MOST IMPORTANT DOCUMENT

FULL TEXT OF INDICTMENT OF RUSSIAN CLERGY

(By N. C. W. C. News Service) For weeks preceding the "trial' of Archbishop Cepliak, Monsignor Budkiewicz and other Catholic ecclesiastics, the Russian Soviet authorities and their supporters in other countries conducted a vigor-ous campaign of propaganda to convince the civilized world that the accused were to be tried for fomenting a counter-revolution and not for any action taken in their capacity of spiritual shepherds. Subjoined is the actual indictment read at the "trial." Readers have read at the "trial." Readers have opportunity to judge for themselves whether the carefully circulated assertions of the Russian propagandists had any basis in truth, whether, on the other hand, this document is not itself an indictment of the Red leaders who placed the prelates and priests on trial. The indictment as read to the Court

THE INDICTMENT

Case No. 34 imputing to Citizen Cepliak and the others the crimes defined by articles 63 and 119 of the Penal Code, and to Cicizen Charnas the crimes defined in article 77 of

The October Revolution, in fully liberating the workers from the yoke of the capitalist class and from the power of proprietors and of capitalists, has destroyed alle the political forms of class domination over the workers. Still it could not destroy in the same measure and with the same ease the pressure exercised by the intellectuals and in particular, the Revolution could not combat quickly and destroy the influence that these ruling classes exerted with the aid of the Church as a special social organization of exploiters and a special means for exploiting the workers.

Belonging by their social position to the class of capitalists and proprietors, the representatives of the church hierarchy of all confessions were utterly unable to treat the October Revolution otherthan it was treated by the capitalist and proprietary class generally, i. e., as a thing com-pletely hostile. Deprived together with the other ruling classes in virtue of the expropriation of land holdings of their former economic power, cast with the rest out of the of their former life as a political ruling class, they have political ruling class, they have still retained in their hands, though considerably weakened, their influence as representing Religion and they have set about to profit by this power and this influence to their former position and to fight the power of Sovietism. This latter purpose was rendered easy for them by the fact that the Soviet protocols there were found at the same time documents showing the retaining the scriptive of the Roman Catholic power, taking into consideration the weight of religious prejudice of whole centuries on the conscient whole centuries on the consciences of the workers and considering that whole centuries on the consciences of the workers and considering that these prejudices could not be dissipated and destroyed by material force alone, undertook to fight against the yoke of Religion solely by propaganda and by showing at "The Chronicle of the Archbishop in the consciences of documents belong: The Instorical docu by propaganda and by showing at the same time to the workers the Mohilev, acts of fraud of the representatives Cepliak to the Catholic parents of of the clergy in the cases where the diocese of Mohileff; etc. such actions were discovered, e. g.,

Soviet power in as far as by these laws the Government regulated the relations of the Church with the State. By the Decree of Separa-tion of Church and State and of Church and School (January 28, 1918) and by the later decrees and enactments regarding the exposition of relics and the removal of articles of value from the churches (Feb. 23, 1922) the Soviet Government demanded: (a) The immediate ecclesiastical property; (b) the cession of the same possessions, including the buildings belonging to the Church and the church edifices themselves, to groups of believers on the conditions laid down by the Soviet power; (c) The surrender of the privileged position the principle of teaching religious beliefs in the schools; (d) The surrender of the official role of the Church in the re-hearing of civil actions; (e) The exact inventory of ecclesiastical property and the handing over of this property to government agencies for fighting famine when necessary. Obedience to these demands was consequently being faith with the Government decrees and recognizing that they could not

