

THE PLOT AGAINST THE CHURCH

BY
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1962

Translated from the German and Spanish
editions of the same work

Dedication

To the Immaculate Heart of the Virgin Mary, Mother of God; to St. Joseph, Protector of the Universal Church; to St. Michael the Archangel, Prince of the Supernatural Host in the struggle against Satan, the first Naturalist; to St. Thomas Aquinas, the Catholic Church's Teacher of Order; and to St. Anthony of Padua, "Hammer of the Heretics."

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"In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men... All the strength of Satan's reign is due to the easy-going weakness of Catholics. Oh! if I might ask the Divine Redeemer, as the prophet Zachary did in spirit: *What are those wounds in the midst of Thy hands?* The answer would not be doubtful: *With these was I wounded in the house of them that loved Me. I was wounded by My friends, who did nothing to defend Me, and who, on every occasion, made themselves the accomplices of My adversaries.* And this reproach can be

levelled at the weak and timid Catholics of all countries.” Pope St. Pius X, Discourse he pronounced on December 13, 1908 at the Beatification of Joan of Arc.

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O most powerful Patriarch, Saint Joseph, Patron of that Universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the Mystical Spouse of Christ and His Vicar weakened by sorrow and persecution by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the revered Pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty. Amen.

Leo XIII. March 4, 1882.

Note to the Online Edition

The English translation of the *Complot contra la Iglesia* is not as polished as one would like. Whilst the rendering of many passages may sometimes appear rather quaint, it often borders on the incoherent. We have remedied several of the more obvious defects and obscure passages (in consultation with the original [Spanish edition](#)), and hope that the extraordinary contents of this book will encourage readers to overlook those defects that remain.

Lest readers be deterred from continuing their reading by the long, indigestible lists of Communist personnel found in Chapters 2 and 3 of Part One, we have relegated much of this material to an appendix (as per the original Spanish edition) and have presented the remainder in smaller typeface to indicate its secondary reference-like nature.

Timothy Peter Johnson, March 17, 2006.

PART ONE

THE SECRET DRIVING FORCE OF COMMUNISM

CHAPTER ONE

COMMUNISM AS DESTROYER

Of all revolutionary systems, which throughout human history have been devised for the destruction of our civilised values, Communism is without doubt the most perfected, most efficient and most merciless. In fact it represents the most advanced epoch of the world revolution, in whose postulates it therefore not only acts to destroy a definite political, social, economic or moral institution, but also simultaneously to declare null and void the Holy Catholic Church as well as all cultural and Christian manifestations which represent our civilisation.

All revolutionary currents of Jewish origin have attacked Christianity in its different aspects with particular one-mindedness. Communism, spawned from this same revolutionary stream of thought, seeks to banish Christianity for the purpose of causing it to vanish from the face of the earth, without even the slightest trace remaining. The destructive fury of this satanic striving, which brings before the eyes of the world the most terrible pictures of terror and destruction which are possible to imagine, can only be based on the essence of Nihilism and the most evil, hate-filled rejection of everything hitherto existing. For otherwise, one would not be able to understand the indescribable insanity of its criminal acts and the spirit of destruction, of annihilation, of insult, of contradiction and of resistance by its leading personalities against everything, which represents fundamental features not only of Catholicism but of religion in general.

The purpose of Communism is, as we have indeed seen in Russia and in the other lands where it has been introduced, none other than to enslave the people in the economic, political, social, human and super-human sense, in order to make possible a minority rule through violence. From an international aspect, the goal cannot be clearer:

“To attain through violence world domination by an insignificant minority, which destroys the rest of humanity by means of materialism, terror and, if necessary, by death, completely indifferent to whether in the process the enormous majority of the population must be murdered.”

The urge to murder, which has characterised the leading Soviet personages, is known well throughout the world. There are few, who upon learning of the bloody purges, which have been undertaken by the Marxists in Russia, will not be seized by shudders of horror. One needs only to recall a few details to fill the most stout hearts with fear and alarm.

“In its beginnings the Red Terror strove above all to exterminate the Russian Intelligentsia.”¹ As proof of this assertion S.P. Melgunow affirms the following, in which

he refers to the “Special Committees”, which appeared in Russia in the first period of the Social revolution:

“The special committees are not organs of law, but of merciless extermination according to the decisions of the Communist Central Committee. The special committee is neither a commission of investigation nor a court of justice, but itself determines its own powers. It is an instrument of battle, which acts on the internal front of the civil war. It does not pardon whoever stands on the other side of the barricades, but kills them.

“It is not difficult to form ideas of how in reality this extermination proceeds, when in place of the nullified legal code only the revolutionary experience and conscience command. This conscience is subjective and experience allows complete free play to the will, which always, according to the position of the judge, takes on more or less furious forms.”²

“Let us not carry on war against individual persons” – wrote Latsis – “but let us exterminate the Bourgeoisie as a class. Do not investigate, through study of documents and proofs, what the accused has done in words and deeds against the Soviet authority. The first question to be placed before him runs as to what class he belongs to, what is his origin, his education, his training and his profession.”³

During the bloody dictatorship of Lenin, the Committee of Investigation under Rohrberg (Rohrberg, C.), which after the capture of Kiev entered this city with the White volunteers in August 1919, reported the following:

“The entire concrete floor of the large garage (this was the place where the provincial Cheka of Kiev had carried out executions) was swimming in blood, which did not flow but formed a layer of several inches; it was a grisly mixture of blood with brain and skull fragments, as well as strands of hair and other human remains. The entire walls, holed by thousands of bullets, were spattered with blood, and fragments of brain as well as head skin adhered to them.

“A drain ditch of 25 cm width and 25 cm deep and about 10 m long ran from the middle of the garage to a nearby room, where there was a subterranean outlet pipe. This drain ditch was filled to the top with blood.

“Usually, immediately after the massacre, the corpses were removed in lorries or horse-drawn wagons from the city and buried in a mass grave. In the corner of a garden we came upon an older mass grave, which contained about 80 corpses, in which we discovered signs of the most varied and unimaginable cruelties and mutilation. There were corpses from which the entrails had been removed; others had different limbs amputated and others again were cut into pieces. Some had had the eyes poked out, while the head, the face, the neck and the torso were covered with deep wounds. Further on we found a corpse with an axe in the breast, while others had no tongues. In a corner of the mass grave we discovered many legs and arms severed from the trunk.”⁴

The enormous number of corpses, which have already been laid to the account of Communist Socialism and which increase terrifyingly all the while, will perhaps never be exactly known, but it exceeds everything imaginable. It is not possible to learn the exact number of the victims. All estimates lie below the real figure.”

In the Edinburgh newspaper “The Scotsman” of 7th November, 1923, Professor Sarolea gave the following figures:

“28 Bishops; 1,219 priests; 6,000 Professors and teachers; 9,000 doctors; 54,000 Officers; 260,000 soldiers; 70,000 Policemen; 12,950 estate owners; 355,250 intellectuals and of the free professions; 193,290 workers and 215,000 peasants.”

The Information Committee of Denikin on the Bolshevistic intrigue during the years 1918-1919 records in a treatise about the Red Terror in these two years “one million, seven hundred thousand victims.”⁵ In the “Roul” of 3rd August 1923, Kommin makes the following observation:

“During the winter of 1920 there existed in the USSR, 52 governments with 52 Special Committees (Chekas), 52 Special Departments and 52 revolutionary courts. Besides countless subsidiary Chekas, transport-networks, courts on the railways as well as troops for internal security, there were mobile courts, which were dispatched to mass executions in the places concerned.”

To this list of courts of torture must be added the special departments, i.e., 16 army and divisional courts. All in all one must estimate 1000 torture chambers. If it is borne in mind that at that time district committees also existed in addition, then the number rises further. In addition the number of governments of the USSR increased. Siberia, the Crimea and the Far East were conquered. The number of Chekas grew in geometrical ratio.

According to Soviet data (in the year 1920 when the terror had still not ebbed and the reporting of news was not restricted) it is possible to establish an average figure for every court; the curve of executions rises from one to fifty (in the great cities) and up to one hundred in the regions recently conquered by the Red Army. The crisis of terror was periodic and then ceased; in this manner one can daily estimate the (modest) figure of five victims..., which, multiplied with the thousand courts, gives a result of five thousand, and thus for the year roughly one and a half million. We recall this indescribable slaughter, not because in its totality it was either the most numerous or the most merciless to arise from the special situation and inflamed passions consequent on the first victories of the Bolshevik revolution, but because today, forty-five years after these mass executions took place, all this might otherwise be obliterated from the present Communist picture, even for the persons who were contemporaries of the events and who today, still alive, have forgotten those tragedies with the ease with which people forget not only unpleasant events which do not directly concern them, but even those to which they fell victim.

Unhappily, time has shown us a truly demonic excess of Communism in its murderous activity, about which we give no details and do not present the monstrous statistics because all this is known to us. Several of these cruel bloodbaths have only taken place recently, so that one still seems to hear the lament of the persecuted, the death-rattle of the dying and the dumb, the terrible and haunting complaint of the corpses.⁶

It may suffice to recall the recent giant bloodbaths in Hungary, Poland, East Germany and Cuba as well as the earlier mass killings by Stalin and the annihilation of millions of Chinese through the Communist regime of Mao-Tse-Tung. But also the Communist attempts at revolution, which failed to achieve lasting permanence, such as that of Bela Kun who occupied Hungary in such a brutal way in the middle of 1919; of Spain in 1936, where the Bolsheviks gained control of Madrid and parts of the Spanish provinces and murdered more than 16,000 priests, monks and nuns, as well as 12 Bishops; further the happily unsuccessful attempt in Germany, its most successful realisation in the Red Republic of Bavaria in the year 1919. All these attempts were in fact orgies of 1918, which was directed by Hugo Haase, and which had blood and unrestrained bestiality.

One must also not forget that this Apocalyptic storm, which brings a flood of corpses, blood and tears, falls upon the world with the sole goal: to destroy not only the Catholic Church but the entire Christian civilisation.⁷ Before this shattering picture the world asks itself with heavy heart: who can hate our Christian features in such a form and try to destroy them with such Godless fury? Who has become capable of instigating this bloody mechanics of annihilation? Who can with such insensitivity direct and order this monstrous criminal process? And reality answers us completely without doubt that the [Bolshevik] Jews are those responsible, as will later be proved.

