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GOVERNMENT SPONSORED FASCISM

THE STORY OF GEORGETOWN UNIVERSITY

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—“The decay of spiritual values through the Renaissance and Reformation was responsible for Fascism . . .”

PRESIDENT ROOSEVELT and Secretary of State Cordell Hull waxed loudly indignant over Drew Pearson's charges concerning the anti-Russian policy and sentiments of the State Department. Anyone who has kept half an eye on the comings and goings in the brownstone architectural monstrosity on Pennsylvania Avenue where the foreign affairs of the U. S. are directed and followed the activities of the tight little bureaucracy which sits behind its doors can hardly question these charges.

However, particularly concrete and interesting evidence of the anti-Russian and anti-liberal mold in which our foreign policy is directed and in which our post-war plans for Europe are shaped is to be found in the School of Foreign Service at Georgetown University, Washington, D. C. This school is a training ground for future U. S. diplomats. The ranks of our foreign service are staffed in good measure from its ranks.

The nature of the training received at Georgetown by future U. S. foreign service men has never suffered the glare of publicity. Georgetown is a Roman Catholic University and its Foreign Service School, also a Roman Catholic institution.

At Georgetown there has now been established also one of the some twenty to twenty-five schools for military government and occupation work run by the Department of War. These

schools, in the words of Maj. Gen. Allen W. Gullion, Provost Marshal General, train their students “both as occupational police and as junior administrators in military government.” The military government that is to be set up in each area, the Provost Marshal General explained in a recent article, “is a sort of superstructure erected over the local government.”

Teachers of the military special training courses at Georgetown University are drawn from the staff of the School of Foreign Service. It can be assumed that the teaching in these courses is closely paralleled at the Foreign Service School.

The principal lecturer at the Georgetown military school is Father Edmund A. Walsh who is also Vice Regent of the School of Foreign Service. Father Walsh is a Jesuit priest who distributed papal relief in Russia in the early twenties and who denounced as “a hollow mockery” and “cynical pretenses” the statement of the Soviet spokesman S. A. Lozovski, made on October 4, 1941, recalling that Article 124 of the Soviet Constitution guarantees religious freedom to all.

Our future U. S. diplomats and occupational police and junior administrators in “liberated” territories are being thoroughly indoctrinated at Georgetown with anti-Russian, anti-liberal and anti-scientific prejudices.

Among the courses given in the Army Special Training program at

Georgetown is one on German Peoples and Culture. In August Father Walsh delivered several lectures at the conclusion of this course. These lectures presented a broad interpretation of history which held scientific and liberal progress since the Renaissance responsible for the development of Fascism. Walsh said:

"The high culture of the Middle Ages has been destroyed by the Renaissance. Through the Renaissance men lost their form and substance. The consequence of the Renaissance was the Reformation which created the terrible schism between religions. The Renaissance and Reformation are responsible for the rise of industry. The nemesis of the Reformation haunts us today. Europe can never be rebuilt without a regeneration of the spiritual values of the Middle Ages. The decay of spiritual values through the Renaissance and Reformation was responsible for Fascism which couldn't have happened without this decay."

These ideas are elaborated and expanded by Father Walsh in an essay on geopolitics, which was published in 1942 by the School of Foreign Service in a Syllabus for Two Courses of Study in the Political Economy of Total War. This Syllabus is used as a textbook in the Georgetown lectures. The essay on geopolitics forms the basis for lectures delivered by Father Walsh to army officer schools throughout the country.

This essay is in sum an elaborate attack on progressive and scientific thought since the Reformation and on the ideas and accomplishments of the French Revolution.

To understand the full meaning of this attack one must know that the Jesuit dogma tries to explain every

political and cultural development, which is not favorable to the authoritarian Roman Catholic idea, as an evil consequence of either Protestantism or liberalism. Liberalism, in Jesuit opinion is, according to the circumstances, the mother of socialism, Communism, Fascism, capitalism and every other modern development, whenever the Church is forced by one ascendant pressure or the other to emphasize the "neutral position" of the Vatican. And, of course, liberalism and all the other isms wouldn't have occurred without the "original sin" of the Protestant Reformation.

From that fundamental doctrine it is easy to prove, as Father Walsh does in his essay, that geopolitics is nothing but the consequence of Protestantism plus liberalism. He writes:

"No informed European or thoughtful American should fail to recognize that *Geopolitik* is precisely what its name signifies—the politics of a wholly earthly conception of life. It is the logical culmination of a process of secularization both of the mind and cultural institutions which has been in progress since the Renaissance and Industrial Revolution turned men's thoughts earthwards."

The other consequences of the "process of secularization" are, according to Father Walsh, Darwinism, Marxism, the "libido complex of Freud," cubism, dadaism, the frenzy of financial speculation on Wall St., jazz and jitterbugs—in short everything good and bad, important and unimportant, that happened since the French Revolution. Walsh writes:

"The French Revolution has intervened as the true starting point of the renewed social and political upheavals which have plagued Europe . . ."

