where the Vatican maintains its funds in numbered accounts. Nobody really knows how much money the Vatican has in Swiss vaults. But it is known that one reason why the Vatican likes to bank in Switzerland is because the Swiss franc can provide protection against inflation and devaluation of money in other countries. Since 1945, there have been more than 170 currency devaluations all over the world—twelve of them in Brazil alone. Unlike the American dollar or the British pound, which have substantially less than 50 percent backing

in gold reserves, the Swiss franc is guaranteed up to 130 percent by gold. So, because Switzerland's money is "hard money," the Vatican holds the francs and exchanges them for the legal tender of another country when needed.

The Vatican also uses its Swiss accounts to maintain its anonymity when gaining control of foreign corporations. Swiss banks, unlike American banks, can act as stockbrokers; they hold large numbers of shares belonging to clients but not in the clients' names. The Vatican, like any other depositor, can have a Swiss bank buy shares in a company in the bank's name and can thus obtain control of the company in full anonymity. The "Gnomes of Zurich"—a pet name pinned on Swiss banking officials by the British—point out, however, that the total number of shares their banks hold in U.S. companies is less than 1 percent of America's outstanding stock. Any speculation about how much the Vatican may have silently invested in the U.S. economy, at least at the corporation level, must take this figure into account.

Since Helvetian banking practices are based on secrecy, a style to which Vatican financiers are indeed no strangers, the Vatican and I.R.I., acting as major shareholders, operate the Banque de Rome Suisse, a Swiss offshoot of the Banco di Roma. This bank lists a \$15.2 million capital stock; subject to Swiss laws, it keeps the names of its depositors clad in the impenetrable armor of legality.

A significant part of the Vatican's calculated diversification program is concerned with the rarely publicized activities of its various special credit institutes. The precise determination of the Vatican's stake in Italy's credit system would require an enormous amount of time and digging. But it can be calculated that of the some 180 medium- and long-term special credit institutions operating in Italy, at least a third are fed by Vatican money.

It should be noted that long-term loans constitute a highly important source of financing for expansion programs, and in this respect Vatican money has done much to shore up small and medium-sized businesses, which have the greatest difficulty in raising funds directly on the financial market, and has served the cause of a balanced growth of Italy's postwar economy. In this connection, mention should be made, albeit briefly, of two important aspects of this activity: (1) the significant financial support the Vatican's special credit institutes have been extending, particularly in recent years, to the process of industrialization in the depressed southland, and (2) the considerable assistance the Vatican's credit program is providing for the penetration of Italian industries into foreign markets.

The special credit institutes extend medium- and long-term credit. Each serves a particular sector of the economy, providing credit for industry, for example, or for public utilities companies or real estate companies or farmers or motion picture producers. Some of these institutes operate on a national scale, while others are limited to individual regions; some extend both medium- and long-term credit, while others specialize in medium-term transactions. Together with Italy's banks, the special credit institutes are the major source of new capital, and they provide most of the loans and the capital for the acquisition of securities.

One of the largest of these financial societies is La Centrale. Just what percentage the Vatican has of the equity of La Centrale is not known. It is known, however, that La Centrale is wedded to the Pirelli rubber company, which no doubt exercises direct controls over the agency. Just how much influence the Vatican has on its operations has not yet been made clear, though its control is widely accepted in the Italian business community.

The area in which La Centrale has been most prominently engaged is that of electric power, but since the time the Italian government nationalized the power companies, La Centrale has successfully sought to shift its strength into agriculture, mining, engineering, and trade organizations, both in Italy and abroad. Today its capital totals \$107.3 million. La Centrale's assets are \$276.8 million, of which \$116.16 million are invested in the shares of some fifty-five companies and almost \$60 million are out in loans to these companies. In addition, \$156 million have been extended in credits to E.N.E.L., the national electric agency of Italy. La Centrale closed out 1967 showing a net profit of over \$16.5 million.

During 1967, the Vatican-controlled Romana Finanziaria Sifir, S.p.A., fused with La Centrale and brought with it a stock capital of \$72 million. Sifir's total assets were \$168 million, of which \$17.6 million were invested in the shares of thirty-six other companies and \$22.4 million were out in loans to these organizations. Add to that the \$70.4 million that have been extended in credits to E.N.E.L. and one gets a better picture of La Centrale's new associate.

One credit institution that is owned fully and outright by the Vatican is the Societa Finanziaria Industriale e Commerciale, with a capital of \$480,000. Other special credit institutes owned partially or controlled by the Vatican are La Societa Capitolina Finanziaria (capital: \$400,000), Credito Fondiario (capital: \$16 million), Societa Mineraria del Predil (capital: \$384,000), Il Finanziario Investimento Piemonte (capital: \$182,800), Societa Finanziaria Italiana di Milano (capital: \$400,

000), Fiscambi di Roma e di Milano (capital: \$1.6 million), Efibanca-L'Ente Finanziario Interbancario (capital: \$16 million), and La Sind di Milano (capital: \$1.6 million).

A number of insurance companies are Vatican owned; others are merely controlled by the apostolic financiers. Two important companies that fall into the former group are the Assicurazioni Generali di Trieste e Venezia (capital: \$23.2 million), which turned a profit in 1967 of over \$4.67 million, and the Riunione Adriatica di Sicurta (capital: \$6.9 million), which reported a profit of better than \$1.27 million. Tied to the Banca Commerciale Italiana (which the Vatican controls), Assicurazioni Generali has a large portfolio of shares in Montecatini Edison, while Montecatini Edison has a large portfolio of shares in Assicurazioni Generali. Similarly, the Riunione Adriatica di Sicurta, which is tied to the Credito Italiano bank (under Vatican control), has a working relationship with the La Centrale and Bastogi special investment institutes, both of which are under Vatican influence, and works closely with the Vatican's Italcementi cement company.



In violation of Italian laws, which prohibit members of the country's parliament from having business ties with any commercial enterprise, four senators (all Christian Democrats), one of whom was a minister several times, are on the board of directors of Assicurazioni Generali. Far from being unduly disturbed by this, the company and its associate Riunione Adriatica di Sicurtà have calmly conducted their affairs, and have done well. Over the years, they have profited from large insurance contracts involving government industries that deal in foreign trade, from indemnification against damage by nuclear bombardment and losses due to foreign nationalizations and confiscations of industries, and from various insurance programs written, with close state cooperation, for customers abroad. Over the years, Assicurazioni Generali and Riunione Adriatica, two companies that apparently do not see any ethical problems raised by having state officials represent their private interests, have become the two leading insurance companies in Italy.

Following is a list of other Italian insurance companies that are connected with and to the Vatican; in parentheses is each company's capital.

La Compagnia di Roma, also known as Riassicurazioni e Partecipazioni Assicurative (capital: \$960,000); L'Unione Italiana di Riassicurazione (capital: \$960,000); Assicurazioni d'Italia (capital: \$2 million); Fiumeter (capital: \$1.68 million); Compagnia Tirrena di Capitalizzazioni e Assicurazioni (capital: \$2.4 million); L'Unione Finanziaria Italiana (capital: \$640,000); Finanziaria Tirrena (capital: \$160,000); Lloyd Internazionale (capital: \$800,000); Fata-Fondo Assicurativo Tra Agricoltori (capital: \$1.2 million).

The foregoing details provide an uncomfortably sharp realization that the Vatican and its men have indeed carved a niche for their firm in the world of big business.

This is no small accomplishment. After years of soul-searching, it has been decided, infallibly, that the accumulation of money is no more reprehensible, no more sinful, than the collecting of coins. True, the Vatican pays ad perpetuum lip service to poverty. But it doesn't practice it.

The Vatican apparently does not subscribe to the thesis that the enrichment of one man necessarily impoverishes another. Indeed, taken in its proper perspective, the Vatican drive to make money has been highly beneficial to Italy. It has spurred Italy's material progress and helped the country recover from the battered state it found itself in after the war. It has produced capital for investment. It has generated wealth from which nearly everyone has gained. In a free society, which needs concentrations of private wealth to counterbalance the power of the state, the Vatican—which is no longer seeking territorial aggrandizement—has rendered a service to the theories of capitalism and provided impressive guidelines for those who believe in money and who worship at the altar of big business. The Apostolic Palace and Wall Street are singing a remarkably similar tune.

Because of the secrecy of the Church's complex business operations, the public image of the Vatican still remains ecclesiastical. The revelation of

the Church as a big business often upsets people who should know better. Former Rome correspondent Barrett McGurn once reported the astonishment of U.S. Secretary of Labor James Mitchell after a visit with Pope Pius XII. McGurn interviewed Mitchell immediately after the visit. "The Pope knew all about the International Labor Organization," Mitchell said, surprised, "and he was already aware that the recession in the United States is over. Why, we've just learned that ourselves!"

IT ALL STARTED in 1962. . . .

The center-left coalition government under Premier Amintore Fanfani wanted at long last to end the preferential tax treatment Italy had been giving stockholders. In 1962, Fanfani established a dividend tax (called *cedolare*). Determined and sincere as he was, however, he tried to provide an exemption for the Vatican. It didn't work.

For the first part of 1963 the Vatican, like other shareholders, paid tax.

In April 1963 there were elections, and the Fanfani cabinet went down to defeat. It was replaced by Giovanni Leone's all-Christian Democrat "caretaker" cabinet. Leone's representatives began quiet talks with the Vatican, and shortly before its ouster in October, the Leone cabinet, in an exchange of diplomatic notes with the State of Vatican City, agreed that the new tax was not to be levied on dividends paid to the Vatican. Minister of Finance Mario Martinelli (Christian Democrat) forthwith sent a circular letter to the tax-collecting agencies, mostly banking institutions, informing them of the exemption that had secretly been granted to the Vatican on the basis of diplomatic negotiations between the two countries.

What followed was perhaps even more incredible. The new finance minister, Roberto Tremelloni (Social Democrat), read the diplomatic notes and the circular letter signed by his predecessor, and with the solid support of the new deputy prime minister, Pietro Nenni (Socialist), and the minister of the treasury, Antonio Giolitti (Socialist), refused to go along with the preferential arrangement. For months thereafter, Prime Minister Aldo Moro (Christian Democrat), sought a compromise; he asked the Vatican to submit a statement of its holdings as a prelude to obtaining an exemption. But Vatican Secretary of State Amleto Cardinal Cicognani refused, asserting that one sovereign government does not tell another about the state of its finances. Premier Moro retaliated by resorting to an old fighter's trick—holding back and waiting for the clock to run out. It worked—up to a point.

Interest in the Vatican's stock market practices was aroused by the Italian government's 1962 decision to levy a dividend tax (*cedolare*). This *cedolare*, which the paying office or the bank withholds on behalf of the government, is either 5 percent or 30 percent, depending on whether the stockholder records the securities with the tax office or chooses to remain unknown to the tax officials. The Vatican's disputed exemption from it brought about the events we outlined at the beginning of this chapter.

After the Moro government toppled in mid-1964, and was succeeded by yet

another Moro government, the new minister of the treasury, Giovanni Pieraccini (Socialist), also declined to ratify the Vatican's exemption. In Italy, 1964 was a year when the business barometer was falling. The Vatican took advantage of this by threatening to dump several hundred million dollars' worth of shares on the Italian stock market. This, if the Vatican had done it, would have seriously depressed the market and inflicted irreparable wounds on Italy's already ailing economy.

Adding to Moro's worries during this period was the resignation of President of the Republic Antonio Segni, for reasons of ill health. A campaign had already begun to have a non-Christian Democrat named to fill the semi-honorary post. (Later, in fact, Giuseppe Saragat, leader of the Social Democrats, got the nod.) By all reasonable standards, this was not the time to risk a tug-of-war with the Vatican over tax matters.

Some kind of deal was obviously made, because the Moro cabinet approved a bill, which was later signed by Tremelloni and Saragat, that ratified the Vatican's exemption from the dividend tax. Although Socialist Minister Pieraccini refused to countersign the bill, it reached the competent legislative committee and was to go to the parliament for approval. As a bill, it never got there, though the subject did come up from time to time, either in the form of a query by a parliamentarian or a newspaper article.

For several years, the matter lay dormant. Then, early in 1967, it was revived. The Vatican had not been paying any dividend taxes since April 1963. Among other papers, the leftist Rome weekly L'Espresso wanted to know why. L'Espresso, which called the Vatican "the biggest tax evader in postwar Italy," said that one fifteenth of all the stocks on the exchange were Vatican owned. Other pejorative reports in Italy's left-wing press claimed that the Vatican's investments on the Italian exchange were worth between \$160 million and \$2.4 billion, and that thanks to its questionable immunity from the dividend tax, the Vatican was saving anywhere between \$8 million and \$120 million (based on a 5 percent tax on the estimated "declared" worths of between \$160 million and \$2.4 billion) or between \$48 million and \$720 million (based on a 30 percent tax on said "undeclared" estimated worths). It must be remembered, however, that because the Vatican often uses so-called front companies, some of which do indeed record their securities with the tax office, or make their identity known to tax officials, and because other Vatican-controlled companies do not record their securities with the tax office, both the 5 percent and the 30 percent tax rates are in operation. No one as yet has been able to compile a list showing which companies are the "5 percenters" and which are the "30 percenters," but whichever classification they fall into, they have not, so far, paid the tax that other companies (and the individual investors) are paying.

[In January 1968, the Italian government extended for another year the cedolare tax exemption enjoyed by the Vatican since 1963. The extension was granted, according to the announcement made by a government spokesman, to discuss a bill pending in the Italian parliament. The spokesman said that if the bill is not approved during 1968, the Vatican will have to pay all unpaid taxes since 1963 when the exemption was granted.]

On the basis of L'Espresso's estimate, which maintains that the Vatican owns one fifteenth of all the stocks on the Italian exchanges, the total value of the Vatican's stocks would come to \$733 million. Using the 5 percent tax figure, on the one hand, the tax saving comes to \$36 million, whereas with the 30 percent tax figure, on the other hand, the tax saving comes to \$219 million.

Estimates of that kind, and others in the left-wing press (however exaggerated they appear at first blush), prompted Italy's Finance Minister, Luigi Preti (a Socialist), to make in March 1967, an unusual public statement on the floor of the Italian Senate—unusual because up to then no government official had ever ventured any specific statistics or figures on the subject of Vatican taxes. Debunking the claim of one particular newspaper, which had asserted the Vatican had saved \$64 million on its dividend inflow since the disputed bank circular of 1963, Preti said that the Vatican had earned \$5.22 million in Italian stock dividends in 1965. On these earnings, he explained, the Vatican, if it had paid the 30 percent cedolare tax, would have turned in \$1.6 million in taxes. Preti also said that the Vatican investment, according to indications, came to probably \$104.4 million. From Minister Preti's figures—which he never documented—it appears that, over the six years since 1963, the Vatican therefore has not paid in a total of \$9.6 million in taxes on its security holdings in Italy.

The Vatican's reaction to Preti's revelation was twofold. Its press spokesman, Monsignor Fausto Vallainc, declared, "I have been authorized to give a 'no comment' answer. But if you want my personal view—which is just that!—the motive for the refusal to comment is obvious. It would not be opportune to air the matter while it is being discussed by members of Parliament."

Unofficially, other sources in the Vatican said that the figures that had been cited in the anticlerical press were "clearly baseless." Estimates of the Vatican's tax savings were "absurd beyond being false," one spokesman maintained, adding that the actual amount was closer to \$160,000. The same man cited the provisions of the Lateran Treaty in which Italy recognized the Vatican as a sovereign independent state and exempted this state from Italian taxation. The Vatican's unofficial newspaper, L'Osservatore Romano, eschewing its usual ecclesiastical verbiage, said that the amount of money involved was irrelevant, for the money was "holy money, entirely earmarked for charity."

In July 1968, the question of Vatican taxes flared up once again. The new Leone Cabinet, though formed as a "baby-sitter" kind of government [See Chapter X], astonished everyone shortly before it won the confidence vote of parliament by a squeak. Premier Giovanni Leone, apparently in a gesture of appeasement to the left, a state-of-the-nation message that the Vatican would have to pay its tax arrears. Leone said that rather than granting a new tax exemption—which was due to expire toward the end of 1968—the government intended to let the exemption drop and not seek parliamentary ratification for a new bloc of exemptions.

Bluntly coming to their defense, Church officials issued a protest through the Holy See press office, implying that the Vatican felt strongly about

retaining its tax-exempt status. Monsignor Vallainc, in his capacity as the spokesman, noted that the Vatican contributes heavily to Italy's income with its investments and tourist attractions. Moreover, he said, several other countries, including the United States, are giving the Roman Catholic Church tax exemptions because of its special nature and work. He reaffirmed the view that taxing the income of the Holy See, besides violating the acts that regulate church-state relations in Italy, would take away money destined for religious and social work projects carried out by priests in Italy and in other parts of the world. The official statement Vallainc read contained this paragraph:

The counterpart of this tax exemption can be seen in the framework of reciprocity, in the wide contribution that the apostolic activity of the Holy See has on tourism, as well as in the advantages Italy derives from the Holy See's stock investments which contribute to increasing the national income.

Following still another Vatican blast against Premier Leone on the tax issue, Socialist Luigi Preti came back into the squabble by publicly rejecting the reasons listed by the Vatican to continue its tax-free privileges. He said:

It is true that Holy See activities are advantageous for the tourism influx to Italy and that this increases state incomes, but I cannot see why these should serve as reasons for the Vatican to be exempted from taxes. Also I think the Vatican has no grounds in pointing to the treatment it enjoys in other countries where the Holy See is exempt from taxes. The Italian law clearly indicates there are no exemptions for any foreigners having Italian stock holdings. The noble aims that the Holy See pursues here and elsewhere in the world are highly respected in Italy, and by all political parties, but this is no reason for tax-free treatment.

Curiously enough, the 1967 tax squabble did not bring to light the long history of Vatican "tax evasion." The record between 1929 (when the Lateran Treaty was signed) and 1962 is an interesting one. Let us examine this record, which up to now has been given no public attention.

Without entering into a long analysis, it is sufficient to repeat that the Concordat, the third document of the Lateran Treaty, provided for tax exemptions for "ecclesiastical corporations." During the nineteen-thirties and the early nineteen-forties, the Mussolini regime gave added assistance to the Vatican treasury by way of special "dispensations." In October 1936, for instance, Mussolini imposed a 5 percent corporation tax to help underwrite a large loan needed to pay for the war in Abyssinia, and levied in addition, to absorb the interest costs on the war loan, a 3.5 percent tax on every thousand lire's worth of real estate holdings to run for a twenty-five-year period; Decree 1743 of October 5, 1936, set up this tax schedule, but Article 3 of the decree exempted the Vatican and Vatican companies from paying either of the two levies.

Vatican-owned companies were also exempted from a special duty ordered in October 1937. This required corporations to pay a graduated tax on their capital stock. The tax was originally levied on all corporations, but early in 1938, when the collection program got under way, a special order exempted

those owned by the Vatican.

In 1940, Italy instituted a sales tax (I.G.E.). But, in a circular letter dated June 30, 1940, the finance minister freed the Vatican and all churches from paying it. The

I.G.E. tax remains in existence to this day. So does the Vatican's exemption. Lastly, in October 1942, a law was passed, "in the spirit of our Concordat," which exempted the Vatican from paying certain then-existing assessments on dividends. To make matters clearer, the finance minister, in a decree dated December 31, 1942, published an official roster that listed every organization that was not eligible for taxation on dividends. Nearly all of the organizations listed were Vatican affiliated.

The roster went unnoticed by the public because of the year-end holidays. It went unnoticed by the press because it was published not in the government's *Gazzetta Ufficiale* (Official Gazette), but in an obscure state bulletin called *Rivista di Legislazione Fiscale*, on page 1,963 of the second volume for 1943, a volume that appeared a considerable time after the beginning of the year.

Attempts to avoid taxes are nothing new in the history of Italy's stock exchange. The *borsa valori* has roots that go back to the Republic of Venice, where the first official exchange was set up in 1600. In early Italy, the *borsa* was often a square or street where all types of trading—in goods and services, in securities, in precious metals and money—were carried on. In the first half of the eighteenth century, the commodities markets were put on a formal basis; then, in the nineteenth century, separate exchanges were set up to handle securities. On February 6, 1808, Eugene de Beauharnais, viceroy of Italy and Napoleon's stepson, established the first official exchange in Italy, at Milan. Nine other Italian cities— Venice, Trieste, Turin, Rome, Palermo, Naples, Genoa, Florence, and Bologna— now have exchanges; but the one in Milan is still the largest.

By the turn of the century, Italy's first electric power companies had been formed, as had other public service companies, textile and chemical companies, and some companies devoted to heavy industry. Trading increased and more securities were listed. In 1901, the number of securities traded on the Milan exchange had risen to 102; 54 of these were common stocks. By 1938, 267 securities were traded at Milan; by 1960, 428. In the postwar years, the Milan and other Italian exchanges began to register appreciable volume; today, despite being small by American standards, the volume at the exchanges is heavy compared to what it was in the immediate postwar years. But public participation in trading is comparatively slight.

Few securities are owned by the Italian public. Many are owned by the Vatican itself; and many others by banks and other financial institutions, by insurance companies and pension funds, and by industrial concerns—a number of which are controlled or owned by the Vatican. Italy's small investors show a decided disinclination to buy common stocks. They prefer fixed-interest-bearing securities, especially those guaranteed by the government. Banks are called upon for heavy support of the securities market. In the last year for

which a report is available, banks and institutional investors absorbed 48 percent of the new issues of common stocks and preferred stocks— and although the facts are unclear or fragmentary, a goodly part of this seems to have been done with Vatican capital. The quoted value of all Milan's securities, which represent more than three quarters of the total shares on all Italy's ten exchanges, generally stands at about \$8.5 billion. In any given year, there is usually a turnover of a little less than 7 percent of the total shares; slightly under 260 million shares are traded, at a market value of slightly under \$1 billion.

Another 1962 decision by the Italian government— that to nationalize the electric current industry—also aroused interest in Vatican finances. When the national electric agency, called E.N.E.L., was formed, it was learned that the special credit institute La Centrale, a Vatican-associated agency that specializes in electric power companies, had a portfolio of 8,235 shares (worth \$24,801,600) in the Selt Valdarno electric works and 8,417 shares (worth \$25,153,600) in the Romana di Elettricita Company; that another Vatican special credit institution, Bastogi, had 10,265 shares (worth \$13,838,400) in the Societa Meccanica Elettrica electric company, 6,407 shares (worth \$8,441,600) in the Finanziaria Adriatica company, 5,385 shares (worth \$12,146,000) in the S.G.E.S. company, 4,013 shares (worth \$10,038,400) in Edison, 1,137 shares (worth \$4,782,400) in the Elettricita Sarda, and 996 shares (worth \$2,659,200) in Selt Valdarno. Payments on these holdings, by way of indemnity installments, are still being made by E.N.E.L. to La Centrale and Bastogi.