CHAPTER TWO

THE CREATORS OF THE SYSTEM

There is absolutely no doubt, that the Jews are the inventors of Communism; for they have been the instigators of the dogma, upon which that monstrous system is built, which at present with absolute power rules the greatest part of Europe and Asia, which stirs up the lands of America and with progressive certainty floods over all Christian peoples of the world like a deadly cancerous growth, like a tumour, which steadily devours the core of the free nations, without apparently an effective means of cure being found against this disease.

But the Jews are also the inventors and directors of the Communist methods, of effective tactics of struggle, of the insensitive and totally inhuman government policy and of aggressive international strategy. It is a completely proven fact that the Communist theoreticians were all Jews, unheeded of what system the Jews lastingly use, as well as the theoreticians and the experienced revolutionaries, which has veiled from the eyes of the people, where they lived, their true origin.

1. Karl Heinrich Marx was a German Jew, whose real name was Kassel Mordekay, born in Trier, Rhineland, son of a Jewish lawyer. Before his famous work “Das Kapital” which contains the fundamental idea of theoretical Communism, whose concepts he strove with inexhaustible activity up to his death in the year 1887 to spread over the world, he had written and published with the Jew Engels in the year 1848 the Communist Manifesto in London; between 1843 and 1847 he had formulated in England the first modern interpretation of Hebrew Nationalism in his articles, as in the publication in the year 1844 in the periodical “Deutsch-Französische Jahrbücher” (German-French Year Books) under the title “Concerning the Jewish question”, which shows an ultra-national tendency.

2. Friedrich Engels, creator of the “First International”, and close collaborator of Marx, was a Jew and born in Bremen (Germany). His father was a Jewish cotton merchant of the city. Engels died in the year 1894.

3. Karl Kautski, whose real name was Kraus, was the author of the book “The Beginnings of Christianity”, in which he mainly combats the principles of Christianity. He was the most important interpreter of Karl Marx and in 1887 published “The Economic Doctrine of Karl Marx Made Intelligible for All.” “The Bloodbath of Chisinaw and the Jewish Question”, in the year 1903, “The Class Struggle”, which for Mao-Tse-Tung in China was the fundamental book for Communist instruction; and the work with the title “The Vanguard of Socialism”, in the year 1921. He was also the author of the “Socialist Programme” from Erfurt/Germany. This Jew was born in the year 1854 in Prague and died in 1938 in the Hague (Holland).

4. Ferdinand Lassalle, Jew, born in the year 1825 in Breslau. He had interfered in the democratic revolution of 1848. In the year 1863 he published his work entitled “Open Answers”, in which he outlined a plan of revolution for the German workers. Since then he worked tirelessly for a “Socialist” crusade, which was directed at the rebellion of the workers. For this purpose he published a further work under the title “Capital and Labour.”

5. Eduard Bernstein. A Jew born in Berlin in the year 1850. His principal works are “Assumptions concerning Socialism”, “Forward, Socialism”, “Documents of Socialism”, “History and Theory of Socialism”, “Social Democracy of Today in Theory and Practice”, “The Duties of Social Democracy”, and “German Revolution”. In all his writings he expounds the Communist teaching and bases it on the views of Marx. In the year 1918 he became Finance minister of the German Socialist state, which, however, could fortunately only maintain itself a few months.

6. Jacob Lastrow, Max Hirsch, Edgar Loening, Wirschauer, Babe, Schatz, David Ricardo and many other writers of theoretical Communism were Jews. In all lands are found writers, almost exclusively Jewish, who preach Communism to the masses, although with many opportunities they strive to give the appearance in their writings of a feeling of humanity and brotherhood. We have indeed already seen in practice what this means.⁸

However theoretical all Jews mentioned may have been, they were not satisfied with setting up the doctrinaire bases, but each one of them was an experienced revolutionary, who busied himself in whatever particular land he found himself, to factually prepare the upheaval, to direct or to give it support. As leaders or members of revolutionary associations known only to one another, they took more and more active part in the development of Bolshevism. But apart from these Jews, who in the main were regarded as theoreticians, we find that almost all materialist leaders, who develop Communist tactics, also belong to the same race and carry out their task with the greatest efficacy.

As indisputable examples two movements of this type can be recorded:

A) In the year 1918 Germany was showpiece of a Communist, Jew directed revolution. The Red Councils of the republic of Munich was Jewish, as its instigators prove: Liebknecht, Rosa Luxemburg, Kurt Eisner and many others. With the fall of the monarchy the Jews gained control of the country and the German government. With Ministers of State Haase and Landsberg appear Kautsky, Kohn and Herzfeld. The Finance minister was likewise a Jew, had his racial fellow Bernstein as assistant and the minister of the Interior, likewise a Jew, and sought the collaboration of his racial brother, Doctor Freund, who helped him in his work.

Kurt Eisner, the President of the Bavarian Councils Republic, was the instigator of the Bolshevik revolution in Munich.

“Eleven little men made the revolution”, said Kurt Eisner in the intoxication of triumph to his colleague, the Minister Auer. It is no more than right to preserve the unforgettable memory of these little men, who were, in fact, the Jews Max Lowenberg, Doctor Kurt Rosenfeld, Caspar Wollheim, Max Rothschild, Carl Arnold, Kranold, Rosenhek, Birnbaum, Reis and Kaiser. These ten with Kurt Eisner van Israelowitsch led the presidency of the Revolutionary court of Germany. All eleven were Freemasons and belonged to the secret lodge N.º which had its seat in Munich at No. 51 Briennerstrasse.⁹

The first cabinet of Germany in the year 1918 was composed of Jews.

1. Preuss, Minister of the Interior.
2. Freund, Minister of the Interior.
3. Landsberg, Finance Minister.
4. Karl Kautski, Finance Minister.
5. Schiffer, Finance Minister.
6. Eduard Bernstein, secretary of the State Treasury.
7. Fritz Max Cohen, director of the official information service. (This Jew was earlier correspondent of the Jewish “Frankfurter Zeitung”).

The second “German Socialist government” of 1918 was formed of the following Jews:

1. Hirsch, Minister of the Interior.
2. Rosenfeld, Justice Minister.
3. Futran, Minister of education.
4. Arndt, Minister of education.
5. Simon, State secretary of finances.

6. Kastenber, director of the department of science and art.
7. Strathgen, director of colonial department.
9. Wurm, secretary of food.
10. Merz, Weil, Katzenstein, Stern, Lowenberg, Frankel, Schlesinger, Israelowitz, Selingsohn, Laubenheim, etc., took up high posts in the ministries.

Among the remaining Jews who controlled the sectors vital to life of the German state, which had been defeated through the American intervention in the war, were found in the year 1918, and later:

1. Kohen, President of the German workers and soldiers councils (similar to the Soviet council of soldiers and workers of Moscow in the same year).
2. Ernst, police president of Berlin.
3. Sinzheimer, police president of Frankfurt.
4. Lewy, police president of Hessen.
5. Kurt Eisner, Bavarian state president.
6. Jaffe Bavarian finance minister.
7. Brentano, Industry, trade and transport minister.
8. Talheimer, minister in Württemberg.
9. Heimann, another minister in Württemberg.
10. Fulda, in the government of Hesse.
11. Theodor Wolf, chief editor of the newspaper "Berliner Tageblatt."
12. Gwiner, director of the "Deutsche Bank".¹⁰

B) Hungary in the year 1919. On 20th March 1919 the Jew Bela Kun (Cohn) took over power in Hungary and proclaimed the Hungarian Soviet republic, which from that moment on was submerged in a hair-raising sea of blood. Twenty-eight (28) Commissars formed with him the new government and of these 18 were Israelites. That is an unheard of proportion, when one bears in mind that in Hungary lived one and a half million Israelites compared to 22 million inhabitants. The 18 Commissars held the actual control of rulership in their hands and the eight Gentile Commissars could do nothing against them.¹¹

"More than 90% of the members of the government and the confidence men of Bela Kun were also Jews. Here follows a list of members of the Bela Kun government:

1. Bela Kun, general secretary of the Jewish government.
2. Sandor Garbai, "official" president of the government, who was used by the Jews as a Hungarian man of straw.
3. Peter Agoston, deputy of the general secretary; Jew.
4. Dr. E. Landler, Peoples commissar for internal affairs; Jew.
5. Bela Vago, deputy of Landler, a Jew with the name Weiss.
6. E. Hamburger, Agriculture Commissar; Jew.
7. Vantus, deputy of Hamburger; Jew.
8. Csizmadia, deputy of Hamburger; Hungarian.
9. Nyisztor, deputy of Hamburger; Hungarian.
- 10 Varga, Commissar for financial affairs; Jew by name Weichselbaum.
11. Szkely, deputy of Varga; Jew by name Schlesinger.
12. Kunftz, Education minister; Jew by name Kunstater.
13. Kukacs, deputy of Kunfi; a Jew, who in reality was chilled Lowinger and was the son of the director-general of a banking house in Budapest.
14. D. Bokanyi, Minister of labour; Hungarian.

15. Fiedler, deputy of Bokanyi; Jew.
16. Jozsef Pogany, War Commissar; a Jew, who in reality was called Schwartz.
17. Szanto, deputy of Pogany; a Jew named Schreiber.
18. Tibor Szamuely, deputy of Pogany, a Jew named Samuel.
19. Matyas Rakosi, trade Minister; a Jew, who in reality was called Matthew Roth Rosenkrantz, present Communist dictator.
20. Ronai, Commissar of law; a Jew named Rosentstegl.
21. Ladai, deputy of Ronai; Jew.
22. Erdelyi, Commissar of supply; a Jew named Eisenstein.
23. Vilmas Boehm, Socialisation Commissar; Jew.
24. Hevesi, deputy of Boehm; a Jew named Honig.
25. Dovsak, second deputy of Boehm; Jew.
26. Oszkar Jaszai, Commissar of nationalities; a Jew named Jakobovits.
27. Otto Korvin, political examining Commissar; a Jew named Klein.
28. Kerekes, state lawyer; a Jew named Krauss.
29. Biro, chief of the political police; a Jew named Blau.
30. Seidem, adjutant of Biro; Jew.
31. Oszkar Faber, Commissar for liquidation of Church property; Jew.
32. J. Czerni, commander of the terrorist bands, which were known by the name "Lenin youth"; Hungarian.
33. Illes, supreme police Commissar; Jew.
34. Szabados, supreme police Commissar; a Jew named Singer.
35. Kalmar, supreme police Commissar; German Jew.
36. Szabo, supreme police Commissar; Ruthenian Jew, who in reality was called Schwarz.
37. Vince, Peoples Commissar of the city of Budapest, who in reality was called Weinstein.
38. M. Kraus, Peoples Commissar of Budapest; Jew.
39. A. Dienes, Peoples Commissar of Budapest; Jew.
40. Lengyel, President of the Austro-Hungarian bank; a Jew named Levkovits.
41. Laszlo, President of the Communist revolutionary court; a Jew, who in reality was called Lowy.¹²

