

# PLAIN FACTS

FOR

## *ALL OUTSIDE THE CATHOLIC CHURCH*

This, dear reader, is perhaps the first article you have ever taken in your hands which treats of any point of Christian doctrine inconsistent with your own religious belief: the belief which was taught you in your early youth, and which today, as far as you can see, mirrors Christ and His doctrine with all truth and clearness. Our aim, be it understood, is not to offer you an insult by having recourse to harsh and opprobrious terms, or to condemn you as a man of little or no judgment. No, we take it for granted, being a believer in the existence of Him whom you try to serve as best you know how, that you are at all times willing to learn more concerning His teaching; and thus predisposed, you are ready to listen to plain facts concerning this most important point; and as a man endowed with reason and understanding, you are alike ready to accept them. There is a philosophical truth, and one which, in plain language, means this,—*Facts are stubborn things*. Yes, we may believe this or that to be true, this or that to be false, but independent of what we believe, the fact remains the same, or in other words, our believing does not

alter the fact. For example, you may not believe that the man called Christopher Columbus discovered America in the year 1492. Now if he, as history relates, discovered America in the year 1492, our not believing it does not make it not a fact. It is just the same in regard to the existence of God and all He has taught. Because your neighbor believes as the infidel, that in no way changes the fact that God exists. Because we do not believe this or that to be the true doctrine of Christ and His Apostles, that does not change the fact, if really what we do not believe is the true doctrine of Christ and His Apostles. No, facts, as we have said, are independent of our belief, and whether we believe or not does not make a fact not a fact, or what is not a fact, a fact. What we believe, then, concerning the doctrine of Christ (be we ever so firmly convinced) does not make what we believe true unless what we believe is really and truly the doctrine of Christ. Yes, true enough, what we believe *may seem* true, but is it really true, or does it correspond with the real facts concerning Christ and His doctrine?

This, dear reader, is a most impor-

tant point, and as you are, as every honest minded man ought to be, a man of unbiased mind, ready to receive truth from whatever source it comes, we therefore place the following facts before you and leave them to the consideration of your own mind and honest judgment. You have always tried to be honest before God, honest to yourself, and honest to your fellow men, and in your endeavors to be thus, you strive, at the same time, to let nothing deceive you, and if possible, you never deceive yourself. You try to look everything straight in the face, and study to see and know things just as they are,—to do this you must be a person of unprejudiced and unbiased mind. Trusting, then as we have said, to your own honest heart, to your upright intention, to your own good judgment, we respectfully place a few facts before you, and this we will endeavor to do as clearly and plainly as possible, asking you to read them all as they come in this article, omitting none, as you will thus be able to keep the connection, and be the better enabled to consider them in the light in which the writer of this article places them.

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defense of legitimate interests: let one remember always that such a cartel is only licit under the condition that it be done only in certain particular cases, that the cause to be defended be just, that it concern a temporary accord and that one take every precaution to avoid the dangers which can stem from such a relationship.

(From a letter of the Sacred Congregation of the Council on the Church and Christian Syndicates - response to Msgr. Lienart, 5 June, 1929)<sup>19</sup>

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## *Obstacles Impeding Effective Action*

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Most assuredly there are obstacles to the belated realization of these directives of the Holy See. These impediments are due to human weakness, and must be overcome by divine grace. The first weakness is the tendency to despair, expressed in the words: "It is already too late" and "Better Red than dead." To such faint-hearted disciples, Our Lord responds across the centuries: "Why are you fearful, O ye of little faith?" In fact, through the mouth of His Vicar on earth, our Lord did rebuke such Catholics. Pope Leo XIII's encyclical *Sapientiae christianae* (10 January, 1890) contains the following passage:

...To recoil before an enemy, or to keep silence when from all sides such clamors are raised against truth, is the part of a man either devoid of character or who entertains doubt as to the truth of what he professes to believe. In both cases such a mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind. This kind of conduct is profitable only to the enemies of the Faith, for nothing emboldens the wicked so greatly as the lack of courage on the part of the good. Moreover, want of vigor on the part of Christians is so much the more blameworthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions, and by always exerting themselves more strenuously, they might reckon upon being successful. ...Christians are, moreover, born for combat, whereof the greater the vehemence, the more assuredly, God aiding, the triumph: "Have confidence; I have overcome the world." (John 16, 33)<sup>20</sup>

The second obstacle is the tendency - already mentioned briefly - to think that there can be no wholly Catholic association to combat communism and secure the return of human society to the love of Christ. Not only does this attitude

despise the summons of several Supreme Pontiffs to establish such societies, but it is tantamount to complete surrender of the cause of Christ. This is true because of the nature of the enemy. Communism cannot conquer the morally strong. It must first weaken and corrupt its prey. The real enemy of men is their moral dissolution, and there is but one power in one institution which can deliver men from this moral weakness. The power is divine and the institution is the Roman Catholic Church on earth - the Church Militant.

