

[and] had also etched his face with grief and care". He stood up for the pope all right, "unconditional surrender" or not. You can judge whether he was standing up for America's commander-in-chief or was standing up for his own personal boss when he wrote this slobber:

No one understands more clearly than the pope the horror and the devastation of war, and of this war. No one suffers more poignantly, more deeply than he. He feels the sorrows of all. He sees the blood and the tears of all. He sees tremendous masses of men increasingly efficient in mutual massacre, increasingly enmeshed by tentacles of brutality and hate. He realizes that hate begets hate, that brutality spawns brutality and that revenge cries for revenge. The juggernaut of war crushes

forward and backward over nations and peoples. Men aflame with savage goadings rush onward crashing other men aflame and thus the conflagration mounts, spreads, devastates and consumes.

The pope thinks, works, prays and literally dies for peace. He wishes the conquerors to be not only just with the conquered but also merciful. He knows full well that revenge is a bitter, gnawing thing. "All nations, great and small," he says, "have a right to live." He exhorts nations and their rulers to make their actions agree with their principles.

Well, how about Ethiopia? Did that have a right to live? And how about the smaller sects? Do they have a right to live? Pacelli's answer to the last question would have to be, "No."

Libel Case Terminated

ALLEGING libel on the grounds of statements appearing in several issues of *The Watchtower* during 1939, suit was filed by **Olin R. Moyle**, of Wauwatosa, Wis., against the two corporate societies, Watch Tower Bible and Tract Society, of Pennsylvania, and Watchtower Bible and Tract Society, Inc., of New York; and, on the other cause of action, against J. F. Rutherford and eleven associates in the organization. Action for damages to the amount of \$50,000 on each cause of action, or a combined total of \$100,000, was commenced October 11, 1940. Less than two years thereafter the defendant J. F. Rutherford died, but the suit continued to be pushed.

This unique libel suit came up for trial before Judge Ughetta of the New York Supreme Court in Brooklyn's Supreme Court Building on May 10, 1943. After an extended trial continuing until May 27, the jury rendered a verdict, voting ten to two, against the defendants of the case and awarded the complainant **Moyle \$15,000 on each count, or a total of \$30,000 damages.** The presiding judge denied all motions

by defense attorney for alternative ruling and decided in agreement with the jury's verdict.

Appeal was at once taken from this decision to the court's Appellate Division, Second Department. After due reargument by opposing attorneys before this court of five judges, followed by judicial deliberation, decision was rendered. It was three to two in affirmation of the judgment of the Supreme Court, but reducing the damages one-half, to **\$15,000.**

According to due process of law, again the defendants took appeal from the decision, now to the state's highest court, the Court of Appeals at Albany, New York's capital. After due reargument and deliberation, this court of seven judges let their decision be known on November 22, 1944, affirming decision of the lower court, affixing the costs, but offering no opinion on the case.

Their decision being unanimous, and the defendants being unable to move for reargument of the case, the **\$15,000** damages was duly paid over, with interest accrued, to plaintiff Moyle, thus terminating the matter.

HAVING arrived at his allotted threescore years and ten, and then added another eight years for good measure, Mr. Wells, in his now famous book "Crux Ansata—An Indictment of the Roman Catholic Church", has compressed what he had to say, between page 7, where his story starts, and page 113, where it ends. A paragraph beginning on page 7 sets out what he had in mind in writing the little book, and is reproduced herewith. And the concluding sentence of the book gives his idea of what he thinks is ahead, when the pope gets into the saddle, and this sentence is also reproduced:

Not only is Rome the source and centre of Fascism, but it has been the seat of a pope, who, as we shall show, has been an open ally of the Nazi-Fascist-Shinto Axis since his enthronement. He has never raised his voice against that Axis, he has never denounced the abominable aggressions, murder and cruelties they have inflicted upon mankind, and the pleas he is now making for peace and forgiveness are manifestly designed to assist the escape of these criminals, so that they may presently launch a fresh assault upon all that is decent in humanity. The Papacy is admittedly in communication with the Japanese, and maintains in the Vatican an active Japanese observation post. [Page 7]

Before mankind gets rid of it, the Papacy may be drowning our hopes for the coming generation in a welter of blood—in an attempt to achieve a final world-wide St. Bartholomew's Eve—and it will not add an inch to his stature nor alter the fact that the pope, any pope, is necessarily an ill-educated and foolish obstacle, a nucleus of base resistance, heir to the tradition of Roman Catholicism in its last stage of poisonous decay, in the way to a better order in the world. [Page 113]

There are 23 chapters in the little book. The 18th is entitled "The Continual Shrinkage of the Roman Catholic Church". After paying homage to the once "Very Reverend Father" Anthony

(13 years a monk and priest but now plain Joseph McCabe) Mr. Wells explains, based on Mr. McCabe's studies, that:

Even in comparison with Fascism and the Nazi adventure, Roman Catholicism is a broken and utterly desperate thing, capable only of malignant mischief in our awakening world. The pope is now the head of only about fifty million of semi-literates scattered about the planet, trailing after them a blind entirely ignorant multitude of "Faithful"; a following of ignorant men, women and children that does not exceed at the outside 120 million all told. [Page 79]

Tired of Papal Propaganda

The ordinary politician can never get enough Roman Catholic support to suit him, so he wallows on his belly in the dust beseeching more and ever more "religion" in the hope that the result will show up in the ballot box. The ordinary businessman never can get enough Roman Catholic customers, so he too goes on his belly; and that is true especially for the papers in which he advertises his wares. The religionists themselves, if not Romanists, dance most skillfully, like the daughter of Herodias doing her strip-tease act, but they don't say anything. It's their graceful bending toward him that the pope likes, and insists on having, and not their chin music. But Wells has had a bellyful of all this, and so he comes out with this plain talk:

For four war years Great Britain officially has been behaving like a Catholic country determined to emerge from a deplorable past. The Rev. So-and-So, S. J., and the Very Venerable So-and-So, S. J., have had a disproportionately large share of our broadcasting time. Non-Christian voices have been relatively inaudible, although the great majority of peoples in the British Empire do not profess to be Christians.

The teaching of the Roman Catholic