In this government which for a time held Hungary in thrall, the chief of the Hungarian Cheka Szamuely, besides Bela Kun, distinguished himself through countless crimes and plunderings. While the latter rode through the land in his luxury automobile (with the symbol of a large gallows mounted on the vehicle, and accompanied by his capable Jewish woman secretary R. S. Salkind, alias Semliachkay), the former travelled through Hungary in his special train and sowed terror and death, as a contemporary witness describes:

“That train of death travelled snorting through the black Hungarian nights; where it stopped, one saw people hanging from trees and blood which ran on the ground. Along the railway line naked and mutilated corpses were to be seen. Szamuely dictated his judgements in his train, and whoever was forced to enter never lived to tell the tale of what he saw. Szamuely lived constantly in this train. Thirty selected terrorists ensured his security. Selected executioners accompanied him. The train consisted of two saloon wagons, two first-class wagons, which were occupied by the terrorists, and two third-class wagons for the victims. In the latter executions were carried out. The floor of this wagon was stiff with blood. The corpses were thrown out of the windows, while Szamuely sat comfortably in the elegant workroom of his compartment which was

upholstered in rose-coloured damask and decorated with polished mirrors. With a movement of the hand he decided over life or death.’¹³

CHAPTER THREE

THE HEAD OF COMMUNISM

There exists therefore not the slightest doubt, that the Marxist theory (Communism) is a Jewish work, just as is also its every action, which aims at putting this doctrine into practice.

Before the final establishing of Bolshevism in Russia the directors and organisers of all Communist movements in their entirety were almost solely Jews, just as the great majority of the true organisers of the revolutions were to which they gave the impetus. But in Russia, as the first land where Bolshevism finally triumphed, and where it was and still is the fulcrum or driving force for the Communising of the world, the Jewish paternity of the system of organisation and of Soviet praxis also allows no doubt or error. According to the irrefutable data, which has been fully and completely proved and recognised by all impartial writers who have dealt with this theme, the Communist work of the Jews in the land of the Czars is so powerful that it would be useless to deny this disastrous triumph as their monopoly.

It suffices to recall the names of those who have formed the governments and the principal leading organs in the Soviet Union, in order to know what one has immediately to think of the clear and categorical proof of the evidence.

I - MEMBERS OF THE FIRST COMMUNIST GOVERNMENT OF MOSCOW (1918) (Council of Peoples Commissars)

1. Ilich Ulin (Vladimir Ilich Ulianov or Nikolaus Lenin). President of the Supreme Soviet, Jew on mother's side. His mother was called Blank, a Jewess of German origin.
2. Lew Davinovich Bronstein (Leo Trotsky), Commissar for the Red Army and the Navy; Jew.
3. Iosiph David Vissarionovich Djugashvili-Kochba (Joseph Vissarianovich Stalin), Nationalities Commissar; descendant of Jews from Georgia.
4. Chicherin; Commissar for foreign affairs; Russian.
5. Apfelbaum (Grigore Zinoviev), Commissar for internal affairs; Jew.
6. Kohen (Volodarsky), Commissar for press and propaganda; Jew.
7. Samuel Kaufmann, Commissar for the landed property of the State; Jew.
8. Steinberg, law Commissar; Jew.
9. Schmidt, Commissar for public works; Jew.
10. Ethel Knigkisen (Liliana), Commissar for supply, Jewess.
11. Pfenigstein, Commissar for the settlement of refugees; Jew.
12. Schlichter (Vostanoleinin) Commissar for billetings (confiscation of private houses for the Reds); Jew.
13. Lurie (Larin), President of the supreme economic council; Jew.
14. Kukor (Kukorsky), Trade Commissar; Jew.

15. Spitzberg, Culture Commissar; Jew.
16. Urisky (Radomilsky), Commissar for “elections”; Jew.
17. Lunacharsky, Commissar for public schools. Russian.
18. Simasko, Commissar for health; Jew.
19. Protzian, Agriculture Commissar; Armenian.

In the [Appendix](#) at the end of this volume can be found the interesting and illustrative lists of the Jewish officials in all the government bodies of the Soviet Union, the Communist Party, the Red Army, the Secret Police, the trade unions, etc.

Of a total of 502 offices of first rank in the organisation and direction of the Communist revolution in Russia and in the direction of the Soviet State during the first years of its existence, no less than 459 posts are occupied by Jews, while only 43 of these offices have been occupied by Gentiles of different origin. Who then has accordingly carried out this terrible revolution? The Gentiles perhaps? Another statistic, which was published in Paris by the counter-revolutionary newspaper “Le Russe Nationaliste”, after the victory of the Jewish Communists in Russia, reveals that of 554 Communist leaders of first rank in different offices the racial composition was as follows:

Jews	447
Lithuanians	43
Russians	30
Armenians	13
Germans	12
Finns	3
Poles	2
Georgians	2
Czechs	1
Hungarians	1

During the Second World War, and from then on up to our present time, the Jewish clique which rules the Union of Socialist Soviet Republics, continues to be very numerous, for at the head of the names stands Stalin himself, who for a long time was regarded as a Georgian of pure descent. But it has been revealed that he belongs to the Jewish race; for Djougachvili, which is his surname, means “Son of Djou”, and Djou is a small island in Persia, whither many banished Portuguese “Gypsies” migrated, who later settled in Georgia.

Today it is almost completely proved that Stalin had Jewish blood, although he neither confirmed nor denied the rumours, about which mutterings began in this direction.¹⁴

Let us look at a list of the Soviet officials in the government of Stalin:

1. Zdanov (Yadanov), who in reality was called Liphshitz, foriner commander in the defence of Leningrad during the 2nd world war. Member of the Politbüro up to 1945 and one of the instigators of the decision which excluded Tito from the Cominform in the year 1948 and who shortly afterwards died.

2. Lavrenty Beria, Chief of the M.V.D. Police and of Soviet heavy industry, member of the Soviet Atom industry, who was executed upon orders of Malenkov, and in fact for the same reason for which Stalin liquidated Yagoda.

3. Lazar Kaganovich, director of Soviet heavy industry, member of the Politburo from 1944 to 1952, then member of the Presidium and at present President of the Supreme Presidium of the USSR.

4. Malenkov (Georgi Maximilianovich Molenk), member of the Politburo and Orgburo until 1952, then member of the Supreme Presidium, President of the Ministerial Council after the death of Stalin; Minister in the government of Bulganin since 1955. He is a Jew from Ornsenburg, not a Cossack, as is asserted. The name of his father, Maximilian Malenk, is typical for a Russian Jew. In addition there is a very important detail, which reveals the true origin of Malenkov and also of Khrushchev. The present wife of Malenkov is the Jewess Pearlmutter, known as "Comrade Schans chuschne" who was Minister (Commissar) for the fish industry in the Soviet government in the year 1938. If Malenkov had not been a Jew, it is extremely unlikely that he would have married a Jewess, and the latter would also not have married him. There exists no official description of the life of Malenkov. This is certainly to be attributed to the fact that he does not want his Jewish origin to be discovered.

5. Nikolaus Salomon Khrushchev, present chief (1963) of the Soviet Communist party, member of the Politburo since 1939, i.e. since the year when Malenkov was chosen member of the Orgburo. He is the brother of Madame Malenkov, i.e. of the Jewess Pearlmutter. Khrushchev is a Jew and his real name is Pearlmutter. Also, the present wife of Khrushchev, Nina, as well as the wives of Mikoyan, Voroshilov, Molotov, etc., are Jewesses.

6. Marshal Nikolaus Bulganin, at present first Soviet minister, former bank official, was one of the ten Jewish members of the Commissariat for the liquidation of private banks in the year 1919.

7. Anastasio Josifovich Mikoyan, member of the Politburo since 1935, member of the Supreme Presidium since 1952, Trade Minister and Vice-president in the Malenkov government. He is an Armenian Jew and not a true Armenian as is believed.

8. Kruglov, chief of the M.V.D. after Beria. Upon command of Kruglov the imprisoned Jewish doctors were released who had been imprisoned by Riumin, sub-chief of the police, during the rulership of Beria, in the year 1953. Likewise Jew.

9. Alexander Kosygin, member of the Politburo up to 1952, afterwards deputy in the Supreme Presidium and Minister for light industry and food in the Malenkov government.

10. Nikolaus Schvernik, member of the Politburo up to 1952, then member of the Supreme Presidium and member of the Presidium of the Central Committee of the Communist party; Jew.

11. Andreas Andreievich Andreiev, who was known as the "Politbureaucrat" of 3 A, member of the Politburo between 1931 and 1952, Jew from Galicia (Poland). He writes under a Russian pseudonym.

12. P. K. Ponomareno, member of the Orgburo in the year 1952; afterwards member of the highest Presidium and culture minister in the Malenkov government.

13. P. F. Yudin (Jew), deputy member of the highest Presidium and titular of the Ministry for building material in the Malenkov government in the year 1953.
14. Mihail Pervukin, member of the Presidium of the central committee of the Communist party since 1953.
15. N. Schatalin, official in the sub-secretariat of the Central Committee of the Community Party.
16. K. P. Gorschenin, Justice minister in the government of Malenkov.
17. D. Ustinov (Zambinovich), Soviet ambassador in Athens (Greece) up to the second world war; defence minister in the Malenkov government.
18. V. Merkulov, Minister for state control at the time of Malenkov.
19. A. Zasyadko, Minister for the coal industry under Malenkov.
20. Cherburg, Soviet propaganda chief.
21. Milstein. one of the Soviet espionage chiefs.
22. Ferentz Kiss, Chief of the Soviet espionage service in Europe.
23. Postschreibitscher (Poschebicheve), former private secretary of Stalin, at present chief of the secret archives of the Kremlin.
24. Ilya Ehrenburg, delegate for Moscow in the Supreme Soviet, Communist writer; likewise Jew.
25. Mark Spivak, delegate from Stalino (Ukraine) in the Supreme Soviet of Moscow.
26. Rosalia Goldenberg, delegate from Birobudjan in the Supreme Soviet.
27. Anna E. Kaluger, delegate of Bessarabia in the Supreme Soviet, Her brother, not Koluger, but Calugaru in Rumanian, is a Communist official in the government of Rumania.