Walsh attacks German geopolitics all the more violently because, as he implies very subtly, it is a typical Protestant Prussian development. But since this accusation is not strong enough he lumps together German geopolitical thought with Marxism. He rightly terms Karl Haushofer the end product of the dangerous German geopolitical school but in his eagerness to emphasize the alleged Marxist basis of Haushofer's theories he forgets that this man is not a Prussian but a Bavarian, not a Protestant but a devoted Roman Catholic.

But the most fundamental significance of Walsh's theories of geopolitics lies in the fact that he condemns only the German form of that theory because he is clever enough to see that the theory is a very useful weapon in the hands of any kind of imperialism. Therefore, he not only teaches his pupils that some of the sources of German geopolitics are British and American discoveries but that geopolitics made outside of Germany and Russia should be the motor of the foreign policy and activities of governments at present friendly to the Vatican, and may even be the salvation of Roman Catholic Christendom. At the conclusion of his essay he says in an intentionally cloudy form but very clear to everyone who understands Roman Catholic philosophy:

"So much for the geopolitics of the past and present. The pattern of a future geopolitics, American-born, is even now beginning to grow discernible in broad outlines. Whatever residue of geographic, ethnic and economic validity may remain after rational discount in the claims of German geopoliticians must be examined with objectivity and remedied with

frankness and courage. They do not concern Germany alone but all Christendom."

And he adds unequivocally:

"Safeguarded against abuse, geopolitics can perform a legitimate and useful function in the formulation of national policy."

Here we have the true meaning of what Walsh is teaching our future administrators of "liberated" territories all over the world: geopolitics is evil as long as it is in the hands of our enemies, Germany and Russia, but it can perform miracles in the hands of the currently pro-Vatican United States. This is a masterful manner of distorting history and of educating the flower of our youth to become cynical Jesuits.

Less masterful, but nonetheless designed to be effective on impressionable youth, are such misinterpretations of recent history as the reasons he gives for the collapse of France in 1940: "France's moral unity was weakened and her military power sterilized by divided counsel, left wing radicalism and indecision of leadership." Perhaps he got this piece of information from the former collaborator of Lindbergh, Alexis Carrell, whom Father Walsh describes as a "thoughtful observer" and who is a well known Fascist.

Father Walsh's contribution to the Syllabus which is used as a textbook by the officers and soldiers enrolled in Georgetown's special training courses is not confined, however, to this essay on geopolitics. He has also written the Introduction. Here he forgets his Jesuit subtlety and bluntly lumps Hitler, Mussolini and Stalin and equates the Soviet system to the Nazi and Fascist. He writes:

"It is an inadequate explanation of

current events to attribute them wholly to Hitler, Stalin and Mussolini, or even to the systems they represent. These particular leaders and the regimes they typify are effects and consequences of symbols—not causes or originators of the breakdown of European peace. They were minor but daring conspirators thrown up to the surface by the earthquake of exploding social revolution. They simply leaped into the inviting saddle of prepared dictatorship and rode the whirlwind."

The Syllabus is divided into sections consisting of prospectuses to guide the teaching of different subjects. Because the Roman Catholic philosophy which always presents a "neutral" face to world affairs cannot come out in a sweeping and unequivocal support of capitalism, imperialism and Fascism, it is forced to create artificial distinctions between good and bad capitalism. Therefore in the prospectus dealing with economic defense our young soldiers are taught that there exist two economies: the "political motive economy" which is evil and responsible for the disturbances of our modern world and the "profit motive economy" which leads directly into heaven. Of profit motive economy the prospectus teaches: "Emphasis here should be put upon the forceful incentive of private profit back of it all, entirely separate from governmental control: competition, free enterprise, and accumulation of savings all fundamentally resting upon the motive of profit."

The evil "political-motive economy" is explained as the economy in which the state rather than the individual dominates and this leads to an attack upon the social reforms which were put through in Europe fifty years ago and which are reflected today in post-

war plans like the very innocuous and modest Beveridge plan.

Does this fundamental attitude which is being imposed upon our young soldiers mean that these teachers selected by our War Department to train future administrators and occupational police and by our State Department to train our future diplomats are just sullen critics of the past and present and have nothing to teach about the future developments of the world? On the contrary.

The pattern for the future is as definite and as reactionary as the picture of the past.

Since much of the teaching is concentrated largely on German affairs and since, as we have seen, everything from the time of the Reformation was evil in Germany, there is only one solution: the revival of the Holy Roman Empire of the German Nation dominated by the Vatican.

The revival of the Holy Roman Empire as the proper settlement for Europe is especially emphasized by Goetz Briefs, formerly a close collaborator of the Roman Catholic Center Party in Germany, a close friend of Chancellor Heinrich Bruening, and the author of a book titled The Proletariat Challenge to Western Civilization. Goetz Briefs, of course, calls himself a democrat but his most recent interpretation of democracy presented to his soldier students at Georgetown this September is as follows:

"The metaphysical impulse of democracy is dying out. So people will ask: Therefore Fascism can do more for us? Well, there is a salvation for democracy, that is the devotion to religion and the hope for eternal life."