As one of the world's largest shareholders, the Vatican holds securities frequently quoted as being worth \$5.6 billion. The sum is probably an understatement, for the Vatican has invested in exchanges throughout the world, and even a conservative estimate of its portfolio tends to show that the figure is in excess of \$5.6 billion. According to an appraisal made by London's Economist a few years ago, the Vatican's Italian portfolio contains (as L'Espresso had earlier claimed) approximately one fifteenth of the total number of shares quoted on the ten Italian stock exchanges; the value of these shares, said The Economist, was \$8.8 billion at the end of 1964. This would put the amount of capital invested by the Vatican in Italian stocks at around \$586.6 million. But taking into consideration the current \$11 billion value of Italy's ten exchanges and the fact that many of the stocks owned by the Vatican are held through front companies—banks, special credit institutes, and insurance companies—a more realistic estimate of Vatican penetration into Italy's stock market would place it between 40 and 50 percent of the total number of shares quoted on all of the Italian stock exchanges. Hence, this would bring the Vatican figure within the \$5 billion range.

Improbable as this may seem at first glance, the fiscal truth has been kept hidden by the Vatican itself, by a sympathetic Italian press, and by the corps of foreign reporters in Rome. Deferring to the notoriously thin-skinned Vatican, most correspondents avoid the subject in their dispatches.

How long will the Vatican's "tax evasion" go on? \* The answer depends on the Vatican. Why? Because the pope is the dealer in this strange game of poker

between the Vatican and the Italian state. But I think the pope may have overplayed his hand by attempting to bluff the Italian people—and may, before the next round, have to put his cards, and his blue chips, on the table.

\* Late in October, as this book was being printed, the Vatican disclosed through its daily newspaper that it had agreed to pay taxes on its Italian stock earnings. Explaining that it did not have immediate necessary funds on hand to meet such a large bill, the Vatican requested permission to pay the tax in installments. The *Osservatore Romano*, which concealed none of its bitter tone, said that although the 1929 Lateran Pact provided for Vatican tax exemptions, the Holy See nevertheless wanted a statement from the Italian Government as to how much would have to be paid.

IN ITALY, the outstretched palm of the bribe-taker has become almost as familiar as the dinnertime plate of spaghetti. The venerable *bustarella*—literally, little envelope—slipped to government workers in exchange for favors has created ethical havoc between business and government.

The Italian version of *payola* flourishes in the thickets of cluttered bureaucracy, and the practice of *bustarella* often smacks of comic opera. It is perhaps not so amusing in the pharmaceutical field, where, by virtue of a curious Italian law, foreign drug companies are required to register the formula of any product they wish to market. The same law states that if a similar commodity is already being sold, then the foreigner cannot sell his product in Italy. The results are inevitable. No sooner does an American company register a formula than one of the Italian pharmaceutical houses pays somebody in the right office for the privilege of a peek at it. In no time at all, a duplicate product is on the shelves, usually under another name.

Many Italians believe that if you want to get something done, you play the game of *bustarella* in government offices—or you take money to the Vatican. The more cynical Italians will tell you that service is rendered in direct proportion to the thickness of the envelope. The hard truth about Italy's political system, particularly since the end of the war, is that the Catholic clergy, having direct access to the ministers and other key government figures, can usually get what it wants. An Italian who wants something done will usually go either to his parish priest or to the bishop of his diocese, who will, as often as not, intervene with a key cardinal—who has the right connections.

This brings to mind a friend of mine, a tenor, who approached, through the usual channels, a highly placed cardinal in the Vatican. The singer, thinking he would enhance his career immeasurably if he could have the honor of opening the season at one of Italy's major opera houses, asked the cardinal to get him the lead part for the first night. The cardinal suggested that a sum of approximately \$32,000 might be appropriate—"for services rendered." My friend declined making the payment. Later, an American tenor snapped up the part. The American, traveling the same path as his Italian contemporary, had found the same prelate, whose interest in C-notes was more financial than musical.



In another case, the husband of a family friend was killed by an Italian army truck while he was sitting in his parked automobile. The widow easily won her suit against the Italian government, but payments on the \$25,000 judgment never reached her. After fourteen years, and no payments, she enlisted the aid of a powerful cleric inside the Leonine Walls. His fee for "making the necessary phone call" came to approximately \$12,000. Within six months the widow got all her money from the Italian state.

Informed Italians know where to go when they want to get something done. It's merely a matter of finding the right cog in the Vatican mechanism. The Italian people are well aware of how intertwined their government is with the Vatican, and the Vatican with their government. This is so because of the nature of Italian politics.

There was a time when the Vatican would have nothing to do with the ballot box. It is not difficult to discern that that time is now past. The Vatican, which has so far been content to manipulate indirectly rather than directly, plays politics in Italy partly because it wants to keep the Communist party at bay and partly because a heavy hand in the Italian cabinet and the twenty-six ministries is a kind of guarantee that the financial interests of the Church will be served.

Toward the end of World War II, the Vatican found it worthwhile to revive a conservative political party that had been founded by a priest, Don Luigi Sturzo, in 1919. The party, which was originally known as the Popular party, was reorganized with Vatican funds and skill and became the present-day Christian Democratic party, which has ruled Italy without interruption since the end of 1945.

The Vatican does not directly control the Christian Democrats, who are popularly known among the Italian people as democristiani, and also as i preti—literally, the priests. It does not give instructions to its men—but it doesn't have to. It does not express opinions on given political issues—but the party leadership is always aware of the Vatican's views. Ostensibly, Italy's is a secular government, but the rules of conduct are formulated by the Vatican. For this reason, the Vatican has allowed only trusted practicing Catholics who will do the Church's bidding to rise to the top political jobs in Italy.

One might ask whether the success of the Vatican in Italian politics can be attributed to the merging of its secular and spiritual qualities. The answer is indeed in the affirmative. The Vatican alternately poses as a church and as a political force, depending upon which pose will prove more advantageous at the moment. At the lower levels, through the local congregations, the Church presents itself as a religious organization and wins support by religious appeals to its followers; often these appeals influence voters. At the higher levels the Church becomes increasingly a political organization and, indirectly, exerts a controlling influence over the affairs of the Italian state. The Church's chief instrument has been the democristiani, an army of faithful Christian Democratic politicians that has obviated the Vatican's need for maintaining powerful lobbies. Italy's postwar political history is intimately tied to i preti, under whom Italy has been carefully

guided to its present position in the world of nations.

Italy is no doubt the better for it. But all has not been politically tranquil for the Vatican. After World War II, the Italian Communist party—a prime enemy of the Vatican—became the largest Red party outside the Iron Curtain, but now it appears to have been boxed in by Vatican forces.

Rebuilding a democratic political structure during the postwar era presented considerable difficulties for Italy, whose people had been denied any participation in the affairs of the country for over twenty years. The consequences were deeply felt between 1945 and 1947. Urgent measures were required to help Italy's economy, and it was apparent that decisive steps would have to be taken in the political field. It was during this period that the Vatican elected to go into politics on a full scale, though deliberately eschewing direct participation. The decision was doubtless prompted by the extreme left-wing parties that were seeking to impose their will on Italy through public demonstrations.

In a period when internal law and order was threatened by strikes and demonstrations, there arose the name of Alcide De Gasperi. De Gasperi, a former Vatican librarian and a devout Catholic, needed little encouragement from the Vatican to enter the political arena and steal the spotlight away from the revolutionary parties. In its own way, the Vatican took on the task of settling Italy's political unrest by pushing to the fore a man like De Gasperi, who would not only give help to a country badly in need of assistance but would also bring to it the social and economic equilibrium desired by the pope.

With courage and admirable political acumen, De Gasperi devoted himself to the material strengthening of his country. Although the shadow of the Vatican was always behind him, he could not and did not ostensibly cater to the immediate interests of his silent sponsors. Upon his appointment as prime minister in December 1945, he emerged as the strong man of Italian politics. By quieting the various factions that had blocked Italy's postwar democracy, he was able to call the first free elections the country had had in nearly a quarter of a century. The elections, held in June 1946, had the twofold objective of letting the people decide whether they wanted a monarchy or a republic, and of electing deputies to a constitutional assembly. The referendum showed twelve million votes in favor of a republic and ten million in favor of a monarchy. Umberto II, who had become king after the formal abdication of Victor Emmanuel III in May 1946, and who had reigned for only thirty-four days, removed himself from Italy under protest, to continue to campaign from abroad for the restoration of his throne. His downfall eliminated one of the last brakes on the power of the Vatican. Now the duties of the chief of state were placed in the hands of Prime Minister De Gasperi.

The elections, which brought on the collapse of a number of small parties, allowed the Christian Democratic party to emerge in full strength. When Italy's new parliament elected Enrico de Nicola the country's first interim president, Prime Minister De Gasperi forthwith resigned. De Nicola then asked him, as leader of the majority party, to form a new cabinet. Of the many important moves made by the second De Gasperi government, one that

particularly deserves mention was the drawing up of a preliminary plan for agrarian reform. This had been one of the Christian Democratic party's—and the Vatican's—chief aims at the time. Many aspects of De Gasperi's agrarian plans have since been carried out.

A subsequent government crisis in 1947 led to the third De Gasperi government, known as the Tri-partite Government, because the cabinet consisted of democristiani, Communists, and Socialists.

In 1948, when Italy's new constitution came into force, elections were held for the first parliament. In the elections the Italian Communist party, which boasted an unprecedented membership of one and a half million, and which had formed a common electoral slate with the Socialists, made a concerted bid to take over the country.

Italy's survival of this take-over attempt marks one of the crucial points of its history.

Much of the credit for barricading the Reds in 1948 should go to the Vatican. The Church let out all the stops for that election—even to the extent of swinging open the doors of convents and marching cloistered nuns off to the polling places to vote for Christian Democrat candidates. In many instances where a democristiano won by only a few votes, it was the ballots cast by sisters who had been shepherded from their nunneries to an election booth that made the difference. With 92 percent of the country's eligible voters casting ballots, and with over a hundred parties presenting candidates, the elections gave the Christian Democrats an absolute majority of 306 seats in the Chamber of Deputies, a high-water mark in democristiani fortunes. The party also showed up strongly in the Senate, winning 131 seats. Had it not been for the 107 special "life senators" appointed under a special provision in the new constitution, this would also have constituted a true majority. In joint session both chambers met and elected Luigi Einaudi president of the republic. Once again, De Gasperi was asked to form a government.

In order to escape the stigma of Vaticanism, De Gasperi assigned some cabinet posts to the Liberals, Republicans, and Social Democrats. A four-party (Christian Democratic, Liberal, Republican, and Social Democratic) center coalition was thus formed. Under it, a politically stable five-year period ensued, during which the astute De Gasperi set about reconstructing and strengthening his regime. During this period monetary stability was attained, a start was made on new construction, new plans for agrarian reforms were introduced, and projects were launched to assist Italy's underdeveloped areas.

In May 1951, the first local elections were held. The results showed the sinew of the Christian Democratic party. A second national election took place two years later, in June 1953, and once more the democristiani won the majority of votes.

After heading a total of eight governments, De Gasperi finally fell, in August 1953, when a disagreement among the four parties made it impossible for him to obtain a majority for the new cabinet. In eight successive

coalitions he had shown himself to be a great statesman who saw Italian politics polarized by the sharp conflict between red and black—the red banner of the Communists and the black cassocks of the priesthood.

The task now fell to another democristiano, Giuseppe Pella, whose government was essentially of a “caretaker” nature. But, with the development of the crisis over Trieste, Pella resigned. Mario Scelba (Christian Democrat) succeeded in re-establishing the alliance of the Christian Democratic, Liberal, Republican, and Social Democratic parties. The four-party government embarked on some farsighted political and administrative projects, negotiating the agreement that returned northern Trieste to Italy and passing new laws approving agricultural reforms, a modernized building code, and new public works. Keenly interested in the public works, the Vatican stood ready to offer the professional services of its construction companies to the government and to private builders alike.

When President Einaudi's term of office expired in April 1955, the parliament elected Giovanni Gronchi (Christian Democrat) to the office. Shortly thereafter, there followed still another government crisis, when a group of deputies broke away from the National Monarchist party and formed another monarchist party, and Premier Scelba resigned in June 1955. In July, Antonio Segni (Christian Democrat) formed a new cabinet, which was composed of the same four parties as the previous one. This coalition succeeded in bringing into being a new tax law—favorable to the Vatican—and a new ministry, the Ministry for State Participations, which was made responsible for controlling the operations of government-owned holding companies. The Segni government, with pontifical blessings, also initiated several important public works projects in the lower part of Italy and in the northern Po delta region.

In May 1957, a new cabinet was formed under Adone Zoli (Christian Democrat). Parliament eagerly approved the treaty of the European Economic Community, which made Italy one of the founding members of the Common Market. Important decisions were also made for Italy's depressed rural areas, and pensions for farm workers were approved. Premier Zoli stayed in power until shortly after the May 1958 elections, and, although he lost some ground and a number of seats in both houses, Amintore Fanfani (Christian Democrat) was charged with forming a new cabinet in July of that year. With center-left tendencies, the Fanfani cabinet, which included some members of the Social Democratic party, drafted a ten-year plan for the modernization and reconstruction of Italy's road network (the contracts went mostly to Vatican-owned companies), voted \$64.5 million for a ten-year agricultural plan, elaborated a decade-long educational program, and adopted protective measures against abuses in the wholesale business.

Fanfani's efforts were continued by another cabinet, headed by Antonio Segni, who had previously been the premier from July 1955 to May 1957. Executing policies that encouraged industry and agriculture, Premier Segni brought on monetary stability and a balanced budget, reduced unemployment, and put into operation a vast public works program. But the political situation in Italy was changing and eventually led to a forty-day parliamentary crisis, after which Segni resigned. There followed the usual consultations with President Gronchi, and finally Fernando Tambroni (Christian Democrat) was given the

task of forming a new government, consisting of Christian Democrats.

In July 1960, the Tambroni cabinet was replaced by one headed (again) by Fanfani. Fanfani managed to provide loans and other assistance for artisans and small industries, to modernize the telephone network, to reconstruct and bring up to date the national highway system, and to put into effect a five-year plan for agricultural development. He also was instrumental in pushing for more funds for the Southland Development Fund, which had been established to speed industrialization in the depressed regions.

Still another crisis brought the downfall of Fanfani's cabinet in 1962; nonetheless, Fanfani was called on to try his hand once again. He formed a cabinet with the famous *apertura a sinistra* (opening to the left). The cabinet, which included Social Democrats, fully adhered to the principles adopted by the Christian Democratic party at its congress in Naples the month before.

Nothing in Italian politics in the postwar era brought on such fiery discussions as did the so-called opening to the left—a policy that was adopted not because of any special philosophical theory, but because it gained the Christian Democrats the support of the non-Communist left. Specifically, this meant the Christian Democrats would get cooperation not only from the Social Democrats but also from Pietro Nenni and his Socialist party. The Socialists—or, as they were more frequently referred to, the Nenni Socialists—had thirty-five seats in the Senate and eighty-four seats in the Chamber of Deputies. Although the new Fanfani cabinet did not include the Nenni Socialists, it had the assurance of Nenni that they would not vote against the Christian Democrats whenever the Prime Minister sought a parliamentary vote of confidence. During this Fanfani government, Foreign Minister Antonio Segni was elected president of the republic, replacing Gronchi, whose term had expired.

The Vatican's role during this period merits review. If the Vatican had not wanted its Christian Democratic party to work with the left-wing, Marxist politicians, then there would never have been an "opening to the left" in Italian politics; as members of a Catholic party, the democristiani were obliged to maintain their Vatican-approved principles, but the first law of all successful politicians is to retain a position of power. The *apertura a sinistra* became possible, thanks to a change of climate within the Vatican itself. Much of the change was attributable to Pope John XXIII, whose policies were in strong contrast to the stiffly anti-Communist ones of his predecessor, Pius XII.

Pope John, who made some public pronouncements that did not condemn the Communists outright, felt that the Vatican should stay out of Italian politics as much as possible. By keeping his hands off Fanfani's attempts to bring on the "opening to the left," he did the Vatican a service, for because of the "opening," the democristiani were able to remain in power. As one prominent journalist later said, "Pope John, by being a nonpolitical pontiff during this period, was indeed the most political of pontiffs, and it saved his Catholic party from who knows what!"

The apertura a sinistra worked well, although it was never without sharp criticism both from ranking democristiani and from the public at large. About this time Italy was undergoing a miracolo economico, and this boom helped the Fanfani cabinet consolidate its position. Among other things, it obtained the passage of some important school bills (which implemented a provision for eight years of compulsory education, provided free textbooks for elementary school children, and allocated \$320 million to modernize and better equip schools and universities), increased social security payments, set standards to regulate the purity of food products, modernized the country's judicial system (which had hardly changed in a century), made large-scale expenditures to shore up Sardinia's economy, appropriated large sums to be spent over a ten-year period for the construction of hospitals, imposed a withholding tax on stock dividends (the Vatican was later—by the maneuver described in Chapter IX—exempted from paying this tax), imposed a new real estate tax that put a stop to land speculation in expanding suburban areas, provided financial assistance to needy university students, and nationalized the electric power companies. This last measure, a key item for the Nenni Socialists, was part of the price the democristiani had to pay for the Socialists' parliamentary backing.

Premier Fanfani and his cabinet went down to defeat in the 1963 national elections, in which the Catholic party lost a substantial number of seats. The man who eventually succeeded Fanfani was Giovanni Leone, another Christian Democrat. Having formed a minority cabinet composed exclusively of democristiani, Leone ran a "caretaker" government until the political situation clarified.

In time, Aldo Moro, secretary of the Christian Democrats, took over and continued as prime minister until the May 1968, elections, having formed three straight center-left cabinets following one knockdown after another. In that election, though the Communist party made some gains (winning thirteen new seats at the expense of the United Socialist party—which had helped the Christian Democrats govern Italy for five years in the center-left coalition), the Christian Democratic party gained six new seats in the Chamber of Deputies (raising its total to 266) and two new seats in the Senate (bringing the total to 135).

In June, Senator Giovanni Leone, the middle-of-the-road Christian Democrat who had headed a stopgap government five years before, formed a minority cabinet composed of Christian Democrats in a political play with practically the same cast. This move was made when the Socialists refused to join in another center-left coalition because they blamed their May election loss of some two million votes on their having cooperated with the Christian Democrats. Until the Socialists had decided, at a party congress in November, whether to stay at the window or to rejoin the Christian Democrats in a renewed center-left partnership, the caretaker Leone government had to depend on uncertain support from other parties, or abstentions, to get any legislation enacted over the summer.

It appears that, although Italian governments have been falling at a fairly brisk rate since the Vatican entered the political arena, the same eighty men have been playing "ministerial chairs." Nearly all of these eighty perennials

are members of the Christian Democratic party. When Moro formed his third cabinet, only two of his twenty-six ministers were new; fifteen of the remaining twenty-four had served in the previous cabinet. Equally startling is the fact that, since July 25, 1943, when Benito Mussolini was arrested, Italy has had twenty-seven governments with a total of 588 ministerial posts, all of which have been held by only 181 men. Seventy men served only once, and thirty-two twice; thus the remaining 454 posts were shared by only seventy-nine men. This count gives only a partial picture of the durability of these politicians, for the numbers deal only with ministerial appointments and do not include the posts held by these same men as undersecretaries.

To understand, in part, how the Christian Democrats have managed to retain control for a quarter of a century, one must examine the role of Catholic Action in Italy. Conceived and organized by Pius XI soon after his ascension to the papacy in 1922, Catholic Action is a strong lay organization with a membership that numbers many hundreds of thousands. Although the organization's stated purpose is to promote Christian education and charitable enterprises, its various diocesan branches are also active in politics and cooperate in furthering the political doctrines of the Church. Catholic Action derives its strength from the fact that it is able to influence bureaucratic appointments, to place its men on the boards of directors of state-run industries, and to get its own people major academic chairs.

A good example of the role that Catholic Action plays in Italy's political picture is provided by Catholic Action's activities in 1948. Almost certainly, Italy would have gone Communist in that year's election if organized Catholic Action groups had not been able to meet the Communists in a rough-and-tumble, head-on collision. Since the Christian Democratic party did not at that time have an inner structure that would have enabled it to ward off the extreme left, the Vatican called on the Catholic Action groups in the country's three hundred dioceses. The intervention of this network prevented the left from emerging from the election as the most powerful political force in Italy.

Whatever principles guide Catholic Action in Italy, it will not be hobbled by genteel considerations of democratic propriety. Politics in Italy, as everywhere else, is a dirty game—and Catholic Action will go to any lengths in order to exercise its power for the Vatican.

An official of the Socialist party's executive committee holds to the view that no other group in Italy is as powerful as Catholic Action. According to him, "Most of the major policies that have evolved in this postwar period have been policies favored by the Catholic hierarchy, or at least, policies that did not run strongly counter to the values of Catholicism." He continues:

We all know that with Vatican approval the Catholic Action effort to create civic committees was responsible for the amazing victory registered by the Christian Democrats in the 1948 election. I am of the personal opinion that we would have in Europe today a different Europe—an entirely different Europe—had the Communists succeeded in winning that election. People in the

Free World, particularly those in the United States, do not truly know just how crucial Italy's 1948 election was for the entire world. It transcended the borders of Italy. Indeed Catholic Action made the difference. Because the Vatican has these Catholic Action committees ready, the Pope's power as a politician is tremendous. The committees can defeat Christian Democrats who do not cooperate, or at the very least, they can make the re-election of these individuals extremely difficult.

To understand Catholic Action's enormous power, it is necessary to recognize the extraordinary control Catholic Action has over Italy's women voters. Of the twelve million ballots guaranteed to the Christian Democratic party in a given election, seven million come from female voters, who are dominated by local Catholic Action workers.

Generally speaking, women in Italy have very little grasp of politics. But Italian women do have the right to vote. And local Catholic Action workers do not fail to take advantage of the situation.

One British author perhaps put his finger on it when he interviewed a Sicilian peasant and recorded her statement:

The cross bears us to heaven. Who does Padre Pietro tell us to vote for? Always for the cross [the symbol of the Christian Democratic party is a red cross emblazoned on a white elongated shield], for God knows how to reward us. My mother, paralyzed as she is—they carry her to vote—and I go into the room where you vote, and I put the sign for her, on the shield with the cross. I am not two-faced with God, I do not betray Him. Certainly, all of us make mistakes, and even in this party there are men who make them, but God looks after them. High-ups promise us a lot of things, make us hope, deceive us, and then give us nothing—but that isn't to say that one shouldn't vote for God. There are many priests in the Christian Democratic party, and there's the Pope himself, too—and how can these make mistakes?