Also Kalinin, one of the great Soviet officials under Stalin who died some time ago, was a Jew.¹⁵

It is only too well known, that the Anti-Semitism of Stalin was a misrepresentation of the facts, and that the blood bath among the Jews (Trotskyists) which he carried out in order to assert his power, was performed by other Jews. In the last instance the struggle between the Jew Trotsky and the Jew Stalin was a struggle between parties for control over the Communist government, which they created, it was purely a family dispute. As proof, the following list of Commissars for Foreign Affairs, during the period when Stalin got rid of some certain Jews, who had become dangerous for his personal power.

1. Maxim Maximovich Litvinoff, Minister for Foreign Affairs up to 1939, when he was replaced by Molotov. He afterwards occupied high offices in the same ministry up to his

death in February 1952. He was born in Poland as son of the Jew Meer Genokh Moiseevich Vallakh, a bank clerk. In order to conceal his real name Maxim Moiseevich Vallakh, Litvinoff used various pseudonyms during his real career, among them Finkelstein, Ludwig Nietz, Maxim Harryson, David Mordecay, Felix, and finally, when he became an official in the Communist regime of Russia, he took on the name of Litvinoff or Litvinov. When this Jew was replaced by Molotov in the Year 1939, the Jews of the western world and the entire Jewish-Freemasonic press began to cry out that he had been removed by Stalin because he was a “Jew”, but they kept quiet afterwards concerning the fact that up to his death Litvinov remained in the ministry. Why also say this, if it was not of interest for the conspiracy? In the Memoirs of Litvinov, which were published after his death, he wrote that in his opinion nothing would alter in Soviet Russia after the death of Stalin. In fact, Stalin died a year after Litvinov and nothing was altered in the Soviet’s internal and external policies.

What the West calls change in the policy of the USSR, is simply nothing further than a skilled propaganda for the necessities of the plan for world rule through the Jews. Nothing has altered since the death of Stalin. A certain unrest may have arisen on account of the lack of a new leader of the stature of Stalin or Lenin, that is all. For this reason the Jewish-Freemasonic conspirators of the West wish to paint the Soviet-Communist black raven over with the glittering colours of “Pacifism”, “Coexistence”, “Human friendliness”, etc., in order to introduce it to the world as something harmless, until a dictator with the same lusts of his predecessors arises.

When Litvinov asserted that nothing would alter with the death of Stalin, he knew very well, that this would be so, because Stalin was nothing more than one of the handymen of the Jewish band, which rules the USSR, and because after him other Jews would be at hand, to carry on the plan of world domination, for which Bulganin, Baruch, Reading, Thorez, Mendes France, David Ben Gurion and many others are cooperating.

In continuing the list of Jews in the Ministry for Foreign Affairs of the USSR, we mention:

2. Andreas Januarevich Vishinsky, now dead, who was foreign minister of the USSR before the death of Stalin and afterwards permanent representative of the Soviet Union in the UNO. There he missed no opportunity to sling his obscenities against the non-Communist lands, exactly as in the times when he was “Peoples Judge.” His Jewish name was Abraham Januarevin.
3. Jakob Malik, Soviet representative in the UNO and a great personality in the Soviet diplomatic hierarchy; Jew.
4. Valerian Zorin, for a time ambassador in London and likewise a great figure of Soviet diplomacy, who changes his post according to necessity.
5. Andrei Gromyko, diplomat, Minister for foreign affairs since 1958.
6. Alexander Panyushkin, former Soviet ambassador in Washington, ambassador in Peking during the year 1955, who is regarded as the actual dictator of Red China.
7. Zambinovich (Ustinov), ambassador in Athens up to 1940.

8. Admiral Radionovich, ambassador in Athens between 1945 and 1946, i.e., as the Communist coup d'état in Greece was prepared; Jew.
9. Constantin Umansky, ambassador in Washington during the Second World War and afterwards official in the Ministry for foreign affairs in Moscow.
10. Manuilsky, former representative in the Ukraine and in the UNO, at present President of the Ukraine; likewise Jew.
11. Ivan Maisky, ambassador in London during the war, afterwards high official of the Foreign Ministry in Moscow.
12. Madame Kolontay, ambassador in Stockholm until her death in March 1952; Jewess.
13. Daniel Solod, ambassador in Cairo in the year 1955. The latter, supported by a Jewish group which belongs to the diplomatic corps in Cairo, directs the Israelite conspiracy inside the Arab world under Soviet diplomatic protection, without the Egyptian government noticing this. This government should not forget that David Ben Gurion, first minister of Israel, as well as Golda Meyerson, Israel's Minister in Moscow, are Russian Jews like David Solod.

At present, according to confirmed data, 80% to 90% of the key positions in all ministries in Moscow and the remaining Soviet republics are occupied by Jews.

“I do not believe that there can be any doubt of the origin of all those who occupy the highest posts in Moscow since the first moment of the revolution; for the Russians it is a lamentable fact that after all this course of time things are much worse, for the number of Jews who live in Russia has increased in frightening degree. All important leading positions are in their hands...”¹⁶

As in Russia the countries of Europe where Bolshevism has gained control, are also completely ruled by a Jewish minority; the latter always appears in the direction of the Communist government with an iron, criminal and merciless hand, so as to attain the utter enslaving of the native citizens through an insignificant group of Jews.

More convincing than any other proof is an exact surveying of the most principal leaders of the Bolshevik governments of Europe, which are always found in the hands of the Israelites. We will quote the most principal ones:

A - HUNGARY

1. The most important Communist leader since the occupation of this land by Soviet troops is Mathias Rakosi, an Israelite, whose real name is Mathew Roth Rosenkranz, and who was born in the year 1892 in Szabadka.
2. Ferenk Münnich, First Minister in Hungary in the year 1959 after Janos Kadar.
3. Erno Gero, Minister of the Interior until 1954.

4. Szebeni, Minister of the Interior before the Jew Gero.
5. General Laszlo Kiro, Jew, Minister of Interior since July 1954, simultaneously chief of the A.V.O., i.e. the Hungarian police, which corresponds to the Soviet M.V.D.
6. General Peter Gabor, chief of the Communist political police of Hungary up to 1953, a Jew, who in reality was called Benjamin Ausspitz and was earlier a tailor in Satorai-
Jeujhely, Hungary.
7. Varga, State secretary for economic planning; a Jew, who in reality is called Weichselbaum; former Minister of the Bela Kun government. He was also President of the supreme economic council.
8. Beregi, Minister for foreign affairs.
9. Julius Egry, Agriculture minister of the Hungarian Peoples Republic.
10. Zoltan Vas, President of the supreme economic council; a Jew, who in reality was called Weinberger.
11. Josef Reval, the editor of the Hungarian press and director of the Red newspaper "Szabad Nep" (The Free People); a Jew; who is really called Moses Kahana.
12. Revai (another), Minister for national education; a Jew named Rabinovits.
13. Josef Gero, transport minister; a Jew named Singer.
14. Mihaly Farkas, Minister for national defence; a Jew named Freedman.
15. Veres, Minister of State.
16. Vajda, Minister of State.
17. Szanto, Commissar for purging of enemies of the State, in the year 1951 sent by Moscow; a Jew named Schreiber; former member of the Bela Kun government.
18. Gyula Dessi, Justice Minister up to 1955; today chief of the secret police.
19. Emil Weil, Hungarian ambassador in Washington; he is the Jewish doctor who tortured Cardinal Mindszenty.

Among other important Jewish officials to be mentioned are:

1. Imre Szirmay, director of the Hungarian radio company.
2. Gyula Garay, judge of the Communist "Peoples court of Budapest."
3. Colonel Caspo, Sub-chief of the secret police.
4. Professor Laszlo Benedek, Jewish dictator for educational questions.

The sole important Communist of Gentile origin was the Freemason Laszlo Rajk, former minister for foreign affairs, who was sentenced and executed by his Jewish “brothers” for his “betrayal.”

B - CZECHOSLOVAKIA

1. Clemens Gottwald, one of the founders of the Communist party in Czechoslovakia and president of the country between 1948 and 1953; a Jew, who died shortly after Stalin.
2. Vladimir Clementis, former Communist minister of Czechoslovakia for foreign affairs, “sentenced and executed” in the year 1952; Jew.
3. Vaclav David, present foreign minister of Czechoslovakia (1955); Jew.
4. Rudolf Slaski, former general secretary of the Communist party of Czechoslovakia, “sentenced” in the year 1952; a Jew by name of Rudolf Salzman.
5. Firi Hendrich, present general secretary of the Communist party; Jew.
6. Andreas Simon, sentenced in the year 1952; a Jew named Otto Katz.
7. Gustav Bares, assistant of the general secretary of the Communist party; Jew.
8. Josef Frank, former assistant of the general secretary of the Communist party, “sentenced” in the year 1952; Jew.

C - POLAND

1. Boleslaw Bierut, President of Poland up to 1954; Jew.
2. Jakob Berman, general secretary of the Communist party of Poland; Jew.
3. Julius Kazuky (Katz), minister for foreign affairs of Poland, who is well known for his violent speeches in the UNO; Jew.
4. Karl Swierezewsky, former vice-minister for national defence, who was murdered by the Anti-Communist Ukrainian country population in south Poland (the mass of the people is not always amorphous); Jew.
5. Josef Cyrankiewicz, first minister of Poland since 1954, after Bierut; Jew.
6. Hillary Mink, Vice-prime minister of Poland since 1954; Jew.
7. Zenon Kliszko, minister of justice; Jew.
8. Tadaus Kochcanowicz, minister of labour; Jew.

The sole important Polish Communist of Gentile origin is Wladislaw Gomulka who was removed from political leadership since 1949, when he lost his post as first minister.

Sooner or later he will share the same fate as Rajk in Hungary.

D - RUMANIA

1. Anna Pauker, Jewess, former minister for foreign affairs of the "Rumanian Peoples Republic", and spy No. 1 of the Kremlin in Rumania up to the month of June 1952. Since then she has remained in the shadows in Bucharest up to the present day, naturally in freedom. This Jewish hyena, who was originally called Anna Rabinsohn, is the daughter of a rabbi, who came to Rumania from Poland. She was born in the province of Moldau (Rumania) in the year 1892.

2. Ilka Wassermann, former private secretary of Anna Pauker, at present the real directress of the ministry for foreign affairs.