CREATION OF SENTIMENT A CRIME

Seeing that the former bishops can not fail to profit by their

bishops having for its object the exciting by religious propaganda among the workers of a movement or even of a sentiment against the Soviet or against the Government, was held to be a crime against the Revolution and penal. The position of the bishops from this moment could be only—(a) submissive execution of the laws and of the Government these workers, one of which we care of the Revolution and penal. The position of the bishops from this moment could be only—(a) submissive execution of the laws and of the Government hesed on the laws and of the requirements of the agencies of the Government hesed on the laws and of the requirements of the agencies of the Government hesed on the laws and of the government hesed on the laws and of the requirements of the agencies of the Government hesed on the laws and of the requirements based on the laws and of the requirements based on the laws and of the requirements of the agencies of the Government hesed on the laws and of the requirements of the agencies of the Government hesed on the laws and of the requirements of the agencies of the Government the use of the parents against the arbitrary action of the Polish pedagogical section, to attempt to organize a protest of the parents against the arbitrary action of the Polish pedagogical section, to attempt to organize a protest of the parents against the arbitrary action of the Polish pedagogical section, to attempt to organize a protest of the parents against the arbitrary action of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the P requirements of the agencies of the Government based on the law; and (b) the complete removal of the sphere of actions bound up with religious beliefs from all suspicion of politics or of the depreciation of the activity of the Government and of its laws. Every other manner of presenting the question by over-stepping the limits indicated above, should be imputed as a crime.

With a view to preventing crimes of this kind the agencies of political observation (Ve-Tchke Ka and later Gue-pe-Ou) were obliged to take measures indicated by the law, regarding members of the ecclesiastical hierarchy as they regarded all other citizens without exception.

During the search made according to these directions, in April 1920 in the city of Petrograd by the agents of Ve-Tchke Ka in the house of Citizen Poussevitch, Stanislaw Antonivitch, were found the rough drafts of the protocols of meetings of Roman Catholic clergy held in different places in the city of Petrograd between Dec. 18, 1918 and April 6, 1920. While these protocols, written in Polish, are only unofficial sketches, from their contents one can conclude that during these meetings of the Roman Catholic clergy, official protocols were drawn up, for at almost every one of these meetings the protocols of the preceding conferences were read and confirmed, still even from these sketches one can judge of the purpose of these meetings and of the persons who participated. these meetings were present: The Archbishop of Mohiley, Edward Ropp; the Archbishops (at the time Bishop) John Cepliak; the Prelates Anthony Maletzky and Constantine Pudkingies. Pudkiewicz, the priests Antony Vassilevsky, Yodavalkis, Edward Yassilevsky, Yodavalkis, Edward Younevitch, Joseph Matoulianisa, John Troigo, Leonidas Fedoroff, Lucian Hvetzko, Ivitzky, Baltrou-chis, Peter Yanoukovitch, Stanislaus Eismont, Paul Hodnevitch, Dominic Ivanoff, Tchaevsky, Barkovsky,

Dmovsky, etc. These drafts of protocols relate

the displaying of relics.

Consequently, having declared in the Constitution full liberty of religious and an anti-religious propaganda, the Soviet power presented as an ultimatum to the clergy of all confessions one clergy of all confessions one honest, firm and the separation of OVERT HOSTILITY CHARGED 1918 on the separation of the Church and State and of Church and School, and toward the instruction regarding the execution of this decree, published as a development of this same decree on Aug. 24 of the same year by the National Commissariat of Justice. The Roman Catholic clergy having assumed toward the Government of Workers and Peasants an attitude hostile, immediately directed all their efforts toward the opposing the execution of these decrees. The clergy protested principally against the articles of the decree which destroyed the economic power of the Church and the means of retaining and strengthening their influence down by the Soviet power; (c) The surrender of the privileged position of certain forbidden sects based on Church, declaring this to be the property of the people, which for-bade the representatives of religious beliefs to teach these latter (religious beliefs) in the schools. y of During the meetings they discussed the in detail all the questions and their plan of action regarding existing

fighting | circumstances. Comparing the dogmas of their accept these latter, they worked out methods of opposition and of resistance. The path indicated by the clergy resolved itself into

ful by opposing communist propa-ganda. This was not purely relig-ious propaganda, the liberty where-of was decreed by the Constitution, but the terrorizing of wavering and ignorant Catholics by threatening them with excommunication if they joined the communist party. Also, in the meeting of January 8, 1920, at the motion of the priest Hvetzo, the content of the priest Hvetzo,

the question was discussed whether Catholics may belong to the communist party and it was decided that that was impossible. It was then decided that it "is necessary to purchase the Bolshevist publications in order to explain to Catholics the real intentions of the Bolshevists and to struggle in the pulpit against the Bolshevist poison." At the same time the Bishop charged the priest lyitzky with the composition of a memorandum on the question of communism to be read at the follow-

ing meeting. At the meeting of January 28, 1920 the priest lvitzky read the memorandum on the attitude of the Church toward communism and the author of the memorandum urged that those who should seek mission to join the communist party ought to be "carefully advised of the prohibition of membership in that party and of the consequence of such membership." And also, the priests ought on each occasion to explain to the Faithful the danger that threatens them.