IN THE SUMMER of 1962, Vatican officials received a letter from Mrs. Elina Castellucci, a seventy-nine-year-old woman who lived twenty miles outside of Florence. Contending to be a direct descendant of Michelangelo, the woman wrote that she had a "small" claim on the Sistine Chapel but that she was not asking for it to be paid. All she wanted was a check for 300 lire (48 cents) to pay for a ticket to the Vatican Museum so that she could see her great-great-great-great-great-grand-uncle's masterpiece.

"I would like the satisfaction of visiting the Sistine Chapel free," she told a reporter. "Why should I buy a ticket to see something a member of my family painted?"

Although Mrs. Castellucci's claim to being related to Michelangelo Buonarroti had been checked by genealogical experts and found to be true, Vatican officials did not answer her letter. One Italian critic chose to explain the Vatican's silence this way: "The Pope economizes and saves his company three hundred lire!"



Among the Italians, particularly among the residents of Rome, the Vatican has a reputation for being "cheap," "tight," "stingy." Without much provocation, the ordinary man in the street is likely to tell you, *Il Vaticano riceve—ma non da a nessuno!* (The Vatican receives—but gives to no one!) This is not true, of course. For the Roman Catholic Church is a practicing charitable institution—it receives charity; and it gives charity. In recent years especially, the Pope has made it a practice to allot gifts to countries hit by natural disasters, even where the people concerned are not Roman Catholics. These gifts have regularly been five-figure ones, most of them from \$10,000 to \$50,000. There is no way of ascertaining just how much money the Pope gives away in such outright grants, because the Vatican does not make the outlay public. Moreover, the Vatican offers little or no information about how much money it spends each year or each month. But it is known that there are sizable monthly expenditures.

To run any kind of business, to run a country of any size, large amounts of money must be spent. Running the Vatican is no exception. During one of his rare press conferences, the late Cardinal Tardini revealed the fact that the Vatican's annual payroll came to about \$7.25 million. It wasn't clear, however, whether this figure referred only to the payroll for the State of Vatican City. Most likely it did, because veteran Vaticanologists are inclined to estimate the pope's total expenses at somewhere close to \$20 million a year.

What are some of the costs incurred annually by the Vatican? Those of keeping its huge palaces, offices, and residential buildings in repair, painted, and heated, and of having its spacious gardens groomed by a staff of lay workers. Those of maintaining a private army, the Swiss Guards and the Gendarmery, of about two hundred men, who receive some \$260,000 in pay, according to rank and arm. Those of providing funds for an extensive diplomatic corps, including papal "ambassadors" in over eighty countries. Those of maintaining St. Peter's Basilica and St. Peter's Square, which alone must run to approximately \$700,000 a year, of keeping a fleet of sixty cars in running order, of operating a powerful radio station, and of printing a newspaper six days a week. Churchmen, from cardinals down to ushers, must be paid. So must staff Latinists, throne bearers, lawyers, librarians, and myriads of others who provide their services inside and outside—and upon—the Leonine Walls, which, solid and thick as they are, need constant attention by a special crew of stonemasons.

Low as salaries are within the Vatican, no overtime is ever paid. Unharassed by unions, and not given to extravagance, the Vatican nevertheless granted several recent pay hikes. At the present time, a cardinal on the Pope's immediate staff draws a monthly salary of \$650, plus a \$100 housing allowance if he lives outside Vatican City. If a cardinal also heads a congregation, he is allowed an additional \$50. Thus some prelates earn salaries as high as \$800 each month. This figure does not include donations and fees given to—and kept by—cardinals for lending their presence at such special events as weddings, funerals, and the laying of cornerstones.

The Vatican payroll reflects favoritism toward any married worker who has children. For instance, a gardener receives a base wage of \$115 a month, but

if he has four dependent children, his monthly salary is increased to \$195. A Vatican usher in the lowest category receives, after ten years' service, \$235 a month; the editor of the daily paper draws \$340, while a printer gets \$120; a private in the Swiss Guards gets a monthly \$120 and his food and board. Each of these employees is awarded an extra \$20 a month for every child, with no limit imposed as to the number of children (or bonuses). Altogether there are some three thousand persons who draw paychecks from the pontifical treasury.

It was Pope John XXIII who awarded salary increases to Vatican employees, and in doing so, revealed his compassionate nature. Given to taking long afternoon strolls in the Vatican Gardens, the Pope never liked the fact that all the workers scurried away from him. One day when a group of path sweepers fled as he neared them, the Pope insisted that the men come out of their hiding places behind the bushes. One by one they emerged, timidly approached the pontiff, and went to their knees. But John was not one for ceremony; he asked the men about their families, and after several had boasted of their children, and of how many of them they had, he asked how much sweepers were paid for their work.

"What?" the Pope exclaimed when he heard that a day's pay came to only 1,000 lire (\$1.60). "No family with children can live on that. What has become of justice? Just wait . . . that's going to change!"

The Pope went immediately to his office to get the full facts about his employees' pay scale. On his order, a general review of all Vatican wages and salaries was made. Apprised of the figures, the Pope then ordered an across-the-board salary increase.

When he announced the new salary schedule, John told Vatican administrators, "We cannot always require others to observe the Church's teaching on social justice if we do not apply it in our own domain. The Church must take the lead in social justice by its own good example."

The pay raise, the first in many years, added an estimated \$2.4 million a year to Vatican payroll expenses. Then in 1963, Pope Paul VI granted another raise, 20 percent to the entire staff. This increased the Vatican's annual salary costs by another \$1.44 million. It must be mentioned here that whenever such pay hikes are granted, the Vatican grants concomitant raises, in the form of "adjustments," to former employees (civilian workers, not clergy) on pension. In another unprecedented move, Pope Paul, in December 1965, ordered that a special 100,000-lire (\$160) bonus be paid to all Vatican staff to mark the successful end of the Ecumenical Council. This sum was over and above the tredicesimo, or thirteenth, an annual extra month's pay that Italian law requires employers to give each employee.

The Vatican wage scale may be low by American standards, but the almost unbelievable fact about the papal payroll is that the Pope himself receives not a penny in salary. Therefore, when a ranking cardinal wins election to the pontifical seat, he earns a much-esteemed promotion— with a substantial reduction in pay.

Popes have had varying amounts of personal wealth, but probably no pope has had as little as Pope John. Before he assumed the papal throne, Cardinal Roncalli managed to get together enough money for his family to buy back the house in which he and his brothers had been born so that the Roncalli relatives could once again live under the same roof. Dr. Piero Mazzoni, the Roman physician who attended Pope John in his dying days, discovered that a fountain pen was one of John's very few personal possessions of value.

"You have done much for me," the peasant-like pontiff whispered to Dr. Mazzoni on his deathbed. "Take this pen—it's all I have with which to repay you for your care and devotion. It's almost new; I've hardly ever used it."

The only other tangible possession John left behind was his pectoral cross, which he gave to Franz Cardinal Koenig, Archbishop of Vienna, who wears it at special events.

But personal funds are not a papal concern. It's the Vatican's expenses that engage popes in battles with the ledgers. To meet unforeseen expenses, the Vatican sometimes has to "rob Peter to pay Paul," in the figurative sense, of course. During the final months of the Ecumenical Council, for example, the Vatican sold \$4.5 million in gold to the United States government. The bills accrued by the council required dollar payments. For one thing, the Vatican had to pay transportation costs for most of the 2,200 prelates who had to travel long distances to take their council seats each session. Most of the representatives came on foreign airlines, which required payment in American dollars; the Vatican had to come up with \$2.12 million for that expense alone. Additional outlays included those for electronic calculators and special precision devices. These were supplied by non-Italian companies, which would not accept Italian lire in payment. The \$4.5 million did not, of course, represent the total cost of underwriting the Ecumenical Council. Miscellaneous expenses—foremost of which was the installation of a meeting hall on the floor of St. Peter's—amounted to a staggering \$7.2 million. A precise accounting of the expenses run up by the Ecumenical Council cannot be made—but speculations have placed the total between \$20 and \$30 million.

Apart from such special expenses as those of the Ecumenical Council, the Vatican treasury is constantly drained by the Church-sponsored organization that, with its staff of hundreds, spreads the Catholic religion to remote corners of the globe. This organization, known as the Congregation for the Evangelization of Nations or the Congregation for the Propagation of the Faith (known, too, by its Latin name, Propaganda Fide), was founded by Pope Gregory XV to attend to the financial requirements of Vatican missionaries. Operating in the red, because it will not take financial aid from the natives it serves, Propaganda Fide relies fully and completely on the Vatican's pecuniary resources. While special collections are made in Catholic churches everywhere to help Propaganda Fide, and while a considerable sum is raised through this source, the Vatican still has to draw liberally on its own funds to make up deficits. Although the Vatican is known to be masterful in the practice of economy measures, it pours millions of dollars into its missions every year.

Does taking on such indebtedness have any justification in the Vatican scheme

of things? Propaganda Fide missions are in most of Africa and in large portions of Asia. Although the number of colonial areas has been diminishing, the Catholic population of the mission territories has jumped by fifteen million in the last ten years and is now estimated at forty-five million. Much of this increase in population can be attributed to the creation of native priests and the naming of Asiatics and black Africans to high posts within the Vatican structure. The number of native-born priests in Africa, Asia, and the South Sea islands has increased by more than six thousand in the last twenty-five years, while the number of European priests in these territories has gone down by a third during the same period, according to the latest statistics. In the early nineteen-twenties, Africa and Asia had one native bishop; there are now seventy-five in Asia and about forty in Africa. The Vatican is willing to absorb the costs of the missionary army in order to achieve its purposes, even though, from a money standpoint, the loss is a total one.

Propaganda Fide is but one of the Vatican's money-losing operations. Most of its charitable undertakings are under the wing of the Congregation for the Clergy (formerly called the Congregation of the Council), which administers such projects as the financing of new schools and hospitals to replace those that have been destroyed by natural catastrophes. Wherever a poor parish needs financial help, the Congregation for the Clergy stands ready to give aid, usually in the form of money. Ordinarily the Vatican does not provide succor to specific individuals, but upon occasion it may help a parish priest to get certain poor families back on their feet. The amount spent on this type of assistance is unknown, but the figure is surely sizable. Another organization that makes heavy demands on Vatican resources is Vatican Radio, the official station of the Holy See. The station broadcasts in Latin and thirty other languages and relays many programs to countries behind the Iron Curtain. On a given day, the powerful Vatican transmitters may beam two shows to Hungary, two to Czechoslovakia, and three to Rumania. In the course of a week, there will be four broadcasts in Byelorussian, three in Ukrainian, two in Bulgarian, and a half a dozen in the various Yugoslav dialects. Most of the broadcasts, however, are in Italian (with English in second place, for Far Eastern audiences). Newscasts on the Pope's activities, special church ceremonies, masses, religious music, and papal messages are transmitted on twenty-four short-wave and three medium-wave bands, and are heard all over the world. The transmitters, which cost \$3 million, are located on the highest ground in the Vatican Gardens and in a walled-in, two-mile-square plot north of Rome, which has been given extraterritorial status.

Unknown to most people, even regular listeners to Vatican Radio, is the fact that during the early morning hours of each day the office of the Vatican's secretary of state broadcasts messages—some of them in code—to priests, nuncios, apostolic delegates, and cardinals in all parts of the world. Each Church dignitary knows about what time to expect special announcements pertaining to his region. He also receives coded signals from the Vatican to remind him of the "date" he has with his receiver.

In contrast with other stations, Vatican Radio often communicates private messages that will not be understood by anyone but the papal representative

for whom they are intended. One might, for instance, hear something like this: "Father Tizio, with reference to the information in your letter of the eighth of September, re the peasant woman who sees visions of the Virgin Mary, we have considered your suggestion, but suggest that ad captandum vulgus. . . ."

Several years ago, when N.B.C. correspondent Irving R. Levine visited the station and was told that there was such a daily transmission to the United States, he asked in jest, "Is that when Cardinal Spellman gets his orders from the Vatican?"

The staff member who was acting as Levine's guide replied with a grin, "No, sir, it's just the other way around!"

Vatican Radio is a significant papal expense; so, too, is the unofficial Vatican newspaper. An eight- to ten-page evening paper printed six times a week, L'Osservatore Romano sells at 60 lire (10 cents) a copy on newsstands. An annual subscription in Italy costs \$25, whereas, for copies that go abroad, the subscription rate comes to \$40 a year. An incredibly dull publication, it has virtually no newsstand sales, but it does have a paid mail circulation of about fifty thousand copies, including four that are sent by air to Moscow. Issued in Italian, it frequently contains several columns in Latin, and it will often print speeches and reprint documents in the German, English, French, Spanish, or Portuguese in which they were first delivered or printed. The paper carries a very small amount of advertising and almost never runs photographs.

L'Osservatore operates at a loss of \$2 million a year, and, despite the paper's importance to the Vatican, this fact disturbed Pope Pius XII.

Pius, who tended to be a penny-wise-pound-foolish administrator, diligently watched every penny the Vatican spent. To save on electric current, for instance, Pius often made the rounds of the papal apartments flicking off the lights. Not infrequently he refused to make necessary repairs because he didn't want to spend the money. "I cannot," he said, "be extravagant with the funds of the Holy See."

It was Pius XII who established the Vatican policy of reusing envelopes. Intra-Vatican communications were not to be sealed in such a way that the envelope could not be used again. It was also Pius who wrote his last will and testament on the back of an envelope that had made the rounds—and who once discovered, to his chagrin, that he had a drawerful of obsolete bank notes that would have been worth close to \$1,000 if he hadn't neglected to turn them in before the government's redemption deadline.

POSSIBLY THE LEAST understood spot on the globe is the Italian island of Sicily, which is noted chiefly for its exportation of gangsters to the United States.

Sicily is a world unto itself, a world in which people live in wretched poverty. The Vatican has a formidable stake in this miserably depressed area,

a fact that sometimes forces the clergy to join hands with the Mafia.

In Italy you are friends if you have the same enemies – and in Sicily a forty-four-year-old poet and architect from the “hated north” has emerged as the nemesis of both the Vatican and the Mafia. Known as the Sicilian Gandhi, Danilo Dolci of Trieste has already become something of a legendary hero. He is also one of the most hated men in Italy.

Although powerful, his enemies—the dreaded Mafia, the powerful Sicilian landowners, and the Vatican—have not been able to destroy him. For if there is hatred for Danilo Dolci in the most influential Italian circles, there is unbounded admiration for him outside Italy. His dramatic work among the Sicilian poor has drawn hundreds of volunteer pilgrims from Sweden, Switzerland, and England – people who pay their own expenses for the privilege of working with the gentle, round-faced rebel.

Sixteen years ago, Danilo Dolci was, at twenty-eight, a successful architect, the author of two architectural books, and a respected man in his field. Then he made a tour of Sicily, saw the appalling ignorance, apathy, and misery of the people—and decided to abandon his profession. He settled down in the fishing village of Trapetto, married a semiliterate widow with five children, and after adopting five more children, began using Mahatma Gandhi’s nonviolent methods to campaign for social reforms.

The first battle was fought with a hunger strike. Widely publicized, it brought some help to Trapetto. The next battle, however, brought the police. Dolci had rounded up two hundred unemployed men to work without pay on a road that needed repairs for which the Christian Democratic government seemed unable to delegate funds. Dolci led what was in effect a “strike in reverse,” for when the police ordered him to desist, he and his helpers calmly continued with their work. Infuriated, the police arrested him for “trespassing on public property.” In Palermo he was tried on five counts and sentenced to seven weeks in prison.

The nature of the “crime” and the ludicrous aspects of the trial resulted in unprecedented publicity. Before long, spontaneous Danilo Dolci committees sprouted up all over Europe and began to send money. Italian politicians were embarrassed, and when Dolci accepted the Lenin Prize for a volume of poetry, they tried to dismiss him as a Communist agent.

But financial aid still reaches Dolci, and foreign pilgrims still come to work with him. And Dolci is creating some minor miracles. He has built a shelter, known as the Village of God, for orphans and destitute families. He’s also dammed a small river to provide irrigation, built two modest-sized hospitals and a pharmacy, and constructed many sewers and roads. After moving his headquarters from Trapetto to the larger town of Partinico, which he considered a bigger challenge, he began, with forty foreign volunteers, a program to teach the peasants how to use new farming methods and to develop new crops.

In recent years, Dolci has been using long sit-down strikes in various small hill towns of western Sicily. In the fall of 1963, for example, Dolci staged

a nine-day fast and mass sit-down in front of the only church in the town of Roccamena. Joining in the protest were movie star Vittorio Gassman and author Carlo Levi. Intellectuals from other European countries also joined the six hundred townsfolk and spent entire nights sitting and sleeping outdoors on straw mats. Gassman occasionally provided entertainment by reciting passages from Dante's Divine Comedy while standing in the glare of auto headlights.

At issue was the Bruca Dam. The project had been delayed by Christian Democratic politicians for thirty years. Rome had earmarked \$12.8 million for the Bruca Dam in 1952, but the money had disappeared, and work was never begun. The earlier \$1.6 million that the government had appropriated for preliminary work had also vanished. So Roccamena remained without water, and its people were left to try to scratch a living from their arid but potentially fertile soil. The little water available was used for the advantage of the wealthy few, who had the support of the Vatican and the Mafia, while millions of gallons of water from the unharnessed Belice River ran off and was wasted. As the Dolci sit-in headlines mounted, so, too, did the pressure on Rome. At long last, the Ministry of Public Works conceded and issued an order to begin work on the Bruca Dam.

Situations like that in Roccamena often develop because Vatican strategies are based on a belief that it is easier for the Church to maintain its strength where poverty, misery, and ignorance breed. Italy's southland is a case in point. Ironically, the situation is aggravated by the Cassa per il Mezzogiorno (Southland Development Fund), which, instead of bringing economic relief to an insular backyard like Sicily, has become a gigantic patronage organization. Often, developmental contracts are awarded strictly on the basis of political considerations—one of the most important of which is loyalty to the Christian Democratic party. Because the practice is no secret, bishops and local politicians have little trouble impressing recalcitrant individuals with the fact that there is little to be gained from supporting activities not approved by the Vatican.

The system is so firmly entrenched that it is not surprising to find many people who believe that Sicily, despite its formal governmental machinery, is nothing more than a Vatican holding. People have been shaking their heads over the situation for years, but until Danilo Dolci came on the scene, the combined forces of the old nobility, the Mafia, and the Church had escaped meaningful opposition. Dolci, a professed Roman Catholic who never attends mass, puts into practice the humanitarian ideas of the Church; the Vatican opposes him not on philosophical or theological grounds, but on hard business principles. Because of Dolci, there is danger that the Vatican's most valuable resource—its churchgoing believers—may be diminished.

Paradoxically, Dolci is well liked by the local priests, who know him personally, and he is held in some admiration by Mafia chiefs, who, for reasons of their own, have left him alone. In Sicily it is said that if Dolci has not been assassinated by now, he never will be.

Dolci, who asks no quarter in his struggles against the Catholic hierarchy, is disliked in papal circles and is considered a thorn in the side of the Christian Democratic party. He is often accused of flirting with Communism

and opening the way to a red-backed renaissance in Sicily. But his encounters with the mainland democristiani are largely ignored by the Vatican, which does not want to elevate him by engaging in a direct confrontation.

But if the Vatican has preferred to avoid a collision with Dolci, the Bank of Sicily (Banco di Sicilia) has chosen another course. The bank, a financial arm of the pope, is the overseer of the Vatican's holdings in the western end of Sicily and, as such, has tried without marked success to make short shrift of the so-called Sicilian Gandhi. A recent scandal within the bank has reduced some of the pressures on Dolci.

Carlo Bazan, the bank's highly respected president, was arrested in 1967 on charges of alleged irregularities. Over an eight-year period, he had hired nearly a hundred members of his family to fill various key posts in the bank—and, while nepotism is not unknown in Palermo and does not necessarily constitute a legal offense, Bazan, thrust into the glare of an unfavorable spotlight, was accused of having doctored records and overlooked payments due on loans made to members of his family.

Postwar Italy has been rife with scandals. Perhaps no more but certainly no less than any other power institution in Italy, the Vatican has had its share of troubles in this respect. But because of the Vatican's position and prestige, foreign correspondents in Rome, and all too many Italian newspapermen also, have remained silent, or almost so.

Two recent subjects of scandal—the Fiumicino airport and the price of bananas—deserve more attention than they have received.

There are whole generations of Italians that don't know what a good banana—a real banana—tastes like. Italy's banana scandal made headlines inside Italy but caused no stir outside its borders, mostly because of the protective attitude of Rome's resident correspondents toward the Catholic Church.

"La camorra delle banane" (the banana racket) began innocently enough. On December 2, 1935, while Italy was at war with Ethiopia, the Gazzetta Ufficiale published a decree that announced a new state monopoly—on the sale of bananas. Italy's merchant ships were charged with the responsibility of transporting bananas from Libya, Somalia, and the Italian-owned islands of the Aegean. Up to that time, under a system of free enterprise, bananas had been exported to Italy not only by its colonies but also by the Canary Islands, by the Antilles, and by Guinea. Altogether, these last countries had raised their banana exports to Italy almost 200 percent, from eleven million pounds in 1925 to nearly thirty-one million in 1934. Bananas from Somalia in 1925 represented only 2 percent of Italy's total banana imports, but by 1955 the Italian colony, through favoritism, had garnered better than 83 percent of the banana trade with Italy, having reached a total of close to eighty million pounds.

The establishment of the new Italian monopoly was more a political move than an economic one. It was designed to help the Italians establish themselves as "colonizers" in Africa by developing trade between the colonies and the mother country. The African bananas were an unsound economic proposition in



the general European market, for it cost too much to produce them, too much to ship them, and, what's more, they were of inferior quality. To administer the new monopoly, the Italian government set up a special agency, Regia Azienda Monopolio Banane (R.A.M.B.), which purchased the bananas from the growers and stabilized the prices with the middlemen and the retailers.

According to the terms of the decree, R.A.M.B. was supposed to put up for public bid concessions for forty- eight wholesalers, each of whom would have a specified territory. But, between 1937 and 1940, R.A.M.B. "temporarily" assigned these concessions—until a public competition could be held. The forty-eight persons who received the supposedly temporary concessions were high- ranking Fascists and Vatican-endorsed men and their relatives. These agents retained their concessions during the forties, the fifties, and the middle sixties.

In February 1945, the Minister of the Treasury dissolved R.A.M.B. and nominated a special commission to study the sale of bananas. After nine years, during which an emergency committee of R.A.M.B. continued administering the sale of bananas while the special committee undertook the inquiry, a new government agency was set up to deal with the banana monopoly. It was called l'Azienda da Monopolio Banane (A.M.B.), and what it was was essentially only the old Regia Azienda Monopolio Banane with a new name and a new set of identifying initials.

A.M.B., in one of its first acts, raised the number of concessions from forty-eight to eighty-six. All eighty-six concessions were to be good for only one year; then the public was to be given a chance to bid on them. The public competition never took place, however, and the eighty-six concessionaires continued to hold their assigned territories.