3. Josef Kisinevski, the present agent No. 1 of the Kremlin in Rumania, member of the central Committee of the Communist party and vice-president of the council of ministers. He is a Jew and comes from Bessarabia; his correct name is Jakob Broitman. Also he is the real chief of the Communist party of Rumania, although "officially" the general secretary of the party is the Rumanian locksmith Gheorghe Gheorghiu Dez, who, however, only plays the simple role of a political front. Kisinevski took his present pseudonym from the name of the city of Kisinou in Bessarabia, where before the arrival of the Red Army he owned a tailor's workshop.

4. Teohari Georgescu, minister for internal affairs in the Communist government of Bucharest between 1945 and 1952; at the present time he has been reduced to a second-rank post, although he was "officially" "expelled" from the Communist party. He finds himself in the same position as Anna Pauker. His real name is Baruch Tescovich. He is a Jew from the Rumanian Danube harbour of Galatz.

5. Avram Bunaciu, likewise a Jew, is the present (1955) general secretary of the Presidium of the great national assembly of the "Rumanian peoples republic", i.e. the real leader of this assembly, for the "official" president Petru Groza is only an old Freemasonic marionette, who is married to a Jewess and plays only a purely static role. Avram Bunaciu is called in reality Abraham Gutman (Gutman translated into Rumanian is the corresponding name for "Bunaciu", i.e. the pseudonym taken on by this Jew).

6. Lotar Radaceanu, another Minister of the Communist government of Bucharest "deposed" in the year 1952, but who in 1955 reappeared on the honorary tribune. He is a Jew from Siebenbürgen and is called Lothar Würtzel. Since the "Würtzel" in Rumanian translates "Radicinu", this Jew has simply transferred his Hebraic name into Rumanian and is now called "Radaceanu".

7. Miron Constantinescu, member of the central Committee of the Communist party and minister for mining and petroleum. Now and then he changes his ministerial posts. He is a Jew from Galatzi (Rumania), who in truth is called Mehr Kohn, and as is customary among them, uses a Rumanian pseudonym.

8. Lieutenant General Moises Haupt, commander of the military district of Bucharest; Jew.

9. Colonel General Zamfir, Communist "security chief" in Rumania and responsible for thousands of murders, which this secret police has perpetrated. He is a Jew and comes from the Danube harbour of Braila. He is called Laurian Rechler.

10. Heim Gutman, chief of the civil secret service of the Rumanian Peoples republic; Jew.
11. Major-General William Suder, chief of the information service and of counter-espionage of the Rumanian Communist army. He is a Jew, by name Wilman Süder and former officer of the Soviet Army.
12. Colonel Roman, former director of the E.K.P. service (education, culture and propaganda) of the Rumanian army up to 1949, and at the present time Minister in the Communist government. His name as Jew is Walter.
13. Alexander Moghiorosh, minister for Nationalities in the Red government; Jew from Hungary.
14. Alexander Badau, chief of the Control Commission for foreigners in Rumania. He is a Jew who originates from the city of Targoviste whose real name is Braustein. Before 1940 his family in Targoviste possessed a large trading firm.
15. Major Lewin, chief of press censorship, Jew and former officer of the Red Army.
16. Colonel Holban, chief of the Communist "Security" of Bucharest, a Jew named Moscovich, former Syndicate (Union) chief.
17. George Silviu, general governmental secretary of the ministry for internal affairs; a Jew named Gersh Golinger.
18. Erwin Voiculescu, chief of the pass department in the ministry for foreign affairs. He is a Jew and is called Erwin Weinberg.
19. Gheorghe Apostol, chief of the general labour union of Rumania; he is a Jew named Gerschwin.
20. Stupineanu, chief of economic espionage; Jew by name Stappnau.
21. Emmerick Stoffel, Ambassador of the Rumanian Peoples Republic in Switzerland; a Jew from Hungary and specialist in bank questions.
22. Harry Fainaru, former legation chief of the Rumanian Communist embassy in Washington up to 1954 and at present official in the ministry for foreign affairs in Bucharest. He is a Jew named Hersch Feiner. Before the year 1940 his family possessed a grain business in Galatzi.
23. Ida Szillagy, the real directress of the Rumanian embassy in London; Jewess; friend of Anna Pauker.
24. Lazarescu, the "Chargé d' Affaires" of the Rumanian government in Paris. He is a Jew and is really called Baruch Lazarovich, the son of a Jewish trader from Bucharest.
25. Simon Oieru, State under-secretary of the Rumanian state; Jew with name of Schaffer.

26. Aurel Baranga, inspector general of arts. He is a Jew; Ariel Leibovich is his real name.
27. Liuba Kisinevski, president of the U.F.A.R. (Association of anti-Fascist Rumanian women); she is a Jewess from Cernautzi/ Bukowina, and is called in reality Liuba Broitman, wife of Josif Kisinevski of the central Committee of the party.
28. Lew Zeiger, director of the ministry for national economy; Jew.
29. Doctor Zeider, jurist of the ministry for foreign affairs; Jew.
30. Marcel Breslasu, director general of arts; a Jew by name Mark Breslau.
31. Silviu Brucan, chief editor of the newspaper "Scanteia", official party organ. He is a Jew and is called Brükker. He directs the entire campaign of lies that attempts to deceive the Rumanian people concerning the true situation created by Communism. At the same time the Jew Brükker directs the fake "Antisemitic" campaign of the Communist press of Rumania.
32. Samoila, governing director of the newspaper "Scanteia"; he is a Jew; Samuel Rubenstein.
33. Horia Liman, second editor of the Communist newspaper "Scanteia"; Jew with the name of Lehman.
34. Engineer Schnapp, governing director of the Communist newspaper "Romania Libera" (Free Rumania), the second Communist newspaper on the basis of its circulation; likewise a Jew.
35. Jehan Mihai, chief of the Rumanian film industry, Communist propaganda by means of films; a Jew, whose name is Jakob Michael.
36. Alexander Graur, director general of the Rumanian radio corporation, which stands completely and solely in the service of the Communist party. He is a Jewish professor and is called Alter Biauer, born in Bucharest.
37. Mihail Roller, at present President of the Rumanian academy, is a sinister professor, a Jew, unknown before the arrival of the Soviets in Rumania. Today he is "President" of the Academy and in addition he has written a "new history" of the Rumanian people, in which he falsifies the historical truth.
38. Professor Weigel, one of the tyrants of the university of Bucharest, who directs the constant "purging actions" among Rumanian students who are hostile to the Jewish-Communist regime.
39. Professor Lewin Bercovich, another tyrant of the Bucharest university, who with his spies controls the activity of Rumanian professors and their social connections; an immigrant Jew from Russia.
40. Silviu Josifescu, the official "literary critic", who censures the poems of the best poets like Eminescu Alecsandri, Vlahutza, Carlova, etc., who all died centuries ago or more than half a century ago, and alters form and content, because these poems are "not

in harmony” with the Communist Marxist ideas. This literary murderer is a Jew, who in truth is called Samoson Iosifovich.

41. Joan Vinter, the second Marxist “literary critic” of the regime and author of a book with the title “The problem of literary legacy” is likewise a Jew and is called Jakob Winter.

The three former secretaries of the General Labour League up to 1950, Alexander Sencovich, Mischa Levin and Sam Asriel (Serban), were all Jews.

E - YUGOSLAVIA

1. Marshal Tito, who with his real Jewish name is called Josif Walter Weiss, originates from Poland. He was an agent of the Soviet secret service in Kabul, Teheran and Ankara up to 1935. The true Brozovich Tito, in origin a Croat, died during the Spanish civil war in Barcelona.

2. Moses Pijade, general secretary of the Communist party and in reality the “grey eminence” of the regime, is a Jew of Spanish origin (Sefardit).

3. Kardelj, member of the Central Committee of the Yugoslav Communist party and minister for foreign affairs; is a Jew of Hungarian origin and is called in reality Kardayl.

4. Rankovic, member of the Central Committee of the Yugoslav Communist party and minister for internal affairs, is an Austrian Jew and was earlier called Rankau.

5. Alexander Bebler, member of the Central Committee of the Communist party and permanent representative of Yugoslavia in the UNO, is an Austrian Jew.

6. Ioja Vilfan (Joseph Wilfan), economic advisor of Tito, in reality the economic dictator of Yugoslavia, is a Jew from Sarajevo.

Since not so many Jews live in Yugoslavia as in other lands, we find a greater number of natives in the Communist government of this land, always however in posts of the second rank; for the abovementioned principal leaders in reality control the Yugoslav government completely and absolutely.¹⁷

CHAPTER FOUR

THE FINANCIERS OF COMMUNISM

International Jewry strives in its entirety towards Communistic socialism in accordance with the doctrine of Marx, which has at present been realised by it in the Union of Socialist Soviet Republics and all its satellites. The direct goal of Communism is the striving for world domination and complete power over all peoples of the earth. This standpoint it has always manifested and from the beginning onwards striven for this goal. This Communist aim is understood with absolute unanimity by all Jews as their own

goal, although many non-Jewish persons, who are lacking in knowledge and who are intentionally deceived, think that the great number of Jewish multi-millionaires which there are in the world and who even control world finance, must necessarily oppose this current, which attempts to snatch their wealth away from them.

At first sight there is nothing more self-evident than to see in a rich financier, a well-to-do trader or an important industrialist, the natural and keenest enemy of Communism. But if the industrialists, traders or financiers are Jews, there is not the slightest doubt that they are also Communists; for the Communistic Socialism of Marx has been created and carried out by them, and in fact not in order to lose their goods and chattels which they possess, but to steal everything which does not belong to them and to hoard together in their own hands the entire wealth of the world, which according to their assertion is unlawfully withheld from them by all who do not belong to the Jewish race.

The well-known Jewish (?) writer Werner Sombart says: “The fundamental characteristic feature of the Jewish religion consists in the fact that it is a religion which has nothing to do with the other world, but, as one might say, is solely materialistic. Man can experience good or evil only in this world; if God wishes to punish or reward, then he can do this only in the lifetime of man. Therefore the just man (righteous) must attain well-being here on earth and the Godless suffer.”¹⁸

“It is useless to dwell upon the difference which derives from this contrast of two outlooks, relating to the attitude of the devout Jew and of the devout Christian, with regard to the acquisition of wealth. The devout Christian who has got into debt with the usurer, was tortured on his deathbed by pangs of regret (repentance) and was ready to abandon everything which he possessed; for the knowledge of the unjustly acquired goods consumed him. On the other hand the devout Jew, when the end of his life approached, regarded with contentment the trunks and cases filled to bursting-point, in which the profits were accumulated, which during his long life he had taken off the wretched Christians and also the poor Musulmans. It was a spectacle on which his devout heart could feast, for every roll of money which lay locked up there, he saw as a sacrifice brought to his God.”¹⁹

Simultaneously, Jewish money (which at present represents the greatest part of the money in the world) is the most powerful tool of all, which in vast extent has made possible the financing of revolutionary movements without the help of which the latter would never have been able to triumph and be able in such manner to destroy Christian civilisation in all its appearances; be it whether the individual is materialistically influenced by it being taught that money is to be preferred to other-worldly values, or be it through the direct methods, which they know how to use so energetically, like bribery and embezzlement in public offices and taxation swindling as well as the general buying of consciences.