ORGANIZATION DISCUSSED

The situation reported above and the Bishops' manner of acting show that for them the purely religious question was most closely bound up with the questions of political struggle, for which the purely religious propaganda was but a means. The later activity of these same persons, shown by the documents found, have completely confirmed these first surmises. From general discussions those at the meetings passed to measures of organization, with a view to creating an organization large, obedient, imbued with anti-soviet politico-social spirit. At the meeting of March 27, 1919, there was discussed the question of the regulation of parish committees in the diocese of Mohileff; and the result of this meeting was the letter of Archbishop Ropp of April 2, 1919, under the title of "Chronicle of the Diocese of Mohileff." In this letter was indicated the necessity of creating parish committees to settle the The following questions were to be taken up by these committees: (1)
The taking under their protection, after an inventory, of the property of the Church; (2) the defense of the churchs and of their property against anti-religious movements. against anti-religious movements, persecutions and government seizure; (3) In case of government demands it was proposed to sign an agreement to use the church property in the attempt to avoid inconvenient demands. To secure uniformity of action on the part of the separated committees and to organize defense and aid for the central government of the diocese, each parish committee was to choose two members who should form part of the Archbishop's Central Committee. The Central Committee should attend to the direction and control of the action of the parish committees. On the basis of this circular of Archbishop Ropp was planned the activity of the parish committees and of the Central Committee at Petrograd and its environs with the explanation that these parish committees and the Central Committee

temporary institution, and are intended to last during the Revoluuntil the establishment of settled order in Russia. (t. 11 At the meeting of Feb. 18, 1920, exchange of opinions, it was decided that the purpose of the ate the action of the parish comregulation for the Central Committee and for the parish committees, after parishioners the questions under discussion, "to pass from the

Following upon this, a change of tactics and the change to the offensive was proposed by the priest Budkiewicz in a document written by his hand under the title "The Matter of the Signature of the Agreement to Present Condithe Agreement to Present Conditions," in the following manner:
"The fundamental principle on which the Metropolitan based his decree that one might sign the socalled agreements and contracts regarding the churches and ecclesiastical property, with reserves, was that the present government will be of short duration and that con-sequently the results of the signing will not have time to appear. Probably Monsignor wrote Budkiewicz would have decided otherwise if he had forseen how long Bolshevism was going to keep on in Russia. Since Bolshevism has continued to the present and there is no telling how long it will continue, we have no legal warrant for concluding the agreements without the permission of the Holy See, except fictitious agreements, signed by our parishioners. . . The reasons for not signing are sufficiently known to us all. For the laity, it is enough to know that they are to answer the Bolsheviks that to sign such an agreement

is against the rules of our Faith and that those who sign it are deprived of Communion and excommunicated from the Church. . . . Moreover, in view of the political combination one must remember that just now the Bolsheviki will not desire to close and confiscate the churches. It is one thing to exert pressure in the affair of signing the agreements and to demand that Catholics submit to the decrees, and to close the churches is another. It is a serious matter and at the present moment they appreciate the opinion of Europe. The refusal to sign the agreement has this good side, that we shall not be bound by

any obligation, and the Bolsheviki will give more consideration to the Catholics who resist than to those who yield. (t. II I. 31)." All the considerations were stated by the priest Budkiewicz at the meeting of the clergy on Feb. 28, 1920 (t. III. 31). The transition to the offensive, consequently, was contract and also in the other cases, expressed not in the signature to the most practicable manner of the contract, that is to say, in the accomplishment in one form or another of the demands of the Soviet Government, but in the appeal to the direct refusal to accomplish them. The detailed analysis of this document shows:

(1) That the considerations that dirthe political situation, and that the power of the Soviet Government they were thereby excommunicated power of the Soviet Government they were thereby excommunicated and their furnishings, are con-Oberdorfer 10,000 lire for a blind and not its rapid weakening, as had been expected in the beginning, calls for more decisive measures at the present moment; (2) That the final aim of all the political activity was to fight the Soviet Government and not to defend freedom of conscience; (3) That the means of this struggle was the provoking of conflicts between the people and the Government and in a form which, appearing as the lawful desire of the Faithful (the refusal to sign the contract), would lead to violent acts on the part of the Government, like the closing of churches, and by that even creating an anti-Soviet counter-revolutionary agitation.

MGR. BUDKIEWICZ' PAMPHLET In a manner still more detailed and more concrete the same Bud-kiewicz announces the measures Committee proposed by the clergy in his other by Canon pamphlet entitled "The Historical and the Central are not recognized by Canon Law but are called into being by the needs of the times, are a by the needs of the times, are a linstitution, and are linstitution, and are linstitution, and are linstitution. andum contains the summary of all the measures of the Government regarding the Church from the end of the year 1917 to about the begin-ning of 1920 and shows how the Roman Catholic clergy reacted to the acts of the Government of Workers and Peasants (t. II I. 86, 87). Thus after the publication by ate the action of the parish committees for the defense of the churches from persecutions. At the meeting of Feb. 18, 1920, during the discussion of the question of committees, it was decided that there was no need for a special appropriate the parishioners and the local councils regarding the use of the churches and after the publication to the churches and after the publication by the Narkomiust of the instruction containing the form of contract which was to be circulated among the parishioners and the local councils regarding the use of the churches and after the publication by by the Council of Petrograd of the obligatory regulation, published which Bishop Cepliak proposed the final plan of action for the parish committees with the pastor at the head, in order to make known to the churches to present the inventory of their property and to surrender the parochial registers to the Department of Justice, the Dean of has classed all actions of this sort as criminal and by a special article (119 of the Penal Code) has forbidden (119 of the Penal Code) has forbid

anyone to profit by religious prejudices with a view to destroying the Soviet power or resisting its demands and its orders. From this point of view each action of the tract, corrections in conformity with the spirit of the Church; (c) If the authorities will not consent to corrections, the parishioners may sign the contract, but they must declare that they have yielded to force in signing, with the explana-tion, however, in the spirit of the corrections indicated above where the contract is considered as a legal fiction; (d) Not to surrender church property of their own accord, but to await the demand of the authorities. In the meantime, to make every effort to save such property from confiscation (in general to adopt the policy of delay); more-over the priests are to keep a copy of the registers of the parish outside the church and to send another to the Consistory. When the authorities demand the registers, the reply is to be made that they have been sent to the Consistory."

The same document cites the following facts: (18) At the beginning of August the contract of 'Vassilievsky Ostrov' was signed with the consent of the Archbishop without reservations; (19) shortly afterwards, at the instance of the dean, the reunion of the parish priests took place (at the first Rota) when it was decided that the contract could not be signed; (20) some days later the reunion of the "Cen-tral Committee" together with the priests was held, at which, Canon Law and the opinion of the Archbishop having been taken into consideration, it was determined not to yield in the matter of signing the contract and to send to Moscow the protest of the "Central Com-mittee" and the parochial committees. The drawing up of these protests was entrusted M. Novitzky and a date was fixed for adopting the protest of the procedure was to make delays, to protest, etc. It was likewise protest, etc. It was likewise decided that the "parish priests" should be very careful that their parishioners who signed the contracts, did not go further than was required for the protection of the Church. After signing the contract from the Church. . In the same category of docu-ments, showing the attitude of the