A.M.B., in another of its first acts, established a fixed price for bananas in the wholesale and retail markets. Although the price of bananas in other countries fluctuated with the season, the price in Italy remained the same throughout the year. And the retail price of a colonial banana in Italy was over twice the price of a banana from the Canary Islands or Spanish Africa in other European countries. Thanks to A.M.B., Italians had to pay 475 lire (approximately 77 cents) for a kilogram of bananas; in nearby France a kilo of bananas cost half of that—even when the fruit was in short supply.

To add to the injury, Somalian bananas were of inferior commercial quality. No other country would import them. But Italy did and, thanks to A.M.B., paid a wholesale price of 106 lire a kilo for them—at a time when the highest wholesale price being paid for superior bananas was the equivalent (in pesos, francs, and other European currencies) of only 50 lire a kilo.

It should also be pointed out that the banana growers were getting 18 to 20 lire a kilo from the Italian "banana handlers" who resold the bananas to A.M.B. at the fixed 106-lire price. These "banana handlers"—theoretically serving on foreign soil—actually did not live outside Italy, nor did they ever see any of the bananas they were "handling." They transacted their business at the Via Veneto sidewalk cafes, lived in Rome's posh Parioli district, and kept summer villas at Viareggio on the Costa Azzurra.

Because of their "understanding" with A.M.B., the so-called banana handlers netted the equivalent of \$4 million a year more than they would have netted in a freely competitive situation. Owners of the merchant boats that brought the bananas to Italy's ports also had a deal with A.M.B.—and were making an extra \$2.4 million a year. Local wholesale distributors were taking in an extra \$3.84 million, and retailers an extra \$4.48 million. Thus a grand total of \$14.72 million—extra—was "earned" by individuals connected with Italy's banana business. But not all of this money stayed in their pockets; a percentage was given to certain pezzi grossi (literally, big pieces—Italian slang for bigshots) who were affiliated with the Christian Democratic party.

Despite the artificially inflated prices paid by the Italian people (who never realized what people in other countries were paying for bananas), the sale of bananas in Italy almost quintupled over a twelve-year period—rising from

56.2 million pounds in 1951 to over 279.3 million in 1963. And, in 1960, to add to the irony, Italy's finance minister bestowed silver and bronze medals on the banana concessionaires for the fine work they had been doing over the years. Three years later, the decorated individuals were indicted on charges of having committed fraud in the handling and sale of bananas. That was in 1963—the trials still have not come up.

Gathering dust in the archives of Italy's newspapers are reports of other financial scandals, involving Rome's gleaming multimillion-dollar Leonardo da Vinci Airport. In the archives of non-Italian newspapers, there is nothing, or almost nothing, about these scandals, for the fuss over the Leonardo da Vinci International Airport at Fiumicino received very little coverage outside Italy. One American newsman confided to me that he had filed some good copy on the subject, but his editor in New York had told him to "lay off." Which he did.

When the story broke in 1961, I was representing McGraw-Hill's technical news weeklies and was able to cable full details from Rome. Which were printed. Subscribers to Aviation Week and Engineering News-Record were thus kept abreast of the Fiumicino airport situation. But very few newspaper readers in the United States learned the deplorable, almost incredible facts.

In 1952, the city of Rome recognized that its airport at Ciampino would soon be inadequate. Ciampino, which was ideally located, had three runways, each of them 7,380 feet long. Each could have been extended to accommodate jet planes, for the airport was situated in an uninhabited area with plenty of available lands. But, instead of allocating funds for Ciampino's expansion, the Italian government elected to buy up large parcels of land in the nearby coastal town of Fiumicino.

As an airport site, Fiumicino had nothing to recommend it. A marshland near the mouth of the Tiber, it had earlier (in 1944) been rejected by the United States Army Air Force as a landing field for bombers. The Air Force report stated that shifting sands, frequent fogs, and occasional flooding made the land somewhat less than ideal for an airport site. Nevertheless, the Italian government paid \$21 million for it. The purchase was made after the site had

been recommended to the government by the Vatican- owned Societa Generale Immobiliare.

Prince Torlonia, who was prominent in many Catholic organizations, and whose family was prominent in Vatican history, received for the land the equivalent of \$ 1,300 a hectare (about \$525 an acre), even though at nearby Casal Palocco a huge parcel of fog-free, flood-free land was available for sale at considerably less.

Had the existing airport at Ciampino been expanded, or had the available Casal Palocco land been purchased, the government would not have had to appropriate \$7.2 million to shore up the shifting sands of Fiumicino in order to lay concrete for the runways. It took workmen at Fiumicino five years to control the sand. Often their labors were interrupted by heavy fogs that descended over the site. Fogs are still a problem at Fiumicino—so much of a problem that airport authorities frequently have to direct traffic to the old Ciampino field.

All of this skulduggery took place before Rome came around to recognizing, in 1952, that Ciampino Airport would no longer do, but the scandal of Fiumicino had not yet reached the front pages. The purchase of the Torlonia land had been carried out quietly, even though \$21 million in public funds had been spent. As it developed, the \$21 million was a mere drop in the bucket.

On January 15, 1955, the Italian government allocated \$22.4 million “for the prosecution and completion of an international airport at Rome, by the Ministry of Public Works, to include such necessary other works as connecting roadways to the city limits, electrical installations, and a communications system.” Although three plans had been submitted, the Ministry of Public Works did not select any of them and, a year later (January 13, 1956), asked for the sum of \$10.4 million to study some new projects for the airport. Three more years went by, and on April 28, 1959, the Ministry of Public Works asked for, and got, the sum of \$6.64 million “to make the airport operative.” Three months later another \$640,000 was allocated “for the prosecution and completion of the work.” Other special allocations had been granted along the way—\$1.76 million for Ministry expenses accruing from the building of the airport, \$8 million for connecting roadways to the city limits, and \$6.4 million for debts the Ministry had accumulated because of the airport. All this money was granted a singhiozzi (hiccup style), in violation of an Italian law that clearly states that all financial allocations for public works of an extraordinary nature must be discussed by the parliament and that a bill must be passed for any withdrawals from the treasury. The appropriation of money for the airport was certainly irregular. There were to be further irregularities.

The contract to construct the runways was awarded to the Manfredi Construction Company. It is no small coincidence that Manfredi belonged to the Vatican. The contract to build the main terminal was put up for public bidding, in which eight construction companies participated. Provera e Carrassi, the Vatican-owned company that won the bid at \$5.12 million, proceeded to build the terminal building, but on the 376th day of work discovered that it had “underestimated” the total cost. Without further ado,

or any publicity, the sum paid to Provera e Carrassi was raised another \$4.38 million. Not until the final accounting was made was it learned that Provera e Carrassi had received 80 percent over its "low bid."

A contract was given to the Castelli Construction Company (also Vatican owned) to put up the hangars. The sum of money earmarked for this expense was listed on the budget at \$4.54 million. On the final expense sheet, however, it was not possible to determine just how much Castelli was paid for the work. So, too, with the amount paid the Vaselli Company, another Vatican-owned company, which got the assignment of building the connecting roadways.

If this sounds like the making of a good scandal, that's precisely what it turned out to be in the spring of 1961. Although the world press generally ignored the details, the Italian press gave them adequate attention. The coverage was particularly full in Rome's left-wing evening daily, Paese Sera, which printed a series of documented articles. The articles named names.

The Christian Democratic government set up a legislative commission to probe the matter, and, although four ministers (all Christian Democrats) were cited for irregularities in the report to the President of the Senate and the Chamber of Deputies, no criminal charges were made. Since the special investigating commission was primarily intended to placate an indignant Italian citizenry, the only person who finally received any kind of punishment was a small-time colonel in the Ministry of Defense. His punishment took the form of a transfer from an office in Rome to a post in Bari, on the other side of the peninsula.

During its first years the Leonardo da Vinci International Airport had its problems. It still has problems. Because of the settlement of the fill and the impact of giant jet liners, the main runway developed cracks—some of them over a mile long—that had to be repaved. The three-story terminal building, made entirely of glass, has neither windows that open nor air conditioning. On warm days it tends to be unpleasant, to say the least. In cold weather it's not much better, for radiant heat pipes just below the surface of the rubber floor send up acrid fumes of seared rubber. Combine these with the jet fumes that hang motionless in the nonventilated terminal, and one understands why some travelers become ill from the smell.

So much for the terminal building. As for the airport as a whole, some Italians, knowing its history, don't like the stench.

"In the Vatican everything is forbidden, and everything is possible."  
(Vatican saying)

IN THE SPRING of 1958, the Vatican became the victim of a "hat trick." A publicist by the name of Guido Orlando was hired by the Millinery Institute of America, which wanted him to promote the sales of women's hats. Orlando accomplished his task by pulling a stunt that involved Pope Pius XII.

Thinking (correctly, it turned out) that canon law, which requires women to cover their heads at services, might somehow be used to boost women's hat

sales, Orlando set about trying to get the Pope to make an official pronouncement stating that hats were a proper part of women's dress. Toward this end, Orlando created the Religious Institute of Research, which forthwith announced the "results of a survey" indicating that over twenty million women in North America attended mass every week without their heads covered. The statistics were phony, of course, as was the letterhead of the Religious Institute of Research on which Orlando communicated the news of the "research" to His Holiness.

The letter suggested that the pontiff urge women to attend religious services dressed according to established rule, and thereby preserve the tradition of the Church. Boldly, Orlando added, "The remarks I thought Your Holiness might make could be phrased, 'Of the various pieces of apparel worn by women today, hats do the most to enhance the dignity and decorum of womanhood. It is traditional for hats to be worn by women in church and at other religious occasions, and I commend hats as a right and proper part of women's dress.' "

Aggressive though this was, it worked. A short while later, during a public audience, Pope Pius incorporated Orlando's very words into a general recommendation that women wear hats. L'Osservatore Romano ran the story, which was then picked up by the wire services and the foreign correspondents. Most of the daily newspapers in the United States and Canada gave it space. The Pope's quotation went on display in many hat-store windows, printed on large posters. Within a month there was a sharp upturn in the sales of women's hats—and the Pope in his palace may have wondered about the questionable ethics of the world outside.

Today the world outside has comparatively little trouble getting into the inner recesses of the Vatican. Reaching the Pope is no longer a near impossibility, and the path Orlando took to get to His Holiness seems devious indeed. Today, a mere decade later, there is a new Vatican; many changes have taken place, and are taking place. These changes began to manifest themselves when the second Ecumenical Council met for its first sessions, in October 1962. Pope John himself established the keynote when a Church official asked him just what purpose the council was supposed to serve. Walking over to his study window and pushing it open, he answered, "That's what the council's purpose is supposed to be—to let some fresh air into the Church!"

Every pope has his own method of bringing "fresh air" into his administration. New popes have a way of cleaning house once they shed their cardinal's robes and move into the papal chambers of the Apostolic Palace. So it was with the present pontiff, Paul VI, after he took over in June of 1963.

Pope Paul brought with him some personal belongings, set up a favorite desk and chairs, and installed his own comfortable bed. In addition, he wanted to bring a "new look" to his Vatican apartment—and amazed everybody in the enclave when he ordered the eighteen marble busts of previous popes which lined the palace's private antechambers to be taken away and stored for safekeeping. Then he had the old damask and red brocade stripped from the walls in order to achieve a more modern decor. Local artists were summoned to redo the private pontifical chapel. At Paul's request, bombproof storage cells were constructed to house many Vatican treasures beneath the lawns of

the Vatican Gardens.

Also at Paul's request, two great halls at Belvedere Court were readied to accommodate the new senate of bishops with which he would be meeting from time to time as a result of the Second Ecumenical Council. Another new assembly room seating twelve thousand people was fixed up to provide space for the overflow at papal audiences. In addition, Paul brought in new equipment—electronic brains, electric generators, modern switchboards, and the latest in public-address systems.

"The Church is not a museum of memories," he declared. "It is a living community." This is the attitude one encounters in Vatican City today. It is the recognition that the Church, however slowly, is changing in many of its aspects. It is the awareness that if the future is to hold any promise of perpetuity for the Vatican, the Church must indeed change.

Religion in general, and Catholicism in particular, is on the decline in the twentieth century. Catholicism cannot hope to thrive much longer on the credulous imagination of immature populaces. Quietly, Vatican leaders are coming to grips with the realization that religion is stronger in the more backward areas. With its nineteen centuries of experience, the Church—which purports to know about the next world—displays a great deal of knowledge about this one, too, and is doing a nuts-andbolts job of taking care of itself.

The contemporary decline of religious belief in many parts of the globe, a phenomenon that has followed in the wake of industrialization, political sophistication, and scientific and educational progress, spells trouble for the Vatican as a religious institution. And the Vatican knows it. But the Vatican is more than a religious institution, more than a political institution. It is a solid economic entity, firmly entrenched in the world of business and finance.

As a "big business," the Vatican considers Communism its great enemy. Necessarily this could mean a fight to the finish between the Church of Rome and the "Church of Moscow." Let no one have any doubts about the Vatican. It is afraid of the Communists, deathly afraid. There is, of course, the fact that Communism preaches atheism, but the greater danger lies in the financial sphere. Had the Communists successfully taken over Italy in the 1948 election, private enterprise would have ceased. And virtually every penny the Vatican had invested in Italy's economy would have been confiscated by the state.

Heavy with the memory of centuries, the Vatican takes the long view on matters of immediate importance to its survival. One can discern, even from afar, the Vatican's eagerness to pull the checkstring on Communism by bringing Catholicism to other continents. The creation of Asiatic and African cardinals and the escalation of efforts in the missionary countries, particularly in the development of a "native clergy," are part of the global strategy being used by the Vatican. Not surprisingly, the Church wants to establish itself in non-European and non- American lands.

Perhaps more important, however, is the Church's role as an economic force. Here again the Vatican's emphasis is on survival—by meeting the enemy (Communism) head on. Having long ago formed “alliances” with Wall Street and other financial nerve centers, the Vatican stands ready to wield an economic sword in the “crusade” against godless Communism.

To counteract the danger of Moscow and Peking, the Vatican will support, in substance if not in theory, the methods of doing business in the United States. Unable to accept Marxist principles that represent a strong threat to its future security, the Vatican created a sort of no-man's-land between itself and the Kremlin; today, however, in a move to delimit the influence of the Communists, the Vatican is embarking on a mission to “make friends” with its deadly enemy. Consequently, it is facing one of the gravest dilemmas in its history. There are a great many blueprints for containing Communism, and each of them has its pitfalls, but the Vatican has a multi-billion-dollar investment to protect, and behind the scenes, is preparing for a life under a system of international security which necessarily involves some kind of working relationship with the other side. It is for this reason that in the sixties Pope John and his successor, Pope Paul, sought a settlement that would guarantee the future for both sides.

In the spring of 1967, Pope Paul expressed some wide-ranging views on the world's social situation in his encyclical *Populorum Progressio* (On the Development of Peoples). The Pope declared that “the introduction of industry is a necessity for economic growth and human progress.” But on the subject of “liberal capitalism,” he added:

It is unfortunate that in these new conditions of society a system has been constructed which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation. This unchecked liberalism leads to dictatorship.

One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man.

But if it is true that a type of capitalism has been the source of excessive suffering, injustices, and fratricidal conflicts whose effects still persist, it would also be wrong to attribute to industrialization itself evils that belong to the woeful system which accompanied it.

On the contrary, one must recognize in all justice the irreplaceable contribution made by the organization of labor and of industry to what development has accomplished.

Private property does not constitute for anyone an absolute and unconditional right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities.

Speaking with a great sense of urgency, the Pope called for a far-reaching plan to bring economic progress and social improvement to the underdeveloped

nations. He urged all men of good will to unite in an effort to end the world's misery, adding that rich nations must give greater aid to poor ones. Studiously vague, the encyclical maintained that central economic planning is the key to economic development, that free markets and private enterprise have at most a minor role to play.

"Individual initiative alone and the mere free play of competition," said Pope Paul, "could never assure successful development. ... It pertains to the public authorities to choose, even to lay down, the objectives to be pursued, the ends to be achieved, and the means for attaining these, and it is for them to stimulate all the forces engaged in this common activity."

Pope Paul, although well versed in the intricacies of the social sciences, and especially of sociology, preferred to ignore the subtle argument that Adam Smith espoused—that an individual "by pursuing his own interests . . . frequently promotes that of society more effectively than when he really intends to promote it."

Quite apart from any laissez-faire philosophy, the Vatican firmly subscribes to the thesis that central planning is the key to economic development. Its own financial history from 1929, when Bernardino Nogara began to run a "one-man show" with the then Italian dictator as his foil, through its profitable alliance with the Christian Democratic party has taught the Vatican some valuable lessons in the importance of maintaining careful economic control. Basically, the Pope does not endorse the view of the eighteen international businessmen and opinion leaders who offered to work with the Vatican toward world understanding of the *Populorum Progressio* encyclical and who declared in a resolution, "If the economic system is to prosper with the savings, investment, and development necessary, the state should not assume functions that can be better carried out by private initiative."

The Vatican sees its future strength in itself. Christian Democracy, which had supported a policy to promote new collective bodies toward the construction of an organized Europe, provided government leaders who were champing for, as far back as 1955, the possibility of bringing about an organization of states that would merge their national markets through the gradual abolition of customs tariffs. Some of the very first mentions of a "Common Market" came up in Messina, Sicily, in June 1955, when the Council of Foreign Ministers of the European Coal and Steel Community met. This meeting is often viewed as being the germination point of discussions that were to lead to the drafting of the Common Market Treaty that was signed in Rome on March 25, 1957. As a result of their role in the formation of the European Economic Community, the Christian Democrats have emerged as an energetic political force not only in Italy but in Western Europe as a whole. As their fortunes have risen, so too have the Vatican's. The Church today is in a healthier political and economic position than at any time in this century.

While the Vatican has remained secretive about its fiscal policy, it has never believed that the investment of Church money was either illegal, objectionable in principle, or contrary to good conscience. In seeking to resolve the conflict between that which is to be rendered to God and that which is to be rendered to Caesar, the Vatican has developed its own special



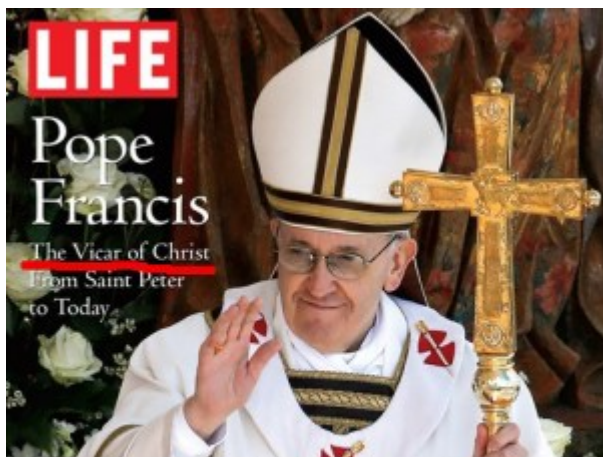
modus vivendi between the sacred and the secular. The view of the pope as a kind of chairman of the board may shock some readers.

But let us remember that the Vatican is a remarkable, centuries- old institution, and that, when it comes to money, it is one that is fully in tune with the spirit of the times.

This writer foresees the day, perhaps a thousand years from now, when the Vatican will cease functioning as a religious institution and take up, on a full-time basis, the duties of a large-scale business corporation. The transition will not be as difficult to effectuate as one might suspect. For just as Catholicism will decline and eventually withdraw from the ranks of the major religions, so, too, will Church money find its way into nearly every area of the free world's economy. Then, at last, the tycoon on the Tiber will shed the mantle of piety; then, at last, the Vatican will expose the full extent of its financial interests.

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## VATICAN NEWS: United Nations, Pope Francis I "Jesuit Order" 666 "ANTICHRIST"



Vicar: (From Latin) vicarius, *a substitute*,  
Anti: (From Greek) against, opposite, *instead of*,  
Vicar of Christ = Anti Christ

This is a well made short documentary that covers important history of the German Nazi / Vatican connection most people are ignorant of.

I value the history in this documentary but not specific Seventh Day Adventist doctrines such as Sabbath day keeping. Fact: There is NO emphasis in the New Testament on Sabbath day keeping! Just read Acts chapter 15. The Gentiles were commanded to keep only **FOUR precepts**!

Act 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;  
29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

1. Abstain from meats offered to idols,
2. and from blood,
3. and from things strangled,
4. and from fornication:

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## **A Candid History Of The Jesuits – Joseph McCabe**



AUTHOR OF "THE DECAY OF THE CHURCH OF ROME" ETC,  
LONDON  
EVELEIGH NASH  
1913

This is a work in progress. I am attempting to make this work more accessible on the Internet. You can download [the PDF file here](#) .

### **PREFACE**

It is the historic custom of the Church of Rome to enlist in its service monastic or quasi-monastic bodies in addition to the ordinary clergy. In Its hour of greatest need, at the very outbreak of the Reformation, the Society of Jesus was formed as one of these auxiliary regiments, and in the war which the Church of Rome has waged since that date the Jesuits have rendered the most spirited and conspicuous service. Yet the procedure of this Society has differed in many important respects from that of the other regiments of the Church and a vast and unceasing controversy has gathered about it. It is probable that a thousand times, or several thousand times, more books and pamphlets and articles have been written about the Jesuits than about even the oldest and most powerful or learned of the monastic bodies. Not a work of history can be opened in any language, but it will contain more references to the Jesuits than to all the other religious orders collectively. But opinions

differ as much today as they did a hundred or two hundred years ago about the character of the Jesuits, and the warmest eulogies are chilled by the most bitter and withering indictments.

What is a Jesuit? The question is asked still in every civilised land, and the answer is a confusing mass of contradictions. The most learned historians read the facts of their career so differently, that one comes to a verdict expressing deep and criminal guilt, and another acquits them with honour. Since the foundation of the Society these drastically opposed views of its action have been taken, and the praise and homage of admirers have been balanced by the intense hatred of an equal number of Catholic opponents. It would seem that some impenetrable veil lies over the history and present life of the Society, yet on both sides its judges refuse to recognise obscurity. Catholic monarchs and peoples have, time after time, driven the Jesuits ignominiously over their frontiers; Popes have sternly condemned them. But they are as active, and nearly as numerous, in the twentieth century as in the last days of the old political world.

No marshaling of historical facts will change the feeling of the pronounced admirers and opponents of the Jesuits, and it would be idle to suppose that, because the present writer is neither Roman Catholic nor Protestant, he will be awarded the virtue of impartiality. There seems, however, some need for an historical study of the Jesuits which will aim at impartiality and candour. On one side we have large and important works like Creineau-Joly's *Histoire religieuse, politique, et litteraire de la Compagnie de Jesus*, and a number of smaller works, written by Catholics of England or America, from the material, and in the spirit, of the French historian's work. Such works as these cannot for a moment be regarded as serious history. They are panegyrics or apologies: pleasant reading for the man or woman who wishes to admire, but mere untruth to the man or woman who wishes to know. Indeed, the work of M. Creineau-Joly written in conjunction with the Jesuits, which is at times recommended as the classical authority on the Society, has worse defects than the genial omission of unedifying episodes. He makes the most inflated general statements on the scantiest of material, is seriously and frequently inaccurate, makes a very generous use of the "mental reserve" which his friends advocate, and sometimes embodies notoriously forged documents without even intimating that they are questioned.