The Jewish idea of accumulating all the money in the world through Communism appears in all transparency with many famous Jewish writers like Edmond Fleg, Barbusse, Andre Spire and others; in particular most expressly in the well-known letter

that the famous new Messianer Baruch Levy sent to Karl Marx, which was discovered in the year 1888 and published for the first time in the same year. The text is as follows:

“The Jewish people as a whole is its own Messiah. Its kingdom over the universe is obtained through the uniting of the other human races, through the suppression of frontiers and of monarchies, which are bulwarks for particularism and hinder the erection of a world republic where citizenship is everywhere recognised to the Jew. In this new organisation of mankind, the sons of Israel, who at present are scattered over the entire earth surface, will all be of the same race and of the same traditional culture, without, however, forming another nationality, and will be without contradiction the leading element in all parts, particularly if it is successful in laying upon the masses of workers a permanent leadership by some Jews. The governments of peoples all pass with the formation of the universal republic effortlessly into the hands of the Israelites in favour of the victory of the proletariat. Then the personal property of the rulers will be able to be suppressed by the rulers of the Jewish race who will everywhere govern over the property of the Peoples. Then the promise of the Talmud will be fulfilled, that when the time of the Messiah has come, the Jews will have the goods of all peoples of the world in their possession.”²⁰

If one follows these tactics of economic accumulation, then it is completely natural that we see how the richest financiers and the most important bankers of the world finance the Communist revolutions; it is also not difficult, bearing in mind the data mentioned, to explain a situation, which superficially studied appears senseless and absurd, namely that one always sees the richest Jews of the world united with the Israelite leaders of the Communist movements. If the explanations of the most well-known Jews suffice to show us this close connection with clarity, then the evident facts are still all the clearer, so that they wipe away even the slightest trace of doubt.

After the French defeat of 1870 and the fall of the Emperor Napoleon III, the Marxists, led by Karl Marx from London, formed the Commune from the 18th March 1871 onwards. During this period of more than two months, in Paris the National Guard, which had been transformed into an armed organisation, was through and through dependent on the Marxist International.

When the Commune could not resist the attack of the troops of the government, with its seat at Versailles, and the Communists saw their defeat as unavoidable, they devoted themselves to robbery, murder and incendiarism, in order to destroy the capital, in accordance with the plan already proposed by Clauserets in the year 1869:

“Ourselves or nothing! I promise you, Paris will belong to us or cease to exist.”

Upon this occasion was clearly revealed the joint guilt of the French Jewish bankers together with the Communists, when it is established how Salluste in his book “Les origines secrètes du bolchevisme” alludes to the fact that Rothschild exercised pressure on one side in Versailles with Thiers, the President of the republic, in order to prevent a decisive fight against the Marxist Communists, by his talking of a possible understanding

and agreements with the central committee of the Federals (Marxists), and on the other side enjoyed a total protection of his person as also of his property in the city of Paris, which was thrown into a horrible and bloody chaos.

In this respect Salluste tells us in his afore-mentioned work, page 137:

“It is certain that M. Rothschild had good reasons to hold a conciliation possible: his villa in the Rue Saint-Florentin was protected day and night by a guard troop of the Federals (Marxists), who had the task of preventing any plundering. This protective troop was maintained for two months, up to the moment when the great barricade, which was only a few paces away, was taken by the Versailles troops.

“While hostages were shot, the most beautiful palaces of Paris went up in flames and thousands of Frenchmen died as victims of the civil war, it is worth mentioning that the protection granted by the Communists to the great Jewish banker did not cease for a moment.”

In the year 1916, the Lieutenant-General of the Imperial Russian Army, A. Nechvolodof, described secret information which had been received from one of his agents, which on the 15th February of the same year reached the supreme command of the Russian General Staff and read as follows:

“The first secret assembly, which reveals the beginning of the acts of violence, took place on Monday, the 14th February, in the East Side of New York. Of the 62 representatives gathered, 50 were veterans of the revolution of 1905, and the others new members. The greater part of those present were Jews and among them many educated people, as for example, doctors, writers, etc... Some professional revolutionaries were also found amongst them...

“The first hours of this assembly were almost exclusively devoted to testing the methods and the possibilities of carrying out a great revolution in Russia. It was one of the most favourable moments for this.

“It was stated that the party had just received information from Russia, according to which the situation was completely and absolutely favourable; for all previously agreed conditions for a favourable rising were present. The one serious hindrance was the question of money; but scarcely was this remark made, when several members at once answered that this circumstance should cause no reflection, for, at the moment when it was necessary, substantial sums would be given by persons who sympathised with the movement for freedom. In this connection the name of Jakob Schiff was repeatedly mentioned.”²¹

At the beginning of the year 1919, the secret service of the United States of America provided high officials of the French republic who visited America with a memorandum, in which the participation of the most principal bankers in the preparation of the Russian Communist revolution was categorically revealed:

In February 1916 it became known for the first time that a revolution was being promoted in Russia. It was discovered that the following named persons and firms were involved in this work of destruction:

1. Jakob Schiff; Jew.
2. Kuhn, Loeb & Co; Jewish firm.
Directors:
Jakob Schiff; Jew.
Felix Warburg; Jew.
Otto Kahn; Jew.
Mortimer Schiff; Jew.
Hieronymus H. Hanauer; Jew.
3. Guggenheim; Jew.
4. Max Breitung; Jew.

At the beginning of the year 1917, Jakob Schiff began to protect the Jew and Freemason Trotsky, whose real name is Bronstein; the mission given to him consisted in the directing of the social revolution in Russia. The New York paper "Forward", a Jewish-Bolshevist daily paper, likewise protected him for the same purpose. Also he was aided financially by the Jewish firm of Max Warburg, Stockholm, the Rheinisch-Westfalische Syndicate, the Jew Olaf Aschberg of the Nye Banks, Stockholm, and the Jew Jovotovsky, whose daughter Trotsky married. In this manner relations were established between the Jewish multi-millionaires and the proletarian Jew.

"The Jewish firm of Kuhn, Loeb & Co. has links with the Rheinisch-Westphalian Syndicate, a Jewish firm in Germany; just as it has links with Lazard-Freres, a Jewish house in Paris, and also with the Jewish firm of Gunzbourg of Paris, and with the same Jewish firm of Gunzbourg of Petrograd, Tokyo and Paris; if we observe in addition that all affairs are likewise handled with the Jewish firms of Speyer & Co., London, New York and Frankfurt/Main, exactly as with the firms of Nye-Banks, who are the agents for Jewish-Bolshevist business affairs in Stockholm, then we can draw the inference from this that the banking firm has relations with all Bolshevist movements; one can see that in praxis it represents the true expression of a general Jewish movement, and that certain Jewish banking houses are interested in the organisation of these movements."²²

In the pamphlet of S. de Baamonde we again find something new about the banking house of Kuhn & Co. Jakob Schiff was an Israelite of German origin. His father, who lived in Frankfurt, was in that city a modest local agent of the firm of Rothschild. The son emigrated to the United States. There he rapidly made a career which soon made him chief of the large firm of Kuhn, Loch & Co., the most important Israelite bank of America.

“In the Jewish banking world Jakob Schiff not only distinguished himself through his knowledge of business and the dare-devilry of his inventive power, but he also occasioned very resolute plans and intentions, even if neither new nor original, concerning the leading political activity that each banking System should exert over the fates of the world: ‘The spiritual direction of human affairs.’ ”

Another of the constant concerns of this plutocrat was mixing at all cost in the political affairs of Russia, in order to bring about a change of regime in that land. The political conquest of Russia, which up to then had evaded the influence of Freemasonry thanks to its regime of reason, should be the best circle of effect to secure the power of Israel over the entire universe.²³

In the spring of 1917, Jakob Schiff began to instruct Trotsky, a Jew, how he should carry out the social revolution in Russia. The Jewish-Bolshevistic newspaper of New York, “Forward”, also concerned itself with the same theme:

“From Stockholm as centre, the Jew Max Warburg authorized Trotsky & Co., as did Rheinisch-Westphalian Syndicate, an important Jewish Company, as well as Olaf Aschberg of the Nye Bank of Stockholm, and Yivotousky, a Jew, whose daughter married Trotsky.”²⁴

“At the same time a Jew, Paul Warburg, was found to have such a close connection with the Bolsheviks that he was not selected again to the ‘Federal Reserve Board’.”²⁵

The “Times” of London of 9th February 1918 and the “New York Times” alluded in two articles by Samuel Gompers, which were published in the issues of 10th May 1922 and 31st December 1923, to the following:

“If we bear in mind that the Jewish firm of Kuhn, Loeb & Co. is connected with the Rheinisch-Westphalian Syndicate, a Jewish firm in Germany, with Lazard Freres, a Jewish firm of Paris, and also with the banking house of Gunzbourg, a Jewish firm in Petrograd, Tokyo and Paris, and if we in addition point out that the aforementioned Jewish trading firms maintain close relations to the Jewish firm of Speyer & Co. in London, New York and Frankfurt/Main, as likewise with Nye Banks, a Jewish-Bolshevist firm in Stockholm, then we can establish that the Bolshevist movement in itself is to a certain degree the expression of a universal Jewish movement, and that certain Jewish banking houses are interested in the organisation of this movement.”²⁶

General Nechvolodof alludes in his work “L’Empereur Nicholas II et Les Juifs” (1924) to the strong Jewish financing of the Communist revolution in Russia:

“During the years which preceded the revolution, Jakob Schiff had supplied the Russian revolutionaries with twelve million dollars. On their side the triumphant Bolsheviks, according to M. Bakmetieff, the ambassador of the Russian Imperial government in the United States, who died some time ago in Paris, transferred six hundred million gold roubles between 1918 and 1922 to the firm of Loeb & Co.”