1919, in which he states and explains the fundamental principles could not be handed over to any and the spirit of Canon Law, and points out the position of the majority of the parish priests and the sacredness and inviolability of the goods of the Church. In this circular he says: "just as, in general, everything that bears the name of Church property is under the sacred and inviolable dominion of the Church, so above all is this the case with regard to the objects used in Divine worship, such as the Church edifice, the sacred vessels, the bells, etc., because—(1) these things have already been designated by their donors for the service of the Church; (2) they are sacred, that is, they have been set aside from secular purposes. In view of all this, it is equivalent to appropriating them and handing them over to illegal hands, to make any contracts or other acts, having them authorities could not interfere in the in view, without the permission of internal life of the Church and the ecclesiastical authorities, and is not only a violation of the rights of the Church in regard to these to the treaty of Riga with Poland, objects, but is a profanation of them, in which Catholics, i. e., the parishioners, can take no part. As to the inviolability of these objects, that is sufficiently guaranteed by Canon Law. As to the property of the Church, inasmuch as they have been given exclusively to the Church by various persons, they are the inviolable property of the Church. In consequence the Archbishop and the Central Committee have already protested against the nationaliza tion of ecclesiastical property and now, if it takes place, the parish-

Their tactics were attended by complete success. The contracts were passed, either with reservations offered by the clergy, or they were not signed at all. Thanks to this, the clergy as a matter of fact acquired the possibility of influencing by their ideas the masses of the people; by their organization they strengthened this influence and thus retained the power of administering the goods of the Church according to their pleasure.

The contracts, first entered into by reache all the aburches of Petrograd. nearly all the churches of Petrograd in accordance with the instruction N.K.J. of the 24th of August, 1918, nearly all the churches of Petrograd in accordance with the instruction N.K.J. of the 24th of August, 1918, were actually broken subsequent to the change of opinion of the Roman Catholic clergy on this question. A Catholic clergy on this question. A LL. D. at the commencement exerlarge number of Catholic citizens cises of St. Mary's College next presented to the correspondence department of Ispolkoms a declara-tion of their resignation from the Church councils and others went to Poland; for these reasons the contracts hitherto passed lost their value and the orders of the government, that the Churches were to be given over to the management of the parishioners, remained inopera-tive. In view of these circumstances, the organizations created by the clergy were useless and ceased to function. This is the reason for the cessation of the

April 1920.

The situation, however, became critical in 1922 and all the subsequent events show that the hierarchy, encouraged by their initial success, not only did not give up any of their pretensions, but even straightened themselves in their position. The occasion for rendering the question more acute came, on the one hand, from the decree of the Soviets of the 23rd of February, 1922, dealing with the seizure of the title deeds of the churches, and on the other hand the new together with the registration of religious societies in connection with the creation in December 1921, after the Ispolkoms of Petrograd, of precincts for registration. These two questions, almost coincident in point of time were resolved into one-the question of the relations of the Church with the Soviets, and in this, as in other, questions, the members of the Church undertook the offensive Shortly before the promulgation of for adopting the protest of the assembly in conjunction with the "Orthodox" groups. (30) As a matter of fact, it is quite clear that, in the question of signing the contract and also in the other cases.

The catholic elegan a circular order, assembly in conjunction with the articles of value in the churches, Archbishop Cepliak, evidently already informed of the decree which was to appear on the contract and also in the other cases. the decree for the confiscation of the articles of value in the the Catholic clergy a circular order, which was to regulate the conduct of the deans of the churches in the case of misunderstandings in the matter of their relations with the government and the other institutions. Among other things, in opposition to all the laws on this bject made by the Government of sidered as the inalienable possessions of the Church for the very reason that most of these objects are sacred and destined exclusively nierarchy toward the Soviet authorfor the glory of God and the spirit-ual welfare of the faithful. On this ties, is the circular letter of Archbishop Cepliak, dated September 12, account the articles mentioned above could not be handed over to any (20 or more), because those who wished to transfer them had no right to do so, not being the owners of these objects; likewise separate groups of the faithful could not be authorized to take charge of them ; it followed then, in regard to these things, that no arrangements, con tracts, inventories or audits, made by persons without special authorization, could be tolerated, still less the alienation of these objects with

out the express permission of the ecclesiastical authorities. In case illegal authorities should demand a course of action contrary to Canon Law, appeal from them must be made to the decree concerning the separation of Church and State could do nothing that would violate the consciences of the faithful: (b) cieties and those made up of person of Polish nationality, the independent organization of their private, religious life and the use of church property. (t. II. 9.