Such works naturally provoke an antagonistic class of volumes, in which the unflattering truths only are presented and a false picture is produced to the prejudice of the Jesuits. An entirely neutral volume on the Jesuits does not exist, and probably never will exist. The historian who surveys the whole of the facts of their remarkable and romantic career cannot remain neutral. Nor is it merely a question of whether the writer is a Roman Catholic or no. The work of M. Creineau-Joly was followed in France by one written by a zealous priest, the Abbe Guettee, which tore its predecessor to shreds, and represented the Society of Jesus as fitly condemned by Pope and kings.

It will be found, at least, that the present work contains an impartial account both of the virtue and heroism that are found in the chronicles of the Jesuits, and the scandals and misdeeds that may justly be attributed to them. It is no less based on the original Jesuit documents, as far as they

have been published, and the work of Cretineau-Joly, than on the antagonistic literature, as the reader will perceive. Whether or not it seems to some an indictment, it is a patient endeavor give all the facts, within the compass of the volume, enable the reader to form a balanced judgment on Society. It is an attempt to *understand* the Jesuits: understand the enthusiasm and fiery attachment of half of the Catholic world no less than the disdain detestation of the other, to employ the white and black, not blended into a monotonous grey but in the respective places and shades, so as to afford a truth picture of the dramatic fortunes of the Society during nearly four centuries, and some insight into the character of the men who won for it such ardent devotion and such intense hostility.

J. M.

In the early summer of the year 1521, some months after Martin Luther had burned the Pope's bull at Wittenberg and lit the fire of the Reformation, a young Basque soldier lay abed in his father's castle at the foot of the Pyrenees, contemplating the wreck of his ambition. Inigo of Loyola was the youngest son in a large family of ancient lineage and little wealth. He had lost his mother at an early date, and had been placed by a wealthy aunt at court, where he learned to love the flash of swords, the smile of princes, the softness of silk and of women's eyes, and all the hard deeds and rich rewards of the knight's career. From the court he had gone to the camp, and had set himself sternly to the task of cutting an honourable path back to court. Fearless in war, skillful in sport and in martial exercises, refined in person, cheerful in temper, and ardent in love, the young noble had seen before him a long avenue of knightly adventure and gracious recompense. He was, in 1521, in his thirtieth year of age, or near it – his birth-year is variously given as 1491 or 1493; a clean built, sinewy little man, with dark lustrous eyes flashing in his olive-tinted face, and thick black hair crowning his lofty forehead. And a French ball at the siege of Pampeluna had, at one stroke, broken his leg and shattered his ambition.

It took some time to realise the ruin of his ambition. The chivalrous conquerors at Pampeluna had treated their brave opponent with distinction, and had, after dressing his wounds, sent him to the Loyola castle in the Basque provinces, where his elder brother had brought the surgeons to make him fit for the field once more. The bone, they found, had been badly set; it must be broken again and re-set. He bore their operations without a moan, and then lay for weeks in pain and fever. He still trusted to return to the camp and win the favour of a certain great lady probably the daughter of the Dowager-Queen of Naples whose memory he secretly cherished. Indeed, on the feast of the Apostles Peter and Paul, he spoke of it with confidence; he told his brother that the elder apostle had entered the dark chamber and healed him on the eve of the festival. Unhappily he found, when the fever had gone, that the second setting of his leg had been so ill done that a piece of bone projected below the knee, and the right leg was shorter than the left. Again he summoned the mediaeval surgeons and their appalling armoury, and they sawed off the protruding piece of bone and stretched his leg on a rack they used for such purposes; and not a cry or curse came from the tense lips. But the right leg still refused to meet its fellow, and shades gathered about

Inigo's glorious prospect of life. A young man who limps can hardly hope to reach a place of honour in the camp, or the gardens of the palace, or the hearts of women. Talleyrand, later, would set out on his career with a limp; and Talleyrand would become a diplomatist.

Inigo lay in the stout square castle of rugged stone, which is now reverently enclosed, like a jewel, in a vast home of the Jesuits. It then stood alone in a beautiful valley, just at the foot of the last southern slopes of the Pyrenees, about a mile from the little town of Azpeitia. The mind of the young Basque heaved with confused and feverish dreams as he lay there, in the summer heat, beside the wreck of his ambition. He called for books of knight-errantry, to while away the dreary days, but there were none in the Loyola castle, and someone – a pious sister, perhaps brought him a *Life of Christ* and a *Flowers of the Saints*. For lack of anything better he read them: at first fingering the leaves with the nearest approach to disdain that a Christian soldier dare admit, then starting with interest, at length flushing with enthusiasm. What was this but another form of chivalry? Nay, when you reflected, it was the only chivalry worth so fierce a devotion as his. Here was a way of winning a fair lady, the Queen of Heaven, whose glances were worth more than the caresses of all the dames in Castile: here was a monarch to serve, whose court outshone the courts of France and Spain as the sun outshines the stars: here were adventures that called for a higher spirit than the bravado of the soldier.

The young Basque began to look upon a new world from the narrow windows of the old castle. Down the valley was Azpeitia, and even there one could find monsters and evil knights to slay in the cause of Mary. Southward were the broad provinces of Spain, full of half-converted Moors and Jews and ever-flourishing vices. Across the hills and the seas were other kingdoms, calling just as loudly for a new champion of God and Mary. One field, far away at the edge of the world, summoned him with peremptory voice; after all the Crusades the sites in the Holy Land were still trodden by the feet of blaspheming Turks. The blood began to course once more in the veins of the soldier.

During the winter that followed his friends noticed that he was making a wonderful chronicle of the lives of Christ and His saints. He was skilled in all courtly accomplishments – they did not include learning – and could write, and illuminate very prettily, sonnets to the secret lady of his inner shrine. Now he used his art to make a pious chronicle, with the words and deeds of Christ in vermillion and gold, the life of Mary in blue, and the stories of the saints in the less royal colours of the rainbow, and his dark pale face was lit by a strange light. There were times when this new light flickered or faded, and the fleshly queen of his heart seemed to place white arms about him, and the sunny earth fought with the faint vision of a far-off heaven. Then he prayed, and scourged himself, and vowed that he would be the knight of Christ and Mary; and so he told his followers long afterwards the heavy stone castle shook and rumbled with the angry passing of the demon. He told them also that he had at the time a notion of burying himself in the Carthusian monastery at Seville, and sent one to inquire concerning its way of life; but such a design is so little in accord with his knight-errant mood that we cannot think he seriously entertained it

By the spring the struggle had ended and Ignatius – he exchanged his worldly name for that of a saint-model – set out in quest of spiritual adventure. The “sudden revolution,” as Cretineau-Joly calls his conversion, had occupied about nine months. Indeed, friends and foes of the Jesuits have conspired to obscure the development of his feelings: the friends in order that they may recognise a miracle in the conversion, the foes in order that they may make it out to have been no conversion at all, but a transfer of selfish ambition from the camp to the Church. Whatever be the truth about Inigo’s earlier morals, he had certainly received a careful religious education in boyhood, and he would just as certainly not learn scepticism at the court set up by Ferdinand and Isabella. His belief that he had a vision of St. Peter, a few weeks after receiving his wound and before he read the pious books, shows that he had kept a vivid religious faith in the camp. Some looseness of conduct would not be inconsistent with this, especially in Spain, but the darker descriptions of his adolescent ways which some writers give are not justified. “He was prone to quarrels and amatory folly” is all that the most candid of his biographers says. Let us grant the hot Basque blood a quick sense of honour and a few love-affairs. On the whole, Inigo seems to have been an officer of the stricter sort, and a thorough Catholic. Hence we can understand that, as earth grows dark and cheerless for him, and the casual reading brings before him in vivid colouring the vision of faith, his fervent imagination is gradually won, and he sincerely devotes his arms to the service of Christ and Mary.

Piously deceiving his brother as to his destination, he set out on a mule in the month of March. He would go to the shrine of Our Lady at Montserrat, to ask a blessing on his enterprise, and then cross the sea to convert the Mohammedans in Palestine. His temper is seen in an adventure by the way. He fell in with one of the Moors who had put on a thin mantle of Christian profession in order that they might be allowed to remain in Spain, and talked to him of Our Lady of Montserrat. Being far from the town and the ears of Inquisitors, the Moor spoke lightly of the Mother of Christ, and, when the convert showed heat, fled at a gallop. Ignatius wondered, with his hand on his sword, whether or no his new ideal demanded that he should follow and slay the man. He left the point to God, or to his mule, and was taken on the road to Montserrat.

At last he came to the steep mountain, with saw-like peaks, which rises out of the plain some twenty miles to the north-west of Barcelona, with the famous shrine of the Virgin on its flank. In the little town of Iguelada, at the foot of the mountain, he bought the rough outfit of a pilgrim a tunic of sackcloth, a rope-girdle, a pair of rough sandals, a staff, and a gourd and made his way up the wild slopes, among the sober cypresses, to the Benedictine monastery which guarded the shrine. For three days he knelt at the feet of one of the holiest of the monks, telling, with many tears, the story of his worldly life. Then he went again to the town, took aside a poor-clad beggar, as Francis of Assisi had done in his chronicle, and exchanged garments with him, putting the sackcloth tunic over his rags. It was the eve of the great festival of Mary, the Annunciation (March 25th), and he spent the night kneeling before the altar, as he had read of good knights doing before they took the field. In the morning he hung his sword in the shrine

and set forth. From that moment we shall do well to forget that Ignatius had been a soldier, and seek some other clue to his conduct.

The next step in his journey toward Rome is described at great length in lives of the saint, yet it is not wholly intelligible. Instead of going to Barcelona, where one took ship, he went to Manresa, and his pilgrimage was postponed for nearly a year. He did not take the high road to Barcelona, says his biographer, lest he should meet the people coming to the shrine: a theory which would not only require another theory to explain it, but which gives no explanation of the year's delay. Others think that he heard there was plague in the port; though the plague would not last a year, and one may question if Ignatius would flee it. The truth seems to be that the idea of spending his life in the East was already yielding in his mind to another design: the plan of forming a Society was dimly breaking on him. He had studied the monastic life in the Benedictine monastery at Montserrat, and had brought away with him a book, written by one of their abbots, over which he would brood to some purpose. He had a vague feeling that the appointed field of adventure might be Europe.

However that may be, he took a road that led away from Barcelona, and as he limped and suffered, for he had discarded the mule and would make his pilgrimage afoot, he asked where he could find a hospital (in those days a mixture of hostel and hospital). He was taken to Manresa, a picturesque little town in one of the valleys of the district, where he lodged in the hospital for a few days, and then, instead of going to Barcelona, found an apartment and became a local celebrity. The beggar to whom he had given his clothes had, naturally, been arrested, and Ignatius was forced to tell his strange story, in order to clear the man and himself. The story grew as it passed from mouth to mouth, and it was presently understood that the dirty, barefoot, ill-clad beggar, who asked a little coarse bread at the doors, and retired to pray and scourge himself, was one of the richest grandees of the eastern provinces. Children followed "Father Sackcloth" about the streets; men sneered at his uncut nails and his long, wild black locks and thin face; women wept, and asked his prayers.

After a few months he found a cavern outside the town, at the foot of the hills, and entered upon the period of endless prayer and wild austerity in which he wrote his book, the *Spiritual Exercises*. He scourged himself, until the blood came, three times a day: he ate so little, and lived so intense a life, that he was sometimes found unconscious on the floor of the cave, had to be removed and nursed; his deep black eyes seemed to gleam from the face of a corpse. Thus he lived for six months, and wrote his famous book. I need not analyse that passionate guide to the spiritual life, or consider the legend of its miraculous origin. We know from Benedictine writers that Ignatius had received at Montserrat a copy of the *Exercitatorium* of their abbot Cisneros, and anyone familiar with Catholic life will know that similar series of "meditations" are, and always have been, very common. There is an original plan in Ignatius's book, and the period during which the mind must successively brood over sin and hell, virtue and heaven, Christ and the devil, is boldly extended to four weeks. These are technicalities;<sup>1</sup> the deeply original thing in the work is its intensity, and for the source of

this we need only regard those six months of fierce inner life in the cave near Manresa.

In later years Ignatius claimed that the general design of his Society, and even the chief features of its constitution, were revealed to him in that cavern. "I saw it thus at Manresa," he used to say when he was asked why such or such a feature was included. In this he is clearly wrong. His Society was, in essence and details, a regiment enlisted to fight Protestantism, and Ignatius certainly knew nothing of Protestantism as a formidable menace to the Pope's rule in 1522; one may doubt if he was yet aware of the existence of Luther. We may conclude again that he had in mind a vague alternative to his mission to the Mohammedans. Those who are disposed to believe that the Society of Jesus was in any definite sense projected by him at Manresa will find it hard to explain why for five years afterwards he still insisted that his mission was to the Turks.

<sup>1</sup> A good study of the controversy as to the indebtedness of Ignatius to the Benedictines, and even the Mohammedans, from the point of view of an outsider, will be found in H. Muller's *Les origines de la Compagnie de Jesus* (1898).

In January 1523 he set out for Barcelona, trimming his nails, combing and clipping his hair, and exchanging his sack for clothes of coarse grey stuff. He did not wish to attract too much attention, he said. He was detained a few weeks at Barcelona, and begged his bread, and served the poor and the sick, in the way which was to become characteristic of the early Jesuits. On Palm Sunday he entered Rome, lost in a crowd of other pilgrims and beggars, and from there he walked on foot to Venice, whence he sailed in July. Within six months he was back in Venice. The Franciscan monks who controlled the Christian colony at Jerusalem had sent him home very quickly, fearing that his indiscreet fervour would lead to trouble with the Turks. The whole expedition was Quixotic, if it was really meant to be more than a pilgrimage, as Ignatius knew not a word of any language but Basque and Castilian. He returned to Venice in a thin ragged coat, his legs showing flagrantly through his tattered trousers, and in this guise he crossed on foot to Genoa, in hard wintry weather. By the end of February he was again in Barcelona.

For several years yet Ignatius will continue to speak of the conversion of the Turks as his chief mission, but his actions suggest that the alternative in his mind was growing larger. The year's experience had taught him that the knight of the Lord needed education, and he sat among the boys at Barcelona learning the Latin grammar and startling them by rising into literal ecstasies over the conjugation of the verb "to love." He now dressed in neat plain clothes, but begged his bread on the way to school and took every occasion to preach the gospel. Once, when he had converted a loose community of nuns, the fast young men of Barcelona, who were angry at this interference with their pleasures, sent their servants to waylay him. They nearly killed him with their staves. Many jeered at him as a hypocrite or a fanatic: many revered him, and a few youths became his first disciples. With three of these he went, after two years study in Barcelona, to the University of Alcala, and began his higher studies. But he was so eager to make an end of this intellectual preparation, and so busy with saving souls and gaining proselytes, that he tried to take simultaneously the successive parts of the



stately medieval curriculum, and learned very little.

His first attempt to found a Society also ended in disastrous failure. Opinion in Alcala was divided about "the sackcloth men." Some picturesque figures were known in the religious life of Spain, but no one had yet seen such a thing as this little band of youths, led by a pale and worn man of thirty-two, who went barefoot from house to house, begging their bread, and passed from the schools in the evening to the hospitals or the homes of the poor, or stood boldly in the public squares and told sinners to repent. It was an outrage on the dignity of ecclesiastical life, and so they were denounced to the Inquisition, and two learned priests were sent from Seville to examine them. Mystics were hardly less obnoxious to the Inquisition than secret Jews and Moors, and then there was this new device of Satan which was said to be spreading in Germany. Ignatius and his grey-coated young preachers were arrested and brought before the terrible tribunal. Their doctrine was found to be sound, but they were forbidden to wear a uniform dress and were ordered to put shoes on their feet. They dyed their coats different colours, and returned to their work; as Jesuits have often done since.

Four months afterwards, the officers of the Inquisition fell on them again and put them in prison. Among the women who sought the spiritual guidance of Ignatius were some ladies of wealth, who wished to follow his example. It is said that he did not consent, and they; set out, against his will, to beg their bread and tend the sick. This was too much for respectable folk in Alcala; and Ignatius was closely examined to see whether he was not a secret Jew, since Christians did not do these things. The inquiry ended in the companions being ordered to dress as other students did, and to forbear preaching for four years. It is important to notice how from the first Ignatius, relying on his inner visions, will not bend to any authority if he can help it. He and his youths walked to Salamanca, and resumed the ways, but the eye of the Inquisition was on them, and they were imprisoned again. The authorities now fastened on them a restriction which may puzzle layman: they were forbidden to attempt to distinguish between mortal and venial sin until their theological studies were completed. It meant, in practice, that they must not disturb the gay sinners of Spain with threats hell, and for the time it entirely destroyed the design Ignatius. His disciples fell away, and Ignatius fled to a land where there were no Inquisitors. He crossed the Pyrenees and went the whole length of France on foot

The seven years which he spent at Paris were the greatest importance in the life of Ignatius. Of studies little need be said. He now took the universal courses in proper succession, and won his degree 1534. But these studies were only a means to an end and he never became a scholar. He discarded books, wrote a very poor Latin, and took long to master Italian. For secular knowledge he had a pious disdain. His followers were to be learned just in so far as it was needed to capture and retain the control of youth and promote the authority of the Pope. The chief interest of the long stay in Paris is that he there founded his Society, and the manner of its foundation is of great importance.

He had not been long at the University before his strange ways set up the usual conflict of opinion. Was he a hypocrite, or a fool, or a saint? From

the youths who took the more complimentary view of his ways he picked out a few to form the little band of disciples he was always eager to have, and put them through the Spiritual Exercises. They came out of this fiery ordeal in heroic temper, sold their little possessions, and began to beg their bread; to the extreme indignation of their friends in the Spanish colony. In order to save time for study, Ignatius used to go to the Low Countries in the holidays and beg funds for his "poor students" among the Spanish merchants. One year the year before Henry VIII set up the Church of England he went to London, but we know only that the city was very generous to him. On these alms Ignatius and his disciples maintained their life of prayer, austerity, and philanthropy, living in one of the colleges among the other students and angling prudently for souls. The irritation against Ignatius among the Spaniards became so great that the Rector was persuaded to inflict on him a public flogging, the last disgrace of an unpopular student. He was not flogged, however; nor is there anything really miraculous, as some think, in the Rector's change of mind. Ignatius feared the effect on his disciples and had a private talk with the Rector before the appointed hour. He had a marvellous power of persuasion and penetration.

These earlier followers seem in time to have fallen away, or never been admitted to his secret designs, and it was not until 1530 that he began to gather about him the men whose names have been inscribed in the history of Europe. In 1530 Ignatius shared his room with gentle and deeply religious youth from Savoy, Peter Favre, a peasant's son who had already won the doctor cap and priestly orders, as pious as he was clever. He had made a vow of chastity in his thirteenth year, and was now, in his twenty-fifth year, as eager to keep clean conscience as to advance in learning. He acted as a philosophical coach to Ignatius. From Aristotle and Aquinas they passed, in their nightly talk, to other matters, and Favre presently made the Exercises.

Francis Xavier, a Navarrese youth of high birth was a friend of Favre, and, like him, a brilliant student and keen hungerer for knowledge. He was a young man of great refinement, and his large soft blue eyes looked with disdain on the eccentricities of Ignatius. He was not a little vain of his learning, his handsome person, and his skill in running. Who but Ignatius could have seen the Francis Xavier of a later day wearing out his life in the conversion of savages, in the elegant and self-conscious scholar? Francis Thompson speaks with admiration of the "holy wiles" by which Ignatius secured this gifted and elusive pupil. He lay hold of him by his vanity. Xavier taught philosophy and was ambitious to have his lecture-room full. Ignatius sat at his feet, brought others to the lecture and gave them generous praise. After a time Xavier made the Exercises, and, in a secret conversation with Ignatius, was won to the plan of devoting his life to the conversion of the Mohammedans or to some other religious campaign.

One by one the early Jesuits were captured by the skillful fisher of men. To the first two were soon added Diego Lainez, a Castilian youth of great ability and quiet strength of character, a future General of the Society; Alfonso Salmeron, a fiery and eloquent youth from Toledo, then in his twentieth year, who would become one of the most learned opponents of the Protestants; Nicholas Alfonso, from Valladolid, commonly known, from his

native village, as Bobadilla, a fearless and impetuous fighter; and Simon Rodriguez, a handsome Spanish youth of noble birth, who would prove an admirable courtier when kings were to be won. Many others whom Ignatius sought refused to accept his stern ideal, and many were kept in the outer courts of his temple, as it were, and not admitted to share his secret design. The features of the coming Society were singularly foreshadowed. Only these six out of all the friends and companions of Ignatius knew anything of the great plan which filled his mind, and not one of the six knew which of the others were admitted, like himself, to the inner counsels of the master. Each was initiated in the strictest confidence, and forbidden to speak of it to his most intimate friend. It was wholly unlike the foundation of any other religious body.

At last, in July 1534, the six youths were permitted to know each other as comrades in arms. It was time to discuss what form their crusade should take, and Ignatius proposed that, after a week or two of increased austerity and prayer, they should make the vow of self-dedication and decide upon their future. There is the characteristic impress of Ignatius on every feature of the enterprise. The ceremony was not to be in one of the churches of Paris, but away across the meadows in the quiet little chapel of St. Denis on Montmartre; in fact, in the crypt underneath the chapel. And on August 15th they went out from the city gates in the early morning for what proved to be the historic foundation of the Society of Jesus. Paris was still, at that time, a comparatively narrow strip of town on either bank of the Seine centering upon the island which bore the cathedral and the palace. A mile or two of meadows and vineyards lay between it and the green hill of Montmartre, on the slope of which was the old chapel of St. Denis. Underneath the choir was a small vault-like chapel, and in this, on the Feast of the Assumption of the Virgin, the little band of fervent southerners gathered to hear Peter Favre, the only priest amongst them, say the Mass of the Virgin. At its close they knelt in turns before the altar, and each vowed that he would live in poverty and chastity, and either go out to convert the Turks or go wherever the Pope should direct. No rumbling of angry devils was heard on this occasion: the life of Paris flowed on its sparkling way; yet there was born in that dim vault on that August morning one of the most singular and formidable forces in the religious life of Europe.