According to these convincing proofs I do not believe that it occurs to anyone to arrive at the optimistic conclusion that there exist wicked Jews (the Communists) and good Jews (the Capitalists); further, that, while the ones strive to cut off the wealth of private persons and to cause private property to vanish, the others strive for the defence of both things, so as not to lose their enormous riches. To the misfortune of our civilisation the Jewish conspiracy shows features of unconditional unity. Judaism forms a monolithic power, which is directed at forcing together all riches of the world without exception, by means of Communist Socialism according to Marx.

At the present time one sees in our civilised world the admission of racial discrimination as the greatest sin into which man could fall. It is alleged to be a fault that leaves behind an eternal and ugly world of barbarity and animal nature, always presupposing that the Jewish people does not in practice commit this fault. Thanks to Jewish propaganda, which is controlled almost exclusively in the world by the Israelites (cinema, radio, press, television, publishing, etc.), anti-Semitism is the most disgraceful of all racial manifestations; for the Jews have made out of anti-Semitism a truly destructive weapon, which serves to nullify the efforts of countless persons and organisations who have clearly recognised who the real head of Communism is, in spite of the camouflage and cunning that this race uses to conceal its true activity. Particularly such persons and organisations that have tried to sound the alarm, since they were filled with horror at the fatal end which draws nearer and nearer.

This network of lies is so successful that the majority of anti-Communists who wish to make an end of the Marxist monster, direct their energetic and courageous attacks against the tentacles of the octopus and know nothing of the existence of the terrible head which renews the destroyed limbs, conducts its movements and brings the activities in all parts of its system into harmony. The sole possibility of destroying the Communist Socialism of Marx consists in attacking the head of the same, which at present is Jewry as the undeniable facts and irrefutable evidence of the Jews themselves allow to be discerned.

While the Christian lands are anti-racialist, because they build up their ideas on the concept of loving one's neighbour, the Jews were and are at present the most fanatical representatives of racial discrimination, which they base on ideas from the Talmud, because they proceed from the principle that the non-Jew is not even a human being.

However, this Christian opposition to racial discrimination is very skilfully utilised by the Jews; and in the shadow of the same they weld their devilish intrigues against the Catholic Church and all Christian order, by their forming the Communist system, where there is neither God nor church nor supersensual norms of any kind. As soon as they are attacked, they protest with crying lamentation and show themselves as victims of inhuman racial discrimination, only for the purpose of crippling that work of defence which opposes their destructive attacks.

In spite of this, one can regard the real defence against Communism, which must be forcefully directed against the Jews (against the head), in no manner as a sinful manifestation of a feeling of revulsion towards a definite race; for the characteristic of

racial discrimination is completely alien to our culture and our Christian principles; however, one cannot avoid a problem of such weight and range out of fear of being described as an “Antisemite”, which doubtless occurs with those who do not understand the present situation of the world.

Thus it is not a question of combating a race out of considerations of racial order. If one at present brings the problem under close inspection, the Jews alone must bear the responsibility of leaving us no other choice because of their racial discrimination in life and death, with their absolute disregard of all who are not of their race and with their greed for world domination.

For Catholics in particular, and for the civilised world in general, who still firmly believe in their established principles and other-worldly values, the confirmation cannot be simpler; for it is a problem of self-defence, which is accepted completely in the moral and just order, if the pure dilemma, which Judaism shows us, is the following: “Either Jewish-Communist domination or extermination.”

CHAPTER FIVE

JEWISH TESTIMONY

In spite of their accustomed seclusion, and even in spite of their deceptive and clandestine manoeuvres, by which they have been successful in remaining concealed, so as not to reveal their Communist plan for world conquest, the Jews have had several weak moments, to which they have been induced either through optimism or excessive jubilation in the studying of their successes and which upon different occasions have called forth impetuous but highly factual declarations. Kadmi-Cohen, a highly regarded Jewish writer, affirms that:

“As far as the Jews are concerned, then, their role in world socialism is so important that one cannot pass quietly over it. Does it not suffice to recall the names of the great Jewish revolutionaries of the 19th and 20th centuries, such as Karl Marx, Lasalle, Kurt Eisner, Bela Kun, Trotsky and Leon Blum, so that in this manner it is clear who are the theoreticians of modern Socialism?”²⁷

“What a brilliant confirmation do the strivings of the Jews find in Communism, apart from the material cooperation in party organisations, in the deep revulsion which a great Jew and great poet, Heinrich Heine, felt against Roman law! And the personal and passionate motives for the anger of Rabbi Aquila and Bar Kocheba of the years 70 and 132 after Jesus Christ, against the Roman peace and the Roman law which was understood personally and passionately and felt by a Jew of the 19th century, who had apparently preserved no bond with his own race.”

“The Jewish revolutionaries and Jewish Communists, who dispute the basic principle of private property whose firmly established foundation is the civil law book of Justinian, of Ulpian, etc., only imitate their forefathers who opposed Vespasian and Titus. In reality it is the ‘dead who speak’.”²⁸

The blasphemous Jewish writer Alfred Nossig tells us:

“Socialism and the Mosaic law in no way oppose one another, but there exists on the contrary a surprising similarity between the basic ideas of both teachings. Jewish nationalism may not remove itself, as a danger that threatens the ideal, further from Socialism than the Jew from the Mosaic Law; for both parallel-running ideals must arrive in the same way at execution.”²⁹

“From the examination of the facts of the case it is revealed in a completely irrefutable manner that the modern Jews have cooperated in a decisive way and manner in the creation of Socialism; their own fathers were already the founders of the Mosaic Law. The seed of the Mosaic Law took effect over the centuries upon doctrine and command, in conscious manner for the one and unconsciously for the other. The modern Socialist movement is for the great majority a work of the Jews; the Jews gave it the stamp of their understanding; it was also Jews who had a striking share in the leadership of the first Socialist republics. In spite of this, the enormous majority of Jewish Socialist leaders were divorced from the Mosaic Law; for in an unconscious manner there took effect within them the racial principle of the Mosaic Law, and the race of the old apostolic peoples lived in their brain and in their social character. Present world socialism forms the first State in fulfilment of the Mosaic Law, the beginning of the realisation of the future World State, which was announced by the prophets.”³⁰

In his book “Integral Jews” he confirms this idea of Socialism as Jewish teaching, when he writes the following:

“If the peoples really wish to make progress, they must lay aside the Mediaeval fear of the Jews and the retrogressive prejudices which they have against the latter. They must recognise what they really are, namely the most upright forerunners of human development. At the present day the salvation of Jewry demands that we openly recognise the programme facing the world; and the salvation of mankind in the coming centuries depends upon the victory of this programme.”³¹

The reason for this Jewish revolutionary conduct is clearly explained by the well-known Jewish writer E. Eberlin in the following excerpt:

“The more radical the revolution is, all the more freedom and equality for the Jews comes about as a result. Every current of progress strengthens further the position of the Jews. In the same manner, every setback and every reaction attacks it in first place. Often, only a simple orientation towards the Right will expose the Jews to boycott. From this aspect the Jew is the pressure-valve for the social (steam) boiler. As a body the Jewish people

cannot stand on the side of reaction; for reaction is the return to the past and means for the Jews the continuation of their abnormal conditions of existence.”³²

The ill-reputed Jew, Jakob von Haas, says to us in “The Maccabean” quite clearly that “the Russian revolution that we experienced is a revolution of Jewry. It signifies a change in the history of the Jewish people. If we speak openly, it was a Jewish revolution; for the Jews were the most energetic revolutionaries in Russia.”

In the Jewish-French newspaper entitled “Le Peuple Juif” of February 1919, one can read the following: “The Russian Revolution, which we see at present, will be the exclusive work of our hands.”

One finds the following passage in a book by the famous Jewish writer Samuel Schwartz with a foreword by Ricardo Jorge: “When we ascend from the heights of pure science to the place of battle, which the passions and the interests of men clash against each other, there rises before us the oracle of the new social-political religion, the Jew Karl Marx, the dogmatic leader of war for life and death. He finds in the head and in the arm of Lenin the realisation of his confession of belief and sees in him the forefighter for the Soviet State that threatens to overthrow the firm foundations of the traditional institutions of society.”³³

In the same way another Jew, Hans Cohen, confirms in the “Political Idea” that “the Socialism of Marx is the purpose of our striving and efforts.”

In Number 12 of the newspaper “The Communist” which was published in Kharkov on the 12th April 1919, the Jew M. Cohen writes:

“Without exaggeration one can make the assurance that the great social revolution in Russia was carried out by the Jews. It is true that in the ranks of the Red Army there are soldiers who are not Jews. But in the committees and in the Society organisations, just as with the Commissars, the Jews lead the masses of the Russian proletariat to victory with courage.”

“At the head of the Russian revolutionaries marched the pupils of the Rabbinic school of Lidia.” Jewry triumphed over fire and sword, with our brother Marx, who had the mandate for the fulfilment of all that our prophets have commanded, and who worked out the suitable plan for the demands of the proletariat.” All these sentences appeared in the Jewish newspaper “Haijut” of Warsaw of 3rd August 1928.

“The Jewish World”, of 10th January 1929, expressed this blaspheming view: “Bolshevism, the very fact of its existence, and that so many Jews are Bolsheviks, further – that the ideal of Bolshevism is in harmony with the most sublime ideal of Jewry, which in part formed the foundation for the best teachings of the founder of Christianity, all this has a deep significance, which the thoughtful Jew carefully examines.”

In order not to range too widely at this point, we quote in conclusion the allusions which the Israelite Paul Sokolowsky makes in his work, entitled “The Mission of Europe”, where he boasts of the predominant role which the Jews played in the Russian Revolution and reveals details concerning the secret codes which they used to reach understanding with each other, even by means of the press, without the attention of the authorities being drawn to themselves, and how they distributed the Communist propaganda that they prepared through the Jewish children, whom they carefully schooled for these services in their settlements.³⁴

The hellish, Jewish-Communist hate, which is chiefly revealed against Christian civilisation, is not unfounded, but it has its very deep causes, which can be judged with full clarity in this following excerpt from the “Sepher-Ha-Zohar”, the holy book of modern Jewry, which represents the feelings of all Jews:

“Jesu (Jesus), the Nazarene, who has brought the world away from belief in Jehovah, who be praised, will each Friday be again restored. At daybreak of Saturday he will be thrown into boiling oil. Hell will pass, but his punishment and his tortures will never end. Jesus and Mohammed are those unclean bones of offal of which the Scripture says: ‘Ye shall cast before the dogs. They are the dirt of the dog, the unclean, and because they have misled men, they are cast into Hell, from which they never again come out.’ ”³⁵

[1] Léon de Poncins: *Las fuerzas secretas de la Revolucion*. F. M. Judaismo, Ediciones “Fax” Madrid, page 161.