This manner of putting the whole question of democracy which is a prac-

tical one in the metaphysical sphere is completely bewildering and not designed to stimulate their belief in democracy.

This is exactly what Briefs is aiming at since the Holy Roman Empire was anything but democratic and liberal, was in fact the Middle Age prototype of clerical Fascism.

Furthermore the Holy Roman Empire included Germany, minus Prussia, all of Central Europe, parts of Italy and at times Spain. This appears to mean that, in the New Holy Roman Empire, Germany is to be divided into Protestant and Catholic parts and Catholic Germany is to embrace all the bloody conquests of the Nazis.

This of course is implied rather than said by Briefs in his lectures but the implication is strong. Briefs' lectures are anti-Prussian but strongly pro-west and south Germany which are Catholic. He teaches that the future capital of the New Holy Roman Empire must be at Vienna, for the "German people look towards Vienna and call Berlin a robbers' nest."

But the significance of Briefs' anti-Prussianism does not lie simply in the fact that Prussia is Protestant. Briefs explains Nazism as the product of Prussianism and Prussianism as the product of "Slavism." Briefs told his soldier students this summer that everything evil in Prussian and German history arose from "Slavic influence" and the "influx from the East."

Therefore, he pointed out, Protestant Prussian Nazism has nothing in common with such "popular" movements as Fascism in the Catholic countries of Spain and Italy.

However, he draws another conclusion from his peculiar definition of

Nazism. Everything east of the Elbe, he assures his students, is oriental and Asiatic. "We must be careful," he warns, "that Europe is not overrun by the Slavs." This is a familiar Nazi propaganda line since June 1941.

It is perfectly clear in Briefs' lectures that by Slavs he means Russians. The New Holy Roman Empire is to be, as the Nazi State now claims that it is, a bulwark against the Soviet Union.

Still another teacher in the army special training courses at Georgetown and at the School of Foreign Service is Edgar Prochnik, the last Austrian Minister to the U. S. Prochnik teaches on Austrian questions and is an outspoken monarchist. He claims to be the representative of Imperial Austria. He told his classes this September that for him the only possible solution for Central Europe is a restoration of the Austrian Empire with the Hapsburg dynasty as its rulers.

However, Father Walsh, the guiding spirit of our training school for foreign service, clarified the issues very distinctly in a lecture to his soldier pupils. He said:

"The major problem today is to beat the Russians to Berlin. Russia is the most controversial element in history. The Russian Revolution is the most important event since the breakdown of the Roman Empire. The breakdown of Tsardom has brought to the world twenty-five years of disturbance of the equilibrium."

Russia, Father Walsh explained to our future occupation police and junior administrators of military government, has never and would never abandon the purpose of world revolution. "Russia was never part and soul of the European mind. Russia has no unity but is an ethnological museum." (A

favorite theme of the Berlin radio.)

"Stalin," Walsh added, "has never said he was fighting for world-wide democracy which we are fighting for. And that division of purpose has now become a real crisis."

The Polish Committee and the Free Germany Committee in Moscow were, he said, the first two steps towards this "real crisis." As "evidence of the divergence between Russia and the U. S." Walsh alleged that the Free Germany Committee calls for an "immediate peace" instead of unconditional surrender. Stalin, he declared, has "challenged the Allies the right to run Germany alone on occupation."

To clinch his argument, that Russia constitutes a menace to the United States, Father Walsh cited the theory of Sir Halford Mackinder elaborated in *Democratic Ideas and Reality* first published in 1919. Mackinder's theory is that whoever controls eastern Europe controls the Heartland (Russia) of the World Island (Europe, Asia and

Africa) and whoever controls the Heartland controls the World Island and will therefore dominate the world. Walsh declared that Russian reconquest of its territories in eastern Europe poses the danger that Russia will be in a position to dominate the world.

It is perhaps not surprising, in view of the Jesuit prejudices against all progressive and democratic developments since the Reformation, that in the entrance hall to Georgetown's University of Foreign Service there is a large world map which indicates that Foreign Service School graduates, admitted to the U. S. Foreign Service, have been mostly rewarded with posts in countries immediately bordering the Soviet Union. This is a real cordon sanitaire drawn around an ally without whose magnificent stand against Fascism there would be little possibility for an AMG or for the State Department and Franklin D. Roosevelt to call for a "crusade for the liberation of the Pope."

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VATICAN FINANCES

One little-noticed effect of the fall of Italy has been the loss to the Vatican of the interest on 1,000,000,000 lira in 5% Italian Government bonds. These securities, along with 750,000,000 lira in cash, were given at the time of the Concordat in settlement of all claims arising from the dissolution of the Papal States. This loss of less than \$10,000,000 in annual income is not vital, of course. Even in the event of long-term difficulties, the Vatican probably never would be in dire financial straits. Appeals to the faithful would bring in funds, and Papal credit is excellent. A sign that the Vatican may be looking to the future, however, is the semi-official statement that Enrico Galeazzi, Papal delegate who recently visited the U. S. and England, was handling "financial and administrative matters."

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