The Society of Jesus was thus formed, though the seven men did not know it, or adopt any corporate name. They broke their fast and spent the day on the slope of the hill, elated with the joy of brotherhood and the promise of mighty enterprise, talking of the adventurous future. What should be the next step? Again we find the stamp of the peculiar genius of Ignatius on their decision: the features which would degenerate into what is called Jesuitry in the hearts and minds of less sincerely religious men. They were to return to their studies, their philanthropy, and their secrecy, for two years, and they would meet at Venice at the beginning of 1537. Ignatius never hurried. He lived as if he intended to quit the world very speedily; he acted as if he were assured of long life. He was founding a body whose supreme and distinctive aim should be to serve the Pope, yet he concealed his work from the Pope's representatives as carefully as if he were really forming an auxiliary troop for Martin Luther. Let it be carefully noted, too, that they

vowed either to go to Palestine or to serve the Pope in some other way appointed by him. It seems clear that, if Ignatius had not already abandoned the idea of a mission to the Turks, he held it lightly. In Paris he had learned that the spirit of the Reformation was spreading over Europe as fire spreads over a parched prairie. Men talked much of Luther and Calvin, little of Mohammad.

They returned to their colleges and their hospitals for two years, and were known to their companions only as monks who were too ascetic to enter a monastery. Ignatius practised fearful austerities, and his followers fasted and scourged themselves. Xavier looked back with such contrition on his former fame as a runner that he tied cords round his legs until they bit into the flesh and caused a dangerous malady. Probably the long delay was proposed by Ignatius in the hope that he might add to the number of his followers, but he found no more at Paris worthy or willing to be initiated; though three – Le Jay, Paschase Brouet, and Codure– were added after his departure. He had gone to Spain in the spring of 1535. Those of the youths who had property to sacrifice had talked of going to Spain to arrange their affairs, but Ignatius took the work on himself. His health was poor, he said, and he would try his native air; he was also eager to keep them from their native air and disapproving families. In March he walked afoot from Paris to Loyola, begging his bread by the way.

The report of his life had reached the quiet valley at the foot of the Pyrenees, and he found his brother and many admirers waiting in the last stage of his journey. He remained three months in Azpeitia, and, as no one could now interfere with his fiery preaching, he urged his townsmen to repent and startled the province. His sanctity was now beyond question, because a woman had recovered the use of a withered arm by washing his linen. Then he arranged the affairs of his disciples and went to Venice. Here Hozes and the Eguia brothers were added to the secret fraternity, and a year was spent in tending the sick and other work of edification. The year 1537 broke at last, and in its first week the six disciples, worn and ragged from the long journey, joined their master. Walking in demure pairs, a staff in one hand and a chaplet in the other, begging their bread and exhorting all they met to virtue and repentance, the six learned students of the Paris University had covered afoot, in the depth of winter, the hundreds of miles that lay between Paris and Venice; flying before the advances of bold women, beaming under the abuse of the new heretics, facing the Alps more bravely than a Hannibal or a Napoleon. Strong efforts had been made to keep them at Paris. Why abandon their precious work at the University for an unknown world? They had a secret vow, they said; though they probably had little more idea than Ignatius of going to Palestine. None of them learned Arabic or Turkish, or studied the Koran: what they did learn was the Catholic doctrine assailed by the followers of Luther.

For a month or two the strange missionaries mystified and edified Venice. It was known that some of them were nobles, and all brilliant scholars, yet they performed the most repulsive offices for the sick, and at times put their mouths to festering wounds. Cardinal Caraffa, a stern Neapolitan reformer, asked Ignatius to join the new Theatine order which he had just founded, and

Ignatius replied that they had vowed to go to Palestine. They would remember their refusal when Caraffa became Pope. At last, in the middle of Lent, Ignatius sent his followers to Rome to ask the Pope's blessing on their mission. He would not go himself, as he feared the enmity of Caraffa and of the Spanish envoy Ortiz, who had opposed them at Paris. There was, in fact, little danger of Ignatius going without the Pope's blessing, as a new war with the Turk had broken out, and it would not be unjust to conclude that the real object of Ignatius was to bring his little troop to the notice of Paul III. Ortiz himself procured them an audience, and they received the papal blessing to accompany them to Palestine if they could get there, the Pope lightly said. It is singular that Ignatius, after waiting so long, should choose a time for their departure when the seas were closed against them.

They were ordained priests at Venice, and then they scattered over Northern Italy, to allow a year's grace to the Palestinian mission and let other cities see their ways. Bologna, Ferrara, Siena, and Padua all university towns now witnessed the strange labours of the nameless knights of Christ. The years were not far distant when men would start with suspicion at the coming of a "Jesuit" and wonder what dark intrigue brought him amongst them, but in those early days they seemed the plainest and most guileless of ministers. Two soberly dressed, barefooted youths, their pale faces warmed by the smile which the master bade them wear under the eyes of men, would enter the gate one evening, covered with the dust of long roads, and mount some stone in the busy street or square; and, when men and women gathered round to see the tricks of these foreign jugglers or tumblers, they would be startled to hear such fiery preaching as had not been heard in Italy since the fresh spring-time of the followers of Francis and Dominic. Then the preachers would beg a crust of bread and a cup of water, and ask for the hospital, where they might serve the sick. They had no name, the inquirer learned, and belonged to no monastic body; they were simple knights-errant in the cause of Christ and the poor. The one feature by which they might, to some close observer, have given an inkling of the future was that they hung about the universities and impressed youths with their learning; or that, while they served the poor, they were pleased to direct the consciences of noble and wealthy women. Yet who would suppose that within twenty years these men would be intriguing for the control of the universities and shaping the counsels of kings?

Ignatius, Favre, and Lainez went to Vicenza, and found a lodging in a ruined monastery near the town. From this they went out daily to beg, and tend the sick, and startle townsfolk and villagers with explosive exhortations, in broken Italian, to lay aside their sins. Again the Inquisition summoned them, and dismissed them. At last, when it was clear that the road to the East was indefinitely closed, Ignatius called his followers from their several towns, and a council was held in the old convent. The events of these early days are known to us only from Jesuit writers of the next generation, and, discarding only the miracles with which they unnecessarily adorn the ways of their founders, we may follow them with little reserve. These men were, beyond question, in deadly earnest, though we shall see that some of them sheltered little human frailties under their hair-shirts. But it is quite plain that, however high and pure their aim was, they formed and carried their plans with a diplomacy, almost an astuteness, of which you will not find a trace in the

founding of other monastic body. One monastic virtue is conspicuously absent from the aureole of St. Ignatius – holy simplicity.

It was decided that Ignatius, Favre, and Lainez should go to Rome, and the others should return to work in their university cities until they were called to Rome. Before they parted, however, they gave themselves a name, since people demanded one. We are, said Ignatius, the “Compania de Jesu,” the “Company of Jesus”; although the prose of a later generation has translated it the “Society of Jesus.” Then Xavier and Bobadilla went to Bologna, Rodriguez and Le Jay to Ferrara, Salmeron and Brouet to Siena, Codure and Hozes to Padua, to tend the sick, and instruct the children, and angle for recruits; and Ignatius and his companions went on foot, in the depth of winter, to Rome.

Paul III occupied the papal throne in the year 1537, and looked with troubled eyes to the lands beyond the Alps, where the Reformation was now in full blast. He was by temperament a Pope of the Renaissance, a man of genial culture and artistic feeling, a man who owed his elevation to his sister’s intimacy with a predecessor, and who might, if the age had not turned so sour, have carried even into the papal apartments the graceful vices of his youth. But there was now no mistaking the roll of the distant thunder; Rome was sobered and disposed to put its house in order. Paul, knowing that the appalling corruption of the Vatican, the clergy, and the monks must cease, or else the Vatican and clergy and monks would cease, had appointed a commission of the sterner cardinals to examine Luther’s indictment of his Church, and one of the clearest points of agreement was that the unquestioned degradation of the monks throughout Christendom must be severely punished. The general feeling was that most, if not all, of the monastic orders should be suppressed. It was therefore a peculiarly inopportune time to propose the establishment of a new order. Was Ignatius more holy than Benedict, or Bruno, or Francis, or Dominic? And had not every order that had yet been founded fallen into evil ways within fifty years?

Ignatius was not more holy than Dominic and Francis, but he was shrewder and more alert to the circumstances. He did not propose to rush into the presence of Paul III. He and his companions settled at the Spanish hospital, and began to tend the sick and instruct the children. They began also to have influential admirers. “Let us,” Ignatius had said, as they entered Rome, “avoid all relations with women, except those of the highest rank.” In later years he said of their early work at Rome: “We sought in this way to gain men of learning and of position to our side or, to speak more correctly, to God’s side.” This identification of “our” side and God’s is the clue to early Jesuitism. Men who were convinced of it might be intensely earnest and unworldly, yet act as if they were ambitious. In fact, they were ambitious to win the wealthy and powerful Ignatius says it repeatedly “for the greater glory of God.” And the work went forward with great speed. They received a poor little house in a vineyard at the foot of the Pincian Hill, and went out daily to minister and to edify. One of their first friends was Codacio, a wealthy and important official of the papal court. The better disposition of Ortiz, the Spanish envoy, was also encouraged. Ignatius put him through the Exercises in the old Monte Cassino Abbey, and, when the strain nearly drove

him mad, entertained him by performing some of the old Basque dances: a subject for a painter, if ever there was. after a time the Pope received Ignatius very affably, encouraged him to preach, and found academic chairs for Favre and Lainez. Within a month or two Ignatius had made so much progress that Roman gossip marked him as an intriguer for the red hat, which he was not wealthy enough to buy.

Within four months, or at Easter 1538, Ignatius summoned the whole of his followers to Rome. The poor little house in a vineyard was now too small, and Codacio gave them a large house in the Piazza Margana. From this they went out daily to beg and teach and preach, and to visit "ladies of the highest rank." These eleven eloquent and learned preachers, these nobles who begged their bread and washed verminous invalids, soon divided the Roman world into ardent admirers and ardent critics. An Augustinian friar, in particular, opened fire on them from his pulpit. Ignatius was "a wolf in sheep's clothing," he insisted; let people inquire at Alcala, and Salamanca, and Paris, and Venice, and see whether he was not wanted by the Inquisition here and there. Friends at the Vatican were reminded that this sort of thing interfered with their good work, and the Pope was induced to inquire into the charges; but even the Pope's acquittal of them did not silence their critics, and for a time they bore much poverty and anxiety. Half of Rome, if not half of Catholicism, hated the Jesuits from their first year; and it would be absurd to think that this was due to their fervour in denouncing sin. It was due in a very large measure to the diplomatic character of the work of Ignatius, which we perceive so clearly even in the discreet narratives of the early Jesuit historians.

The infant Society was delivered from its perils by returning from the cultivation of the rich and powerful to service of the weak and powerless. We shall constantly find the fortunes of the early Jesuits vacillating according as they practise one or other of these incongruous activities, and we can quite understand that their critics came to see an element of calculation even in their philanthropy. **By their brave ministration to the poor they win the favour of the rich: by the favour of the rich they rise to political and educational work, and the poor are almost forgotten until some epidemic of criticism threatens their very existence.** It is quite useless to deny that there was calculation in their humbler ministration when we find Ignatius admitting it from the outset; yet it would be equally untrue to deny that they served the poor with a sincere and often heroic humanity, and that the favour and power they trusted to obtain by doing so were not sought for their personal profit, but for the better discharge of what they conceived to be a high mission.

So it was in the winter which closed the year 1538, in which their project ran some risk of being buried under the stones of their critics. The terrible cold of that winter led to a famine in Rome, and the followers of Ignatius spent day and night in relieving the sufferers and begging alms for them. Their house in the Piazza Margana was converted into a hospital, and no less than four hundred destitute men found a home in it. The sympathy of the pious slowly returned to them. "So happy a diversion had to be put to account" says Cretineau-Joly, and Ignatius began to draw up the rules of his Society for

presentation to the Pope. Night by night the eleven priests sat in council to determine the broad features of their association: to say, especially, in it they would add a vow of obedience to their vows of poverty and chastity and thus become a monastic body. In April they decided that they would have a Superior and vow obedience to him; in May they resolved to adopt that masterpiece of the "holy wiles" of Ignatius, the most distinctive and most serviceable feature of the Society the vow to put themselves at the direct disposal of the Pope. Naturally there was, and is, no religious body in the Catholic Church whose members would not leap with alacrity to obey any order of the Pope, and think it an honour to be selected for such a distinction; indeed, we shall see that no other religious ever ventured to defy or evade the commands of Popes as Jesuits have done. But we must observe how happily this parade of obedience fitted the circumstances. The Pope had entered upon a war against half of Christendom. Heresy was, like an appalling tide, invading even his southern dominions, and it was inevitable that he should be attracted by the proposal to put at his service a body of men of high culture and heroic purpose, who would be ready, at a word, to fly to a threatened point, to penetrate in disguise into the lands of the heretics, to whisper in the ears and fathom the counsels of kings, or to bear the gospel to the new countries beyond the seas.

This was the beginning of the famous Jesuit Constitutions, which were not completed and printed until 1558. A short summary of their proposals was handed by Ignatius, in September, to Cardinal Contarini, who would present it to the Pope. It was read and approved by one of the Pope's monk-advisers, and Contarini then read it himself to Paul III. "The finger of God is here," the Pope is reported to have said, and he appointed three cardinals to examine the document with care. Unfortunately for Ignatius, one of the three, Cardinal Guiddiccioni, was so disgusted with the state of the monastic orders that he would not even read the document. It seemed to him preposterous to add to their number at a time when their corruption was ruining the Church. In that sense he and his colleagues reported to the Pope, and Ignatius betook himself, by prayer and good works, to a strenuous assault upon the heavens, that some miracle might open the eyes of the cardinal. And about a year later, the Jesuit historians say, the hostility of Guiddiccioni was miraculously removed. He read the document, and was enchanted with it; and on 27th September 1540 the bull "Regimini militantis Ecclesiae" placed the Society of Jesus at the service of the Counter-Reformation.

It need hardly be added that the "miracle" is susceptible of a natural explanation. There is a curt statement in Orlandini, one of the first historians of the Society, that during the year 1540 letters came to Rome from all the towns where the followers of Ignatius had already worked, telling the marvellous results of their preaching. Ignatius had done much more than pray. Many a time in the course of the next few chapters we shall find a shower of testimonial-letters falling upon a town where there is opposition to the admittance of the Jesuits, and they were not "unsolicited testimonials." Contarini, too, would not lightly resign himself to defeat by his brother-cardinal. Codacio, Ortiz, and many another, would help the work, under the discreet guidance of Ignatius. Long before the Society was authorised, the Pope was induced to employ the Jesuits for important



missions. He had chosen Rodriguez and Xavier, at the pressing request of the King of Portugal, to carry the gospel to the Indies; he had sent Lainez and Favre, at the prayer of a distinguished cardinal, to fight the growth of Protestantism in Parma. Other members of the little group had gone to discharge special missions, and glowing reports of their success came to Rome. The Pope was won, and, when the Pope willed, it would hardly need a miracle to induce Cardinal Guiddiccioni to read a document which it was his office to read. Indeed, the statement that he refused for twelve months to read a paper which the Pope enjoined him to read is incredible; it was a good pretext for a change of mind, and for a miracle. The Society of Jesus was founded on diplomacy.

FROM this account of the influences which shaped the character of the Society of Jesus before and during its birth we may derive our first clue to the singular history of the Jesuits. They might not implausibly make a proud boast of the fact that they have always borne the intense hostility of heretics and unbelievers, but the very reason they assign for this their effective service to the Church prevents them from explaining why they have, from their foundation, incurred an almost equal enmity on the part of a very large proportion of the monks, priests, and laymen of their own Church. "Jealousy," they whisper; but since no other body in the Church, however learned or active, has experienced this peculiar critical concentration of its neighbours, we are bound to seek a deeper explanation. There are distinctive features of the Jesuit Society which irritate alike the pious and the impious, the Catholic and the non-Catholic.

We begin to perceive these features at the very birth of the Society. Its founder has the temper of a monk, but the times will not permit the establishment of a monastic order of the old type; a new regiment of soldiers of the Church must engage in active foreign service, not degenerate into fatness in domestic barracks. The success of Ignatius was due to the fact that he had other qualities than those of the monk, and he met the new conditions with remarkable shrewdness. It seems to me a mistake to conceive him as a soldier above all things. He was preeminently a diplomatist. He infused into the Society the energy and fearlessness of the soldier, but he also equipped it with the weapons of the diplomatist, or, one might say, of the secret-service man. He was a most sincerely and unselfishly religious man, but he used, and taught others to use, devices which the profoundly religious man commonly disdains. The Jesuits were Jesuits from the start. It is a truism, a fulfilment of the known command of Ignatius, that they sought the favour of the rich and powerful; it is a fact lying on the very surface of their history, as written by themselves, that they accommodated their ideals to circumstances as no other religious order had ever done in the first decades of its life; it is the boast of their admirers that they used "holy wiles" in the attainment of their ends. This stamp was impressed on them by inheritance from their sire and the pressure of their surroundings. These things were consecrated by the undoubted sincerity of the early Jesuit ideal; they wanted power only for the service of Christ and the salvation of men. What happened later was that the inner fire, the glow of which sanctified these worldly maneuvers in the mind of the first Jesuits, grew dim

and languid, and the traditional policy was developed until **even crime and vice and hypocrisy were held to be lawful** if they contributed to the power of the Jesuits.

An examination of the rules and the activity of the early Jesuits will make this clear. The Constitutions of the Society were not completed by Ignatius until several years after the establishment, and they were afterwards modified and augmented by Lainez, a less religious man than Ignatius, but it will be useful to consider at once their distinctive and most important features. In the main they follow the usual lines of monastic regulations, and many points which are ascribed to the soldier Ignatius and usually held to be distinctive of his Society are ancient doctrines of the monastic world; such are, the duties of blind obedience, of detachment from family and country, and of surrendering one's personality. The famous maxim, that a Jesuit must have no more will than a corpse, is familiar in every monastic body, and is even found in the rules of Mohammedan brotherhoods. Some writers have conjectured that Ignatius borrowed much from the Moorish fraternities, but it is difficult to see how he could have any knowledge of them, and the parallels are not important. In any case, the story of the Society will very quickly show us that this grim theory of blind obedience and self-suppression was not carried out in practice; even the earliest Jesuits were by no means will-less corpses and men who sacrificed their affections and individuality.

Omitting points of small technical interest, I should say that the most significant features of the Jesuit Constitutions are: the establishment of a large body of priests (Spiritual Coadjutors) between the novices and the professed members, the extraordinary provisions by which a superior gets an intimate knowledge of his subjects, the stress on the duty of teaching, the distinction between a "house" and a "college," the deliberate recommendation to prefer youths of wealthy or distinguished families (*caeteris paribus*) to poor youths, the despotic power and lifelong appointment of the General, the fallacious and imposing vow of direct obedience to the Pope, and the absence of "choir." These primitive and fundamental features of the Society, taken in conjunction with the special privileges which the Society gradually wheedled from the Popes, go far toward explaining its great material success and its moral deterioration. Some of these points need no explanation, or have already been explained, and a few words will suffice to show the effect of the others.

First as to the Spiritual Coadjutors. One who aspires to enter the Society passes two years of trial as a "novice" then takes "simple" (or dissolvable) vows and becomes a "scholastic" (student). In the other monastic bodies, which now have simple vows, the aspirant takes his "solemn" (or indissoluble) vows three years afterwards, before he becomes a priest. The peculiarity of the Jesuits is that they defer the taking of the "solemn" vows for a considerable number of years, and they thus have a large body of priests who are not rigidly bound to the Society and cannot hold important office in it. This gives the General, who has a despotic power of dismissing these Spiritual Coadjutors, a very lengthy period for learning the intimate character of men before they are admitted to the secrets of the Society.

Then there is the remarkable scheme of spying, tale-bearing, and registering

by which this knowledge of men is secured. The aspirant must make a general confession of his life to the superior, or some priest appointed by him, when he enters the Society. He is from that day closely observed and subjected to extra-ordinary tests, and a strict obligation is laid on each to tell the faults and most private remarks of his neighbour. The local superiors then send periodical full reports on each man to the headquarters at Rome, where there must be a bureau not unlike the criminal intelligence department of a great police-centre: except that the good and the mediocre are as fully registered as the suspects.

The important place assigned to teaching in the programme of the Society also leads to serious modifications of the monastic ideal. Every order has some device or other by which it escapes the practical inconveniences of its vow of poverty, but the Jesuits have gone beyond all others. They have drawn a casuistic distinction between a "college" and a "house of the professed" and have declared that the ownership of the former is not inconsistent with their vow of poverty. The result is that they may heap up indefinite wealth in the shape of colleges and their revenues, yet boast of their vow of poverty. The various devices of the monastic bodies to, at the same time, retain and disclaim the ownership of their property are many and curious. This is the one instance of a monastic body boldly saying that its vow is consistent with the ownership of great wealth. Hence the mercantile spirit which will at once spread in the Society.

The deliberate counsel to prefer rich or noble youths to poor, when their other qualifications are equal, is a further obvious source of material strength and moral weakness; we shall soon find them making wealth, or social standing, or talent, the first qualification. The exemption from "choir" (or chanting the psalms in choir for several hours a day) falls in the same category. When we add to these elements of their Constitutions the extraordinary privileges they secured from the Popes in the course of a decade or two, we have the preliminary clues to the story of the rise and fall of the Society. They were allowed to grant degrees in their colleges (and so ruin and displace universities); they were declared exempt from the jurisdiction of the local authorities, spiritual or secular; they might encroach on the sphere of any existing monastery; and they received many other powers which enabled them to pose as unique representatives of the Papacy.

The tendency which we thus detect in the legislation of the Society is equally visible in much of the personal conduct of its founder, and soon shows its dangers in the lives of his less fervent followers. We have seen how the sanction of the Society was secured, and we must note that Ignatius was not more ingenuous in obtaining control of it. The conventional account of his appointment to the office of General is edifying. About Easter 1541 he summoned to Rome, for the purpose of electing a General, the nine fathers who had taken the solemn vows. Four were unable to come, but they sent, or had left at Rome, written votes, and Ignatius was unanimously elected. He protested, however, that he was unworthy to hold the office, and compelled them to hold a second ballot. At this ballot he received two-thirds of the votes, three being cast for Favre. He then consulted his confessor, and was

told to accept the office; and for several days afterwards he washed the dishes and discharged the humblest offices.