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## *To Restore All Things In Christ*

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One must see the urgency of the appeals extended by the Vicars of Christ over the past century. Catholics must respond generously to these appeals. The Faithful must take up the arms of justice, and truly the most effective and invincible weapons in this conflict will be the seven measures designated by Pope Pius XI.

As a small contribution toward the realization of these measures, the Society of Saint Pius X offers this periodical *THE ROMAN CATHOLIC*, intended to inspire the Faithful with a more profound appreciation of the Faith, firmer hope and more ardent charity. This particular column is dedicated especially to presenting Catholics with a clear and comprehensive presentation of the social program of the Church a program which over the past four centuries has been all but forgotten, and at a terrible cost! By its neglect, mankind has fallen victim to fanatical schemers determined to drive God from the world and to found human society not on the virtue of redeeming grace but on the vices of a fallen nature. As Saint Pius X declared:

...No, Venerable, Brethren, We must repeat with the utmost energy in these times of social and intellectual anarchy when everyone takes it upon himself to teach as an instructor and law-maker—the State cannot be built otherwise than God has built it; society cannot be erected unless the Church lays the foundations and supervises the work; no, civilization is not something still to be found, nor is the new State to be established on hazy notions; it has been in existence and still remains; it is Christian civilization, it is the Catholic State. It has only to be set up and restored continually against the unremitting attacks of insane dreamers, rebels and miscreants. *Omnia instaurare in Christo.*<sup>21</sup>

To this goal of restoring human society to the love and the law of Christ, this series is humbly dedicated.

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<sup>19</sup>From a letter of the Sacred Congregation of the Council on the Church and Christian Syndicates, response to Bishop Lienart, (5 June, 1929).

<sup>20</sup>Pope Leo XIII, encyclical *Sapientiae christianae* (10 January, 1890).

<sup>21</sup>Saint Pius X, encyclical *Notre charge apostolique*, cf. note (1).

## FACT I

## GOD

The first fact is one of which you are already conscious; namely, the existence of God. Whatever else man may believe, there is one thing man can not consistently deny, and that is the existence of a Supreme Being, God. It is always true that where there is an effect there necessarily must have been a cause; for example, if you see smoke, you know that there is or must have been a fire, or, in other words, you know that there could not be real smoke unless there was first a fire from which it came, and if any person should ask you whence it came, you would immediately answer that it came from the fire or the burning of some material. The smoke could not come of itself; it is the effect of the burning of some material, or, in every-day language, the fire caused the smoke.

Now, having explained the meaning of cause and effect, we will lead you to another consideration, and in so doing show the inconsistency of him

who *dares* deny the existence of a God.

In the first place, then, take into consideration the locomotive; examine its mechanism and notice how perfect it is. You really wonder at it, and were our forefathers to rise from their graves and behold it as it moves with its wonderful rapidity across the vast plains of the far West, would they not marvel greatly and ask when and whence it came? Now, suppose you were to tell them that it was a work of chance, or that it simply sprang up without an inventor or a builder, what, I ask, would they say? Would they not consider you bereft of your senses?

Take for another example the watch,—it is a wonderful work and you are surprised at the perfection and harmony of its parts, and no man will say it is a thing of which the machinery came together *by chance*, or without the hands of man placing it there. No, it would be too absurd, and, without hesitation, all admit a cause;—they must.

Now look at the universe; consider it, and in so doing ask yourself,—how is it a gigantic tree can spring from a small acorn? Consider, also, the sun, moon and stars, night and day, the

regularity of the seasons—in a word, the great harmony of all, and you will plainly see the absurdity of attributing to a watch or a locomotive what you will not attribute to the universe, namely, a cause. Finally, take man himself, and how great a work is he! Is he not incomparably greater than the watch or locomotive? Consider the working of his heart; it receives the blood at regular intervals, discharges it with exact precision, and distributes it throughout the whole system. Man can think, talk, and communicate his ideas by words and signs; he can, by a single act of the will, move this or that member or many at once; he can go here and there at will, and for his own guidance has the power of memory, understanding, and will. Yes, man, indeed, is a truly great work; but whence came he? Had he a cause? Is he, too, the work of hands? Yes; he is the work of the hands of God. God made him, and no one but a man bereft of his senses can think or say otherwise.—*The fool hath said in his heart, there is no God.*

But why trespass upon your time by dwelling upon a subject of which you and every sane man have the