THE DECREE OF CONFISCATION On the 23rd of February 1922 the decree confiscating the articles of value was published. In regard to this decree, which was provoked by the frightful social calamities of the country, famine being prevalent throughout the greater part of the Republic, Archbishop Cepliak gave a fresh proof of this hostile attitude

by refusing to submit to the pre-CONTINUED ON PAGE FOUR

CATHOLIC NOTES

The opening and blessing of Sacred Heart Church, Petite Cote, Ont., in charge of Rev. M. Baillar-geon, P. P., will take place on June 17 at 10.30 a.m., and administration of the Sacrament of Confirmation at 7.30 p. m., His Lordship Right Rev. M. F. Fallon officiating.

Rome, May 14.-The dates announced for the consistories to be held in Rome this month have been changed. The new dates are 23 for the secret consistory and May 25 for the public consistory. previously announced were May 28

cises of St. Mary's College next month. Father Finn's stories have made the historic western college internationally known.

New York, May 7.—The College of St. Francis Xavier in this city, one of the most famous Catholic institutions in the United States, is faced with the prospect of having to close its doors permanently unless the present diamond jubilee campaign for funds is successful, it was announced here by the committee in charge. The committee's objective is \$500,000.

Cologne, May 2. — Monsignor Testa, the Papal Delegate who had regular reunions of the clergy in been investigating conditions, in the Ruhr district, is expected to conclude his mission in Germany during early part Monsignor Testa has already left the Ruhr and has gone to Berlin, where he is expected to consult with Cardinal Pacelli, the Papal Nuncio. Ouluth, May 21.—Ten thousand children from the Catholic schools of Duluth will participate in the May Music Festival which will be held this week in the Curling Rink which has a seating capacity of 6,000. Wednesday evening will be given over entirely to the pupils of the two high schools and the six grade schools conducted by the Benedictines.

Portland, Ore., May 14.—Gover-nor Walter M. Pierce of Oregon, who was elected last November with the support of the Ku Klux Klan, recently visited Mount Angel College, conducted by the Benediccontege. Conducted by the benedictine Fathers. Governor Pierce spoke at a meeting of the Marion County Federation of Community Clubs in the school auditorium and afterwards visited the College proper and the handsome parish church. A special musical number, "Welcome to Mount Angel," was composed for the occasion by Father

Dominic, O. S. B. Cologne, April 23.-To Dr. Charles Oberdorfer, professor of religion in Cologne, who has been for many years a close personal friend of the Pontiff, Pius XI. recently said the lower classes," said the Holy Workmen and Peasants, these circulars made it clear to the Catholic ected to the heart of the pupil; ;—in clergy that ecclesiastical property, the more advanced classes they especially the articles used for should be directed to the pupil's for the tubercular children of

> Paris, May 12.—The propaganda committee of the Diocesan Committee of Paris, which is composed of a certain number of priests and prominent laymen, at a recent meeting held under the chairmanship of the Archbishop, decided to publish lists of the theatres and moving picture houses to which parents may safely take their children. The directors of certain establishments will also be visited and urged to modify their programs. An energetic lecture campaign will also be initiated to inform parents of their duties in

London, May 14.—The Belgian church in London, dedicated to Our Lady of Hal, has been presented with a beaten silver ciborium by the clergy and people of Hal in Bel-gium. There is an interesting connection between this new Belgian church in London, and the ancient parish in Belgium, after whose famous statue of Our Lady of Hal the London church is named. Ancient Hal, which has just given a ciborium to London, possesses and uses to this day a very fine silver monstrance, which was given to the church at Hal centuries ago by Henry VIII. of England.

New York, May 5.-What was, perhaps, the largest body of Cath-olic boyhood gathered together at one time, took part on Monday in the Loyalty Day Parade, which was held along Fifth Avenue. At least 18,000 Catholic youths made up the Catholic Division which was headed by the Boys' Brigade, followed by by the Boys' Brigade, followed by Boy Scout troops connected with Catholic institutions, Catholic Settlement Houses, pupils from the seventh and eighth grades of par ochial, schools, and delegations from five great institutions, the largest coming from the Mission of the Immaculate Virgin and the Catholic