Orlandini naively confesses, however, that at the election Ignatius gave a blank vote, and we can hardly suppose that he was so far lost in contemplation as to be unaware that a blank vote was a vote for himself. Further, the result of the second ballot plainly suggests that, if Ignatius had again refused to accept the office, Favre would have been appointed. It is difficult to doubt that he intended from the first to hold the office of General, and indeed it would have been ludicrous for them to appoint any other. But Ignatius knew his young followers, and he seems to have acted in this way in order that they might place the authority in his hands in the most emphatic manner. They are described in the chronicles as little less than angelic, but we shall presently find that some of them were very human, especially in the matter of obedience, and that at the death of Ignatius they quarrel like petty princes for the succession. Ignatius was piously diplomatic. He would use his power unreservedly in the cause of Christ and the Pope, but it is important to note how from the start the **founder of the Society employs casuistry or diplomacy in getting power.**

During the next fifteen years Ignatius remained at Rome, making only three short and relatively unimportant missions into Italy. They had moved from the house in the Piazza Margana to the foot of the Capitoline Hill, where the famous church of the Gesu now is. The old church of Sta Maria della Strada had been given to them, and Codacio (who had joined the Society and given his wealth to it) had built a house beside it for them. When Sta Maria proved too small, they proposed to build a larger church, and nearly secured the services of Michael Angelo; but the actual Gesu was begun in 1568 by Cardinal Alexander Farnese.

From their house beside the old church the keen eyes of the General followed the travels of his subjects to the ends of the earth and kept watch on Rome. He was now approaching his fiftieth year: a bald, worn man, with piercing black eyes in his shallow face, concealing an immense energy and power of intrigue under his humble appearance. Under his eye the novices were trained, and it was characteristic that he used to protest, when others urged him to expel an unruly brother, that to put it in modern phrase he liked a little "devil" in his novices. One of the first was young Ribadeneira, a cardinal's page, a noble by birth. He had come to their house one day when he was playing truant, and had been caught by the romance of the life. He was only fourteen years old, yet Ignatius received him and bore his fits of temper and rebellion until he became a useful and obedient member. Between the fiery Spanish boy and the aged and simple Codacio, the former papal official, there was every shade of character to be studied and humoured. The younger novices they went down to the age of eleven were encouraged to laugh and play, and come to the General's room to have fruit peeled for them; perhaps on the very day on which he was stirring the Pope to set up an Inquisition on the Spanish model at Rome or in Portugal. He loved the flowers of their garden, and tender ladies had no more sympathetic confidant. Great austerities, of the Manresa type, he rigorously forbade. The Jesuit was to be neat, clean, cheerful, strong, industrious, guarded in speech and obedient. When it was

necessary to strike, he struck at once. One night, when the prefect of the house came to make his report, it appeared that one of the novices (a young nobleman) had ridiculed the excessive zeal of another. Brother Zapata was at once summoned from bed and put out of doors.

His personal life was simple, to the eye. A Bible, a breviary, and an *Imitation of Christ* were the only books in his poor chamber, which is still shown to the visitor; and of these the breviary was not used, as he wept so much in reading the office that he endangered his sight, and the Pope excused him from reading it. He spent the first four hours of his early day in meditation and the saying of Mass, then worked until noon, when all dined together, in silence, and afterwards spent an hour in conversation under his observant eye. Then he returned to his desk, or took his stick and his sombrero, and limped to the hospital, or to the houses of the very poor or the rich, or to the chambers of cardinals or papal officials. Many a jeer and curse followed him as he walked, in neat black cloak, with downcast eyes and grave smile, courteous to every beggar or noble who addressed him. Rome was rich with monuments of his philanthropy schools, orphanages, rescue-homes, etc.; but the fierce hostility never died, and at times it rose to the pitch of a gale. After his round of visits he limped back, grave and humble, to the house for the silent evening meal. When the novices were abed, the prefect came to give him a minute account of the day's life in the house, and, when the prefect was abed, the large eyes still flashed in the worn, olive-tinted face. He slept only four hours a night.

But all these pages of the written biography of Ignatius are of less interest than the unwritten. To understand his real life during those fifteen years of twenty-hour workdays you have to study the adventures of his colleagues far away: to mark how the hostility of bishops and doctors and princes is disarmed by a papal privilege or a papal recommendation, how **the Protestant plague cannot break out anywhere but a Jesuit appears**, how the most nicely fitted man is sent for each special mission, how the man disappears when there is, rightly or wrongly, a cry of scandal, how the long white arms of Ignatius Loyola seem to stretch over the planet from Sta Maria della Strada, near the Pope's palace. This vast and obscure activity of the General will be best gathered from a short survey of the fortunes of the Jesuits during his reign.

The first mission of interest to us, though not quite the first in point of time, was the sending of two Jesuits to the British Isles. It seemed that England was lost, and all that could be done was to resist Henry's attempt to stamp out the old faith in Ireland and persuade James v. to follow his profitable example in Scotland. The mission was perilous, for, on the word of these Jesuits of the time, nearly every chief in Ireland had gone over to Protestantism, and in Scotland the nobles and officials were looking with moist lips at the fat revenues of the monasteries. The Archbishop of Armagh, who had fled to Rome, asked the Pope to send two Jesuits to his country, and Codure and Salmeron were appointed. Codure died, however, during the negotiations, and Paschase Brouet was named in his place. As usual, Ignatius chose his men with shrewdness. Brouet, the "angel of the Society," was the counterpart of Salmeron's vigour and learning. They were granted the

privileges of Nuncii by the Pope, though Ignatius directed them to mention these privileges only when the success of the mission required. In fact, he gave them a written paper of instructions as to their personal behaviour when, on 10th September 1541, they left for Paris and Edinburgh. They were to travel as poor Jesuits but the wealthy young noble Zapata was permitted to accompany and care for them.

What the precise aim of this mission was we do not know, but it was from every point of view a complete failure. It is, of course, represented as a success, and its purpose is said to have been merely to hearten the suffering Irish people in their resistance and convey to them indulgences and absolutions. But from the circumstances of the time and the duration of the mission we may be sure that the two Jesuits learned very little English, and less or no Gaelic, so that the idea seems absurd. In Scotland, certainly, their mission was political. They saw James at Stirling Castle, and easily got from him an assurance that he would resist the allurements of Henry VIII. What they trusted to do in Ireland we are not informed, and it seems most reasonable to suppose that they were to see the chiefs and stiffen them in their opposition to England. This they wholly failed to do, for the leading men would have nothing to do with them. The customary Catholic version of the enterprise is that they happily accomplished their mission, traversed "the whole of Ireland" (as even Francis Thompson says), consoling and absolving, and went home to report success. One fears that this account may be typical of these early Jesuit reports of missions. To learn Gaelic and traverse the whole of Ireland, or any large part of it, in thirty-four days (Orlandini), in the sixteenth century, and in circumstances which compelled them to travel with the greatest prudence, would assuredly be a miracle, especially when we are told that for some time even the common folk shrank from them, and it is hinted that the scattered Irish priests were unfriendly.

Apparently they travelled a little in disguise, or hid in the farms here and there, for a few weeks, granting indulgences and dispensations, probably through some Gaelic interpreter, until the English officials heard of their presence and put a price on their heads. The Jesuit narrative credits them with the bold idea of going to London and bearding the wicked Henry in his palace. Their behaviour was singularly prudent for men with such exalted ideas. Leaving Ireland, possibly at the entreaty of the Irish, as soon as the search for them grew hot, they returned to Scotland, and finding that country also aflame, they went on at once to Paris. There they received orders to return to Scotland and discharge a secret mission similar to that they had had in Ireland. They "hesitated and informed the Pope of the state of things in Scotland," says the Jesuit historian; in fact, they remained in Paris until the Pope allowed them to return to Rome. If any be disposed to criticise their conduct, he may be reminded that Brouet and Salmeron had spent several weeks in Ireland at the risk of their lives. However, it is plain that we have to look closely into these early Jesuit accounts of missions which covered the infant Society with glory. A prudent examination of them discovers features which have been carefully eliminated from later Jesuit, or pro-Jesuit, works on the subject

As Henry VIII. died in 1547, and Edward VI. in 1553, it may seem singular

that Ignatius did not, when the Catholic Mary acceded to the throne, at once dispatch a band of his priests to help in restoring the old faith. Neither Orlandini nor his discreet follower, Cretineau-Joly, throws any light on the mystery, but a few important hints may be gathered from the more candid early Jesuit historian Polanco, a close associate of Ignatius, and the full solution is indicated in Burnet's *History of the Reformation* (ii. 526, in the Oxford edition). This rare discovery of an independent document suggests that the early story might read somewhat differently in many particulars if we were not forced to rely almost entirely on Jesuit authorities.

From the brief statements scattered over the various volumes of Polanco's *Historia Societatis* it appears that from 1553 until his death Ignatius made the most strenuous efforts to secure admission into England. Cardinal Pole, it seems, asked the prayers of Ignatius for his success when he was summoned to England, and, when Ignatius died and Lainez again approached Pole, the cardinal pointedly replied that the only way in which the Jesuits could aid him was by their prayers. In the meantime (1554) Ignatius pressed Father Araoz, who was in great favour at the Spanish court, to urge Philip, and induce ladies of the court to urge him, to take Jesuits to England. In 1556 he sent Father Ribadeneira, a courtly priest, to join Philip in Belgium and press the request, but the reply was always that Pole was opposed to admitting the Jesuits, Polanco makes it quite clear that Pole resisted all the efforts of Ignatius from 1554 to 1556.

Burnet supplies the solution of the mystery. A friend of his discovered a manuscript at Venice, from which it appears that Ignatius had overreached himself and aroused the hostility of the cardinal. He had written to Pole that, as Queen Mary was restoring such monastic property as had fallen to the throne, it would be advisable to entrust this to the Jesuits, since the monks were in such bad odor in England; and he added that the Jesuits would soon find a way to make other possessors of monastic property disgorge. Pole refused their co-operation and left the Jesuits angry and disappointed. The historian cannot regard an anonymous manuscript as in itself deserving of credence, but the statement very plausibly illumines the situation. I may add that in 1558 Father Ribadeneira was actually smuggled into England in the suite of Count Gomez de Figueroa, who had gone to console the ailing Queen.<sup>1</sup> The count was a warm patron of the Jesuits, but Queen Mary died soon after his arrival, and the last hope of the Jesuits was extinguished.

We cannot examine with equal freedom all the chronicles of early Jesuit activity, and must be content to cull from the pages of the *Historia Societatis Jesu*, the first section of which is written by Father Orlandini, such facts as may enable us to form a balanced judgment of the Society under Ignatius. Italy was, naturally, the first and chief theatre of their labours, and in the course of a few years they spread from the turbulent cities of Sicily to the foot of the Alps. I have already described the work of Ignatius at Rome, and need add only that, as Orlandini tells us, he was one of the most urge at in pressing the reluctant Pope to "reform" the Roman Inquisition, or to equip it with the dread powers of the Spanish tribunal. At the very time when he was devising pleas for toleration in Protestant and pagan lands, he was urging that in Italy and Portugal there should be set up

the most inhuman instrument of intolerance that civilisation has ever known. The psychology of his attitude is simple; he was convinced that he was asking tolerance for truth and intolerance for untruth. The liberal-minded Romans were not persuaded of the justice of his distinction, and the opposition to the Society increased. The hostility, which at times went the length of breaking Jesuit windows, is ascribed by his biographers chiefly to his zeal for the conversion of prostitutes. He founded a large home for these women, and would often follow them to their haunts in the *piazze* and lead them himself to St. Martha's House. On the whole, his great philanthropic services and personal austerity secured respect for his Society at Rome, and it prospered there until his later years.

<sup>1</sup>See Ribadeneira's *Historia Eclesiastica del Stisma del Reyno de Inglaterra* (1588), L, ii. ch. xxii.

In the south of Italy the Society met little opposition in the early years. Bobadilla had done some good work in troubled Calabria before the Society was founded, and within the next ten years colleges were opened at Messina (1548), Palermo (1549), and Naples (1551). The poet Tasso was one of the first students of the Naples college. It was in the north that the more arduous work had to be done. The seeds of the Reformation were wafted over the Alps and found a fertile soil in the cities of the Renaissance. Hardly anywhere else were **monks and clergy so corrupt and ignorant, and nowhere was there so much familiarity with the immorality of the Vatican system. Rome itself lived on this corruption and regarded it with indulgence,** but in the university towns of the north educated men, and even women, who almost remembered the lives of Sixtus iv., Innocent viii., Alexander vi., Julius ii., and Leo x., were but provoked to smile when they were exhorted to cling to the "Vicar of Christ"

(To be continued? Maybe.)

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## [The Vatican Role in the Ustasha Genocide in the Independent State of Croatia](#)





Roman Catholic Croatian guards at the Jasenovac concentration camp prepare to execute an inmate. Source: US Holocaust Memorial Museum.

I am posting this because I've been told by some friends that the Roman Catholic Church and policies of the Pope and the Vatican have changed to that of moderation and tolerance in modern times. No longer are they killing and torturing people merely because of non-acceptance of the Pope as the supreme leader of the Church – or so they think. I submit to you that the Vatican and its policies have *not* changed. In areas the Roman Catholic Church is in the minority, they want equality. When they get equality, they want superiority. And when they get superiority, they rule with an iron hand and show no tolerance to Protestant, Orthodox, or another religions. Why? Because **the Roman Catholic Church is a political organization above all!** Like the governments of Communist countries, they do not tolerate opposing parties to their system.

**By Carl Savich**

What role, if any, did the Vatican play in the genocide committed in the Independent State of Croatia, a Roman Catholic state sponsored by the Vatican? This has been a controversial topic regarding World War II historiography. Renewed debate was stirred in 1999 with the publication of Hitler's Pope: The Secret History of Pius XII (New York: Viking, 1999) by John Cornwell.

## **Vatican Knowledge**

The nature of the Ustasha NDH regime was well-known by the Vatican and by the US government as early as 1941. It was no secret that the Ustasha government sought to exterminate the entire Serbian, Jewish, and Roma populations of Croatia and Bosnia-Herzegovina. There was never any intention to deny or to hide this policy by the NDH government itself. In fact, the Ustasha documented the genocide with photographs and even film. Education Minister in the NDH regime Mile Budak openly announced that the policy was to kill a third, deport a third, and forcefully convert a third of the Serbian population of Croatia and Bosnia. (1) Budak stated in 1941: "Thus, our new Croatia will get rid of all Serbs in our midst in order to become one hundred per cent Catholic within ten years." A policy of mass murder and genocide was openly declared. In a speech made in Zagreb, NDH leader or Poglavnik Ante Pavelic stated: "A good Ustase is one who can use his knife to cut a child from the womb of its mother." (2)

Pope Pius XII defended Ante Pavelic as “a much maligned man” and sent Papal Nuncio Giuseppe Ramiro Marcone (1882-1952) to the NDH regime during World War II as his personal representative. The Vatican did not de jure recognize the NDH state but did send Giuseppe Ramiro Marcone as a delegate or emissary of the Holy See to the Zagreb Episcopate on August 5, 1941. Marcone was publicly seen and photographed with Ante Pavelic and prominent Ustasha religious, political, and military leaders.



Ante Pavelic, center, with Vatican Nuncio or legate Ramiro Marcone, left, and Vatican Secretary to the Nuncio Giuseppe Masucci, at a ceremony in Zapresic, a town northwest of Zagreb.

The Vatican did, however, de facto recognize the NDH. The countries which recognized de jure the NDH, legally, diplomatically, and officially, were: Finland (July 2, 1941); Hungary (April 10, 1941); Germany, Italy and Slovakia (April 15, 1941); Bulgaria (April 21, 1941); Romania (May 6, 1941); Japan (June 7, 1941); Spain (June 27, 1941); Japanese-occupied China (July 5, 1941); Denmark (July 10, 1941); Japanese-occupied Manchuria in China, Manchukuo (August 2, 1941); Japanese-occupied Burma, Japanese-occupied Philippines, the “Free Indian” government, and, Thailand (April 27, 1943). (3) Vichy France did not de jure recognize the NDH state but sent a trade representative, Andre Gailliard, to Zagreb. Vichy negotiated a trade agreement with the NDH on March 16, 1942, thus establishing de facto recognition. Switzerland established a trade agreement with the NDH on September 10, 1941 through trade representative Friedrich Kaestli. The Vatican established immediate and direct diplomatic relations with the NDH Ustasha regime in 1941. What prevented the Vatican from legally recognizing its puppet and proxy NDH state was the potential backlash from the Allies, particularly Great Britain and the US.

The Vatican also had unofficial diplomatic relations with the NDH government through contacts with Croat representatives of the NDH regime Nicola Rusinovic and Erwin Lobkowicz. “These arrangements were semi-secret”. (4) But “by March 1942, despite the abundance of evidence pointing to mass killings, the Holy See was nevertheless drawing the Croatian representatives toward official relations.” (5) With Germany and Italy poised to win the war in 1942, the Vatican was moving closer to establishing official diplomatic relations with the NDH.

Did the Vatican know of the mass murders and genocide being committed in the NDH? The three heads of the Vatican Secretariat of State, Domenico Tardini, Giovanni Battista Montini, later Pope Paul VI, and Luigi Maglione, knew of the atrocities in the NDH but did nothing to stop them, remaining passive.

Eugene Tisserant, a French cardinal prominent in the Vatican hierarchy, told

Rusinovic on March 6, 1942 that he was aware of Croatian Roman Catholic clerical involvement in the mass murders:



Vatican legate, or personal representative from the Pope to the NDH from 1941 to 1945, Ramiro Marcone, right, with Ustasha leader Ante Pavelic, center. The Vatican Secretary to the Vatican legate is Giuseppe Masucci on left. The Vatican de facto recognized the Independent State of Croatia and established diplomatic relations.

"I know for a fact that it is the Franciscans themselves, as for example Father [Vjekoslav] Simic of Knin, who have taken part in attacks against the Orthodox populations so as to destroy the Orthodox Church. In the same way you destroyed the Orthodox Church in Banja Luka. I know for sure that the Franciscans in Bosnia and Herzegovina have acted abominably, and this pains me. Such acts should not be committed by educated, cultured, civilized people, let alone by priests." (6)

In a meeting of May 27, 1942, Tisserant informed Rusinovic that based on German figures, "350,000 Serbs had disappeared" in the NDH and that "in one single concentration camp there are 20,000 Serbs." (7)

The full extent and nature of the genocide committed in the NDH was fully known by the Vatican by early 1942. The role and complicity of the Roman Catholic Church in Croatia and Bosnia in the genocide was also fully known. And yet Eugenio Pacelli, Pope Pius XII, did absolutely nothing. In fact, "Pacelli was never anything but benevolent to the leaders and representatives of the Pavelic regime." (8) As late as 1943, he expressed to Lobkowitz "his pleasure at the personal letter he had received from our Poglavnik." (9) And Ante Pavelic was Pacelli's Poglavnik or Fuehrer in the NDH. Pacelli was not only Hitler's Pope. He was also Pavelic's Pope.

The objectives of the Ustasha regime were known by the Italian government and by the Vatican. Cornwell described "the campaign of terror and extermination conducted by the Ustashe of Croatia against two million Serb Orthodox Christians" that occurred in the Nazi puppet state of Greater Croatia, which included Bosnia-Herzegovina, from 1941-1945:

"An act of 'ethnic cleansing' before that hideous term came into vogue, it was an attempt to create a 'pure' Catholic Croatia by enforced conversions, deportations, and mass extermination. So dreadful were the acts of torture and murder that even hardened German troops registered their horror. ... Pavelic's onslaught against the Orthodox Serbs remains one of the most appalling civilian massacres known to history." (10)

What knowledge did the Vatican have of these atrocities? Could it have intervened to lessen or to stop them? What actions did the Vatican take after the war?



NDH Poglavnik Ante Pavelic, left, with the Papal Emissary Ramiro Marccone.



NDH Poglavnik Ante Pavelic, left, with the Papal Emissary Ramiro Marccone.

What did Pope Pius know about the Ustasha? In 1939, "Pacelli had warmly endorsed Croat nationalism and confirmed the Ustashe perception of history" according to Cornwell when in November, 1939, Alojzije Stepinac came to Rome to meet with the Pope in an attempt to promote the canonization of Nikola Tavelic. Tavelic was a Croat martyr who had been killed in 1591 in Jerusalem and who was canonized by Pope VI in 1970. At that time, Pacelli reiterated a term that Pope Leo X had used to describe the Croats as "the outpost of Christianity", meaning, the outpost of Roman Catholicism. They were seen as a spearhead and as a bulwark against not only the Serbian and Greek Orthodox, but against the Russian Orthodox as well. The Croats were the Vatican's ramrod against the Orthodox.

Immediately after its inception, the NDH engaged in a policy of genocide. On April 25, 1941, the NDH promulgated legislation banning the Cyrillic script. By June, Serbian Orthodox primary and pre-schools were shut down. In May, anti-Jewish laws were passed defining Jews in racial terms, prohibiting the marriage of Jews and Aryans, and sending Jews to the Croat concentration camp of Danica. The Croat Roman Catholic Church immediately sought to convert the Orthodox Serbs to Roman Catholicism. Official statements from the NDH government, however, showed that the policy was to be exclusion, deportation, and extermination, genocide, rather than assimilation. Did the Vatican know of these objectives?

Cornwell wrote that the nature of the Ustasha regime was well-known to the Vatican from the beginning:

"From the outset, the public acts and statements concerning ethnic cleansing and the anti-Semitic programs were well-known to the Catholic episcopate and Catholic Action... These racist and anti-Semitic programs were therefore also known by the Holy See, and thus by Pacelli, at the point when he greeted Pavelic at the Vatican. These acts were known, moreover, at the very point when clandestine diplomatic links were being forged between Croatia and the Holy See." (11)

On May 18, 1941, Pavelic met Pope Pius XII at the Vatican in what Cornwell described as "a 'devotional' audience" with the Pope. At this meeting, the Vatican de facto recognized the so-called Independent State of Croatia, which

included Bosnia-Herzegovina, even though the NDH was an occupied Nazi puppet state, or the creation of Adolf Hitler and Benito Mussolini, maintained not by popular will but by military force. Moreover, Abbot Ramiro Marcone was appointed the apostolic legate or Nuncio to Zagreb, the personal representative of the Pope to the NDH. Marcone was a priest of the Benedictine Monastery of Montevergine. He was the personal emissary or ambassador of the Pope to the NDH regime. Marcone and his Secretary, Giuseppe Masucci, would visit the NDH and be photographed with Ante Pavelic, Andrija Artukovic, Alojzije Stepinac, and German and Italian military officers. He was photographed with Pavelic in the town of Zapresic northwest of Zagreb with his secretary Giuseppe Masucci. He was also photographed with Stepinac together with Roman Catholic priests and fascist military officers who are shown giving a fascist salute.

Giuseppe Ramiro Marcone was born in 1882 in Italy. He was ordained a priest of the Order of St. Benedict in 1906. In 1918, he was appointed the Abbot of Montevergine monastery in Italy. He lectured in philosophy at the college of San Anselmo in Rome. According to Cornwell, Marcone "had clearly been selected to soothe and encourage" the Ustasha leaders by Pacelli himself. Marcone died in 1952.

At the time the Vatican de facto recognized the Ustasha NDH state, did it know of the massacres against Serbs? The atrocities were described by Carlo Falconi in his documentation of the crimes in *The Silence of Pius XII* (London: Faber, 1970). On April 28, 1941, Ustasha troops attacked the Bjelovar district where 250 Serbs were killed by being buried alive. In Otocac, several days later, 331 Serbs were murdered. On May 14, in Glina, hundreds of Serbs were murdered in the Orthodox Church after being forcefully converted to Roman Catholicism. There is no evidence that the Vatican or Pope Pius knew of these mass murders.

What did the Vatican know and when? The Vatican knew that Ante Pavelic was "a totalitarian dictator", a fanatical Croat ultra-nationalist zealot and Roman Catholic who was sponsored and installed in power by Adolf Hitler and Benito Mussolini. They knew Pavelic was a hardcore fascist who supported and endorsed Nazi Germany and fascist Italy. They knew about the anti-Serbian, anti-Jewish, and anti-Roma laws that the NDH had passed. They knew Pavelic was committed to the policy of forceful conversions of Orthodox Serbs to Roman Catholicism. Moreover, the Vatican knew that the NDH was a Nazi puppet state created by Nazi Germany that was under German military occupation and control. The NDH was not recognized by the US, Great Britain, or the Soviet Union. The NDH declared war against the Soviet Union and sent Croatian volunteers to participate in Operation Barbarossa. The NDH had even declared war on the Allies, declaring war against the US and Britain on December 12, 1941, and had sent 8,000 troops to the Russian Front, even sending troops to Stalingrad. The Allies did not recognize the NDH, an Axis belligerent or enemy state. The Vatican, however, did, even if de facto.

The genocide committed in the NDH was open and common knowledge. In *The Catholic Church and the Holocaust, 1930–1965* (Indianapolis: Indiana University Press, 2000), historian Michael Phayer concluded that "it is impossible to believe that Stepinac and the Vatican did not know that the

Ustasha murders amounted to genocide". (12)

The massacres and atrocities, indeed, the planned and systematic genocide, were known to the Croatian Catholic clergy and to the episcopate. As Cornwell noted, "the clergy often took a leading part." Not only did the Croatian Church and clergy know, they were at the forefront of the genocide. The Croatian Roman Catholic priests organized and led the mass murders. As Cornwell noted, priests were in many instances the instigators and leaders of the genocide: "Priests, invariably Franciscans, took a leading part in the massacres. ... Individual Franciscans killed, set fire to homes, sacked villages, and laid waste the Bosnian countryside at the head of Ustashe bands." (13) He cited an Italian reporter who described an attack in September, 1941 south of Banja Luka in northern Bosnia. A Franciscan priest was exhorting Ustashe troops with a crucifix. It was the intervention of Italian troops that prevented a larger bloodbath. The Italian Army provided protection to Serbs, Jews, and Roma, saving thousands of lives.

The Vatican could plead ignorance with what was occurring in Poland and elsewhere in Europe, but not in Croatia. According to Cornwell, Pacelli was "better informed of the situation in Croatia" than he was of anywhere else in Europe other than Italy. His legate Marcone made repeated visits to Croatia and brought back eyewitness accounts. Croatian bishops, some of who sat in the Ustasha parliament, communicated with the Pope and the Vatican on a regular basis. Pacelli also had access to the BBC, which was monitored and translated for the Vatican by Francis Osborne, the British minister to the Vatican. The BBC broadcast news reports on the atrocities in Croatia which no one could miss. On February 16, 1942, the BBC broadcast the following report attacking Zagreb archbishop Stepinac for his complicity in the mass murders:

"The worst atrocities are being committed in the environs of the archbishop of Zagreb. The blood of brothers is flowing in streams. The Orthodox are being forcibly converted to Catholicism and we do not hear the archbishop's voice preaching revolt. Instead it is reported that he is taking part in Nazi and Fascist parades." (14)



Vatican Nuncio or legate Ramiro Marcone, center, with Poglavnik Ante Pavelic, right, and Vatican Secretary to the Nuncio Giuseppe Masucci.

How was it possible for the Vatican not to know of these mass murders and forceful conversions when the Roman Catholic Church was hierarchical in organization? As Cornwell asked: "How was it that despite the strictly authoritarian power relationship between the papacy and the local Church—a power relationship that Pacelli had done so much to establish—no attempt was made from the Vatican center to halt the killings, the forced conversions, the appropriation of Orthodox property?" Why didn't Pacelli "dissociate" the

Vatican from the Ustasha genocidal policies? Why didn't Pacelli "condemn the perpetrators", attacking the genocide? If the Vatican took a more forceful stance, could lives have been saved? The answer to this question can be found in the actions of the Vatican, before, during, and after the Roman Catholic-sponsored genocide in the NDH. What is most revealing is the position of the Church after the war, when the full extent of the genocide was fully known.

What was the extent of the genocide in the NDH? Cornwell remarked: "The tally almost defies belief." He offered these numbers from *The Final Solution: Origins and Implementation*, edited by David Cesarini (London: Routledge, 1996): 487,000 Orthodox Serbs and 27,000 Gypsies were murdered between 1941 and 1945 in the NDH. (15) Out of a population of 45,000 Jews, approximately 30,000 were murdered during the same period. 20,000-25,000 were murdered in the Croatian death camps, such as Jasenovac and Nova Gradiska, while 7,000 were sent to the gas chambers. Even if we assume these figures are inflated and subject to debate, the extent of the genocide was not minimal or insignificant. This was a genocide.

## **Operation Barbarossa and the Tisserant Plan**

The Vatican regarded the Soviet Union and the spread of Communism as their greatest threats. (16) The Balkans were seen as a buffer between the Vatican and Soviet Russia, Eastern Orthodox Russia. As Cornwell noted, Benito Mussolini's invasion and occupation of Greece and Yugoslavia was supported. The Italian war against Greece was seen with "a measure of optimism" by the Vatican. Benito Mussolini had provided bases and training camps to Ante Pavelic before the war. Croat and Bosnian Muslim troops from the NDH would join Italian and German troops on the Eastern Front, in the Soviet Union.

The Vatican saw the conquest and destruction of Yugoslavia and Russia by Nazi Germany and fascist Italy as opportunities for the expansion of Roman Catholicism into the East. (17) Eugene Tisserant was appointed in 1936 the Vatican Secretary of the Congregation for the Eastern Churches, holding the post until 1959. He was a French priest who held several prominent high level positions at the Vatican. He was infamous for the so-called Tisserant Plan which was a plan to convert Eastern Orthodox to Roman Catholicism.



The decisive battle of World War II: Russian Red Army troops with T-34 tanks attack German positions at Kursk, 1943.

The Tisserant Plan was documented by Reinhard Heydrich, head of the RSHA, in his report "New Tactics in Vatican Russia Work". For the Vatican, the destruction and dismemberment of Yugoslavia was an opportunity to expand Roman Catholicism in the Balkans and Eastern Europe. The weakening, and even outright destruction, of the rival Orthodox Church was planned and expected. The Vatican had its sights on Russia and Eastern Europe as well. In *The Entity: Five Centuries of Secret Vatican Espionage* (New York: St. Martin's



Press, 2008) by Eric Frattini, translated by Dick Cluster, the Tisserant Plan is analyzed. Tisserant and Father Robert Leiber devised the plan to use the German conquest and occupation of the Soviet Union to expand Roman Catholic influence. Testifying at the Nuremberg Trials on October 12, 1945, Franz von Papen stated: "The reevangelization of the Soviet union was a Vatican operation, whether carried out through its missionary department or its secret service." In the Soviet Union, the plan was led by Niccolo Estorzi and Holy Alliance agents. Heydrich wrote in his report: "The pope's agents are taking advantage of the situation, and this must be stopped." Vatican agents were infiltrating Nazi-occupied areas of Russia to convert them to Catholicism.

The decisive battle of World War II was on the Eastern Front in 1943 at Kursk. This battle broke the back of the German Army and forced it into a strategic retreat for the remainder of the war. Germany would lose the war. What the Vatican did was to prepare for the military defeat of Germany. The Vatican began to disassociate itself from the more extreme elements of fascism. It was at this time that Krunoslav Draganovic settled at the Vatican, leaving his position in the NDH regime, and preparing the way for the escape of the leaders of the NDH regime and the plundered property and assets they had seized from murdered Serbs, Jews, and Roma. Investigators after the war determined that \$80 million was smuggled out of the NDH. (18) The Vatican provided help in storing the proceeds and in allowing it to be laundered.

## American Knowledge

When did the US government learn of the massacres and systematic genocide in the NDH? The US knew of the mass murders and genocide in the NDH in 1941. Yugoslav ambassador to the US Konstantin Fotich met with FDR on December 20, 1941 and informed him of the massacres in the NDH. Fotich had sent a memorandum to FDR on December 5 which described the massacres with a request that he be allowed to present further documentation and support. According to Fotich, on August 19, 1941, the chief of the Balkans desk of the US State Department had given him a report on the NDH's "comprehensive policy of extermination of the Serbian race in the Independent State of Croatia". (19) FDR was "deeply shocked by the atrocities perpetrated against the Serbs". He expressed to Fotich "his great sympathy" for the Serbs. FDR "spoke with admiration of the resistance". He told him after the war "the Serbs will rise again as a great people." (20)



From left, Andrija Artukovic, the Interior Minister of the NDH, Vatican Legate Ramiro Marccone, and Zagreb Archbishop Alojzije Stepinac, at an Ustasha ceremony.



Eleanor Roosevelt had also learned of the mass murders and atrocities in the NDH in 1941-42. (21) The author Avro Manhattan met Eleanor Roosevelt at a



private dinner party in Upper Brook Street, Mayfair, London in the late 1940s. At the time he was researching and writing his book on the Ustasha massacres in the NDH. In 1953, he published *Terror Over Yugoslavia: The Threat to Europe*, (London, UK: C.A. Watts, 1953). In 1986, he published *The Vatican's Holocaust: The sensational account of the most horrifying religious massacre of the 20th century* (Springfield, MO: Ozark Books, 1986).

He asked her if she had ever heard of the massacres and atrocities in the NDH. She replied: "One of the worst, if not the worst, crimes of the war. I heard of them in the winter of 1941-2. Neither I nor my husband [FDR] at first believed them to be true."

"I did not believe them either," Manhattan told her. "I assumed them to be propaganda."

"We thought the same," replied Mrs. Roosevelt. "The Catholic lobby was the most successful at the White House for years."



He asked her if she was familiar with Slovenian Roman Catholic author Louis Adamic. She replied that she was. Adamic had been one of the many who had persuaded her husband that the atrocity stories from Croatia had been concocted by the Nazi propaganda machine.

He inquired if she could explain why the Catholic atrocities were not as well known as the Nazi ones?

"Nazi Germany is no more," replied Mrs. Roosevelt. "The Catholic Church is still here with us. More powerful than ever. With her own Press and the World Press at her bidding. Anything published about the atrocities in the future will not be believed. . ."

Manhattan then informed her that he was writing a book on the Vatican role in the atrocities in the NDH.

"Your book might convince a few," she commented. "But what about the hundreds of millions already brainwashed by Catholic propaganda?"



Manhattan recalled: "A few years later, in 1953, when the book was eventually published, although two editions were sold within weeks, no part of the British or American Press dared even to mention it." Adamic wrote that "the atrocities were all propaganda ... to stir up anti-Catholicism..."

FDR knew of the genocide in Croatia and Bosnia and was appalled to the point that he did not think it possible for Serbs and Croats to live in the same country. In *Roosevelt and Hopkins: An Intimate Biography* (New York: Harper & Brothers, 1948) by Robert E. Sherwood, Harry L. Hopkins, one of FDR's closest advisers, took notes on the meeting held on March 15, 1943 between FDR and Anthony Eden, the British Foreign Secretary. They discussed the post-war European landscape. Regarding Serbia, FDR was adamant that Serbs and Croats

should not be in the same country:

"The President expressed his oft repeated opinion that the Croats and Serbs had nothing in common and that it is ridiculous to try to force two such antagonistic peoples to live together under one government. He, the President, thought that Serbia, itself, should be established by itself and the Croats put under a trusteeship. At this point Eden indicated his first obvious objection to the Trustee method which the President is going to propose for many states. Eden did not push it but it was clear to me that the British Government have made up their minds that they are going to oppose this. Eden thought the President's opinion about the inability of the Croats and the Serbs to live together a little pessimistic and he, Eden, believed it could be done." (22)

## **Vatican Reaction**

How did the Vatican react to the genocide committed in the NDH? Not only did the Vatican deny and ignore it, but took an active part to hide and suppress it and to protect the perpetrators from prosecution and justice. After the war, the major planners of the genocide, Ante Pavelic and Andrija Artukovic, were helped to escape by the Vatican through the Ratlines. Dinko Sakic and Vjekoslav Maks Luburic also escaped. A Croatian Roman Catholic priest, Krunoslav Draganovic, who himself had been a part of the Ustasha NDH regime, organized and masterminded the escapes. In addition, he was able to launder the assets that were seized from Serbs, Jews, and Roma in the NDH. The Vatican has never acknowledged its role in the genocide committed in the NDH. This is genocide denial. It is denial of the Holocaust.

The Vatican protected the accused Ustasha war criminals and assisted them in escaping prosecution for war crimes. In Pius XII, The Holocaust, and the Cold War (Indianapolis: Indiana University Press, 2008), Phayer showed that the Vatican put diplomatic pressure on the US and the UK not to apprehend Ante Pavelic or any other wanted Ustasha war criminals. (23) US intelligence had located Pavelic but was prevented from arresting him. Why would the US not arrest arguably one of the most notorious mass murderers of World War II? Why would the US help to shield an accused war criminal suspected of committing genocide? Why and how could such a fanatical fascist accused of genocide escape arrest and prosecution? Why was Ante Pavelic allowed to escape to Argentina by the US government?

The answer is that the Vatican orchestrated his escape. Why? Phayer quoted US Counter Intelligence Corps agent William Gowen (the son of Franklin Gowen, a US diplomat in the Vatican), who reported in 1947 that Pavelic's "contacts are so high and his present position is so compromising to the Vatican, that any extradition of the subject would be a staggering blow to the Roman Catholic Church". Pavelic and the other Ustasha war criminals guilty of genocide were allowed to escape to protect the Vatican.

Both Britain and the US could have arrested Pavelic and the other Ustasha war crime suspects but chose not to, enabling them to escape and to elude prosecution for war crimes and for genocide. In *Hunting Evil: The Nazi War Criminals Who Escaped and the Quest to Bring Them to Justice* (New York:

Broadway Books, a division of Random House, 2009), Guy Walters documented a US CIC report that stated that the British had allowed Ante Pavelic to escape. In October, 1946, a CIC report stated that "there can no longer be any doubt that the British aided the escape of Dr. Ante Pavelich." The US also knew of Pavelic's location but refused to arrest him. (24) Walters showed that the US knew where Pavelic's daughter lived as she reported regularly to US occupation authorities. According to Walters, the British reported that: "It's no use trying to get Pavelic, the Yanks are backing him." (25) In August, 1947, US CIC agent William Gowen reported that Pavelic was "receiving the protection of the Vatican." (26) Why were Britain, the US, and the Vatican all helping Pavelic to elude capture? Gowen wrote that the Vatican opposed the extradition of Pavelic because his capture would only "weaken the forces fighting against atheism and Communism in its fight against the Church." (27) In other words, the Serbs would only benefit. The Orthodox would benefit. The Russians would benefit. And ultimately Communism and the USSR would be the beneficiaries. It was a zero sum game.

Cui bono? Who benefits? Who would gain if Pavelic was arrested and prosecuted for war crimes and genocide? Certainly not the Vatican. Only the Orthodox would benefit. Only the Serbs would benefit. Only Communism would benefit. Only the USSR would benefit. This is how the Vatican sold the idea to the US government. Arresting Pavelic would be detrimental in the Cold War against the USSR. This had much wider political implications. If the Vatican were discredited, the Communist Party in Italy would benefit, which might allow it to win the elections. The US supported democracy in Italy only if a non-Communist party won the elections. Because the Italian Communist Party was poised for victory in Italy, the US did everything it could to rig the elections, to deny democracy.

Moreover, this had the potential to set off a chain reaction for other parts of Western Europe. More importantly, it would reveal the true core of Roman Catholicism to the mass public. People would see that the Vatican was corrupt and hollow at its center, obsessed with power at any price, even genocide. It would show the moral bankruptcy of the Vatican, or the Roman Catholic Church. And this could not be allowed to happen. Especially not during the ideological conflict of the Cold War, which was ultimately a contest for the hearts and minds of the people.

The Vatican could never acknowledge that it was complicit in genocide, even though the evidence is abundantly clear that it was. The largest religious denomination in the US is Roman Catholicism at 23% of the population. There are over a billion Roman Catholics globally. The decision was an easy one for the US. As a result, Pavelic was allowed to settle in Argentina and live a comfortable life there, while Artukovic was allowed to settle in the US itself, living in Seal Beach, California as a model American citizen.

The Vatican continues to suppress information on its role in the NDH. John Cornwell noted that "more than half a century after the war, the Vatican has still failed to make a clean breast of what it knew about the Croatian atrocities and the early stages of the Final Solution, and when it knew it."



Vatican Legate Ramiro Marcone, third from right, Alojzije Stepinac, first on right, and Ante Pavelic, partially obscured, far left, at the 1944 funeral for Marko Dosen, the President of the Ustasha Parliament.

## Conclusion

The Vatican denied and ignored the role it played in the genocide committed in Croatia and Bosnia during World War II. Moreover, it took an active part in concealing and suppressing not only the genocide itself, but its role in that genocide. Finally, it acted to protect the perpetrators and to shield them from prosecution and justice. The Vatican has never addressed these issues.

## Footnotes

1. Vladimir Dedijer, *The Yugoslav Auschwitz and the Vatican: The Croatian Massacre of the Serbs During World War II* (New York: Prometheus, 1992), p. 141. Mile Budak made this statement in a July 22, 1941 speech.
2. Ronald H. Bailey, *Partisans and Guerrillas* (Time-Life Books, 1978), p. 87. "A good Ustashi," he told his men, "is he who can use his knife to cut a child from the womb of its mother."
3. Mato Rupic, Croatian State Archives, Zagreb, Croatia.
4. John Cornwell, *Hitler's Pope: The Secret History of Pius XII* (New York: Viking, 1999), p. 258.
5. Ibid.
6. Ibid., p. 259.
7. Ibid., pp. 259-260.
8. Ibid., p. 260.
9. Ibid.
10. Ibid., p. 249.
11. Ibid., p. 251.
12. Michael Phayer, *The Catholic Church and the Holocaust, 1930–1965* (Indianapolis: Indiana University Press, 2000), p. 38.
13. Cornwell, p. 254.
14. Ibid., p. 256.
15. Jonathan Steinberg, "Types of Genocide? Croats, Serbs and Jews,

1941-45", in *The Final Solution*, edited by David Cesarini (London: 1996), p. 175.

16. Cornwell, p. 260. Pope Pius XII regarded the Soviet Union as the "one, real and principal enemy of Europe".

17. Ibid., pp. 264-65. "The potential for enticing mass conversions of the 'schismatic' Orthodox, through their close proximity to the Catholic Eastern rite, explains Pacelli's indulgent policy toward Pavelic and his murderous regime."

18. Ibid., p. 266.

19. Constantin Fotich, *The War We Lost: Yugoslavia's Tragedy and the Failure of the West* (New York: Viking Press, 1948), pp. 117-118.

20. Ibid., pp. 128-129.

21. Avro Manhattan, *The Vatican's Holocaust* (Springfield, MO: Ozark Books), 1986, pp. 107-108.

22. Robert E. Sherwood, *Roosevelt and Hopkins: An Intimate Biography* (New York: Harper & Brothers, 1948), p. 711.

23. Michael Phayer. *Pius XII, The Holocaust, and the Cold War* (Indianapolis: Indiana University Press), 2008, p. 220..

24. Guy Walters, *Hunting Evil: The Nazi War Criminals Who Escaped and the Quest to Bring Them to Justice* (New York: Broadway Books, a division of Random House, 2009), p. 122.

25. Ibid., p. 120

26. Norman J. W. Goda, "The Ustasha: Murder and Espionage", pp. 203-226, in Richard Breitman, Norman J. W. Goda, Timothy Naftali, Robert Wolfe, *U.S. Intelligence and the Nazis* (Cambridge University Press, 2005), pp. 214-215.

27. Ibid.

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From the Webmaster: I got this from <http://serbianna.com/analysis/archives/1182> and wanted to make it more accessible and prettier looking. ☐

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## [Shimon Peres Proposes Pope Francis Lead a United Nations of Religions](#)



Shimon Peres with Pope Francis

This was taken from “Endtime Magazine” an e-book my friend sent me. The emphasis in **bold** are mine.

In September 2014, Pope Francis received former Israeli President Shimon Peres to the Vatican, for a second time in just a few months, where Peres proposed the idea of a United Nation style organization he called, “the United Religions”.

According to the Catholic News Service, Mar. Peres, “...asked Pope Francis to head a parallel United Nations called the ‘United

Religions' to counter religious extremism in the world today."

He went on to say, "In the past, most wars were motivated by the idea of nationhood,. Today, however, wars are incited above all using religion as an excuse."

Peres said, "Pope Francis would be the best person to head such a world body because perhaps **for the first time in history, the Holy Father is a leader who's respected, not just by a lot of people, but also by different religions and their representatives.**"

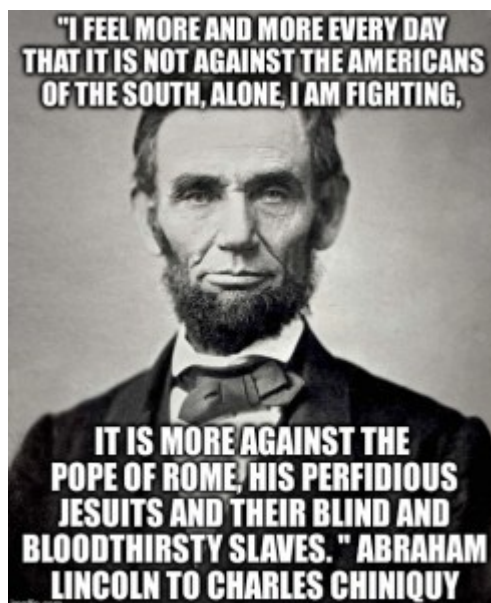
"In fact, perhaps he is the **only leader who is truly respected in the world.**"

He went on to say that the United Nations had run its course and that, "...what we need is an organization of United Religions to counteract these terrorists who kill in the name of their faith... What we need is an unquestionable moral authority who says out loud, 'No. God doesn't want this and doesn't allow it.'"

Now you know the reason for all these black flag terrorist operations! It's all geared to promote a one world government under a one world united religion! All true Bible believers and followers of Jesus Christ of the New Testament will be considered enemies of the State for not joining the Pope's new worldwide religion!

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## [What history books don't tell you about the American Civil War](#)



Abraham Lincoln blamed the American Civil War on the Jesuits, the Pope and the Roman Catholic Church!