[2] S. P. Melgunov: *La terreur rouge en Russie*, [1918-1923], Fayot, 1927.

[3] Latsis: “Red Terror” of 10th November, 1918.

[4] S. P. Melgunov: *Ibid.*, p. 161.

[5] Léon de Poncins: *Ibid.*, p. 165.

[6] A complete statistical account of the victims of Communism has been published in the little volume “Rivelazione d’interesse mondiale”, Vermijon, Rome 1957, whose author for his part has taken information from the newspaper “Russkaja Mysl” of 30 Nov. 1947, published in France.

[7] Traian Romanescu: *La gran conspiracion judia*, Tercera Edicion, Mexico, D.F., 1961, p. 272.

[8] Data taken from Traian Romanescu: *Ibid.*, pages 19-23.

[9] Msgr. Jouin: *Le péril Judéo-maçonnique*. Vols. 1919-1927, Part 1, p. 161.

[10] Traian Romanescu: *Ibid.*, page 259.

[11] J. Et. J. Tharaud: “Causerie Sur Israel”, 1926, M. Lesage, p. 27.

[12] Traian Romanescu: *Ibid.*, pages 203-205.

[13] C. de Tormay: *Le livre proscrit*, page 204.

[14] Bernard Hutton: French magazine “Constellation” No. 167 of March 1962, p. 202.

[15] Traian Romanescu: *Ibid.*, pages 174-175.

[16] Duque de la Victoria: *Israel Manda*, Editora Latino Americana, S. A. Mexico, D.F., page 287.

[17] Countless Catholic writers have, similarly to those quoted in this chapter, made further statistical investigations, which always close with the categorical statement that Bolshevism is a Jewish work. The book “La Guerra Occulta” by Malinsky and de Poncins, Milan, 1961, contains an appendix with a study carried out in this respect, compiled by Msgr. Jouin. A further study worthy of mention is published in the periodical *Civiltà Cattolica*, the organ of the famous Society of Jesus, in the city of Rome, which began its publication of this material from the end of the preceding century, and which has published a special work dealing with this theme under the title “La rivoluzione mondiale e gli ebrei”, which corresponds to pamphlet 1836 of the year 1922.

- [18] Werner Sombart: Les juifs et la vie économique, p. 277 & 291.
 [19] Werner Sombart: Ibid., p. 286.
 [20] Salluste: Les origines secrètes du bolchévisme, Henri Heine et Karl Marx, Edicion Jules Tallandier, Paris, page 33.
 [21] Esteban J. Malanni: “Communismo y Judaismo”, Editorial La Mazorca, Buenos Aires, 1944, p. 54.
 [22] Duque de la Victoria: “Israel Manda”, page 312.
 [23] Ibid., page 318.
 [24] Esteban J. Malanni: Ibid., page 58.
 [25] Esteban J. Malanni: Ibid., page 60.
 [26] Esteban J. Malanni: Ibid., page 62.
 [27] Kadmi-Cohen: Nomades [essai sur l’âme juive, 1929, p. 80].
 [28] Kadmi-Cohen: Ibid., page 86.
 [29] Westfälischer-Merkur, Zeitung von Munster, No. 405 of 6th Oct. 1926.
 [30] Alfred Nossig: Integrales Judenum, page 74 & 79.
 [31] Alfred Nossig: Ibid., page 21.
 [32] E. Eberlin: Les Juifs d’Aujourd’hui, page 201.
 [33] Ricardo Jorge: Os cristiaos novos en Portugal no seculo XX. Foreword by Samuel Schwartz. Page X. Lisbon, 1925.
 [34] Lic. Alfonso de Castro: El Problema Judio, Editorial Actualidad, Mexico, D.F., 1939, pages 152 & 153.
 [35] Sepher-Ha-Zohar, translated by Jean de Pauly, Paris, Ernest Leroux, 1907. Volume II, page 88.

PART TWO

THE POWER CONCEALED BEHIND FREEMASONRY

CHAPTER ONE

FREEMASONRY AS ENEMY OF THE CHURCH AND OF CHRISTIANITY

In view of the fact that the theme of this Second Book has been dealt with in such a masterly way and with such depth by outstanding and exactly instructed personages like his Holiness Pope Leo XIII, the High Dignified Cardinal Jose Maria Caro Rodriguez, Archbishop of Santiago de Chile, Monsignor Leon Meurin, S.J., Archbishop, Bishop of Port-Louis, and various other illustrious church and secular writers, we can restrict ourselves to writing down literally such authorised excerpts, without in the least enfeebling their great regard.

His Holiness Leo XIII says in his Encyclical *Humanum Genus* exactly as follows:

“The Popes, our forefathers, who bore conscientious concern for the spiritual salvation of the Christian peoples, soon knew very well who this deadly enemy was and what he wished, even if he hardly ever came out of the darkness of his secret conspiracy into the

light, and accordingly, when he had spread his word of revolution, they exhorted princes and peoples to caution that they might not allow themselves to be caught by the malicious arts and traps which were prepared to deceive them. The first announcement of the danger was given in the year 1738 by Pope Clement XII (Constitution *In Eminenti*, 24th April 1738), which order Benedict XIV confirmed and renewed (Constitution *Providas*, 18th May 1751). Pius VII (Constitution *Ecclesiam a Jesu Christi*, 13th September 1821) followed the path of both, and Leo XII, who in the Apostolic Constitution *Quo Graviora* (Constitution given 13th March 1825) incorporated in this material the decrees passed by his predecessors, authorized and confirmed the same for ever. Pius VIII (Encyclical *Traditi*, 21st May 1829), Gregory XVI (Encyclical *Mirari*, 15th August 1835), and Pius IX (Encyclical *Qui Pluribus*, 9th November 1816; Allocution *Multiplices Inter*, 25th September 1865, etc.) naturally spoke repeatedly in the same sense.

“According to the example of our predecessors, we have now resolved to openly turn ourselves against the Freemasonic society, against the system of their doctrine, against their manner of feeling and acting, to ever more make clear their harmful power and thus to prevent infection by such a destructive plague.

“The good tree can bring forth no bad fruits, nor can the bad tree bring forth good fruits (Matth. Chapter VII. v. 18) and the fruits of the Freemasonry sects are harmful and in addition very sour. For, from the completely reliable proofs that we have mentioned previously, is revealed the ultimate and last and most principal of their intentions, namely: To destroy to their foundations every religious and civic order that has been erected by Christianity, and after their own manner to erect a new order with foundations and laws, which they took from the essence of Naturalism... The confusing errors, which we have enumerated, must already suffice in themselves to fill the States with anxiety and fear. For, if the fear of God and respect for the laws is abolished, if the authority of the princes is despised, if the madness of revolution is called good and is declared as lawful, if with the greatest unbridledness the passions of the peoples are unchained, without other hindrance than punishment, then universal upheaval and disorder must necessarily follow. And it is particularly this upheaval and disorder that is planned and put forward by many associations of Communists and Socialists, of whose plans it cannot be said that they are remote from the sect of the Freemasons, since they favour the latter’s intentions in great measure and agree with them on the most fundamental principles...

“However this may be, worthy brothers, as far as concerns us in the face of such a heavy and already widespread evil, we must be diligent with our entire soul in seeking for aid. And since we know, that the best and foremost hope of aid is placed in the power of the divine religion, which is hated by the Freemasons in the same way as it is feared, we hold it to be essential that we stand in service of this healing power against the common enemy. Everything accordingly that all the Popes our predecessors have ordered to hold up the attempts and efforts of the Freemasonic Sects, everything which they praised to keep men away from such societies or entice them from them, we strengthen and confirm individually and entirely with our Papal authority.”¹

As one sees, both his Holiness Leo XIII as well as various earlier Popes are very clear in their condemnation of Freemasonry and recognise simultaneously the latter's intentions, in association with Socialists and Communists, to destroy Christianity. And who directs Freemasonry? As we wish to explain in the following chapters, it is the same who directs Socialism and Communism, i.e. the Jews.

CHAPTER TWO

THE JEWS AS FOUNDERS OF FREEMASONRY

“To unmask Freemasonry” — said Leo XIII — “means to conquer it.” When we lift its mask, then every honest mind and every Christian heart will turn away from it with revulsion; and through this fact alone will it fall, completely destroyed and detested particularly by those who obey it. The learned scholar and Jesuit Monsignor Leon Meurin, S.J., Archbishop, Bishop of Port-Louis, shows us in his so very richly authenticated work, “Clarification of Freemasonry”, with crushing authority that the Jews are the founders, organisers and leaders of Freemasonry, which they use to attain world domination, in order to destroy the Holy Catholic Church and the remaining existing religions. Among the attested literature that he presents in this connection appear several quotations, which we mention in the following:

“The First Highest Masonic Council was, as we have already said, formed on 31st May 1801 in Charleston, 33 degrees northern latitude, under the chairmanship of the Jew Isaac Long, who was made inspector general by the Jew Moses Cohen, and who had received his degree from Hyes, from Franken, and the Jew Morin.”²

“The Jews were thus the founders of the First Great Council, which was to transform itself into the middlepoint of world Freemasonry. And they placed it in America, in a city chosen exactly on the 33rd parallel, Northern Latitude. The successive head has lived in Charleston since 1801. In the year 1889 this was Albert Pike, whom we have already mentioned in his circular letter of 14th July 1889, the famed anniversary and tercentenary.

“He assumes the title of each of the 33 degrees and in addition adds the following:

“Most mighty and all-highest Commander, Grand Master of the Supreme Council of Charleston, first highest council of the globe, Grand Master and preserver of the holy Palladium, all-highest Pontifex of world Freemasonry.

“With these pompous titles he published his circular letter in the one and thirtieth year of his Pontificate, supported by ten high dignitaries, most enlightened and most sublime brothers, rulers, grand-general inspectors, chosen magi, who form the most illustrious grand collegium of ancient Freemasons, the council of the chosen troops and of the holy battalion of the Order.”³

“The circular letter enumerates the 23 highest councils, which previously were directly ‘created’ through that of Charleston and are dispersed over the entire world. Then it lists the hundred Grand Orients and Grand Lodges of all rites which are connected with the highest Council of Charleston as the all-highest power of Freemasonry; the exclusive rite of the Jews. For example, the Grand Orient of France, the General Council of the Rite of Mizraim, the Grand Council of the Freemason Oddfellows, etc. From the preceding we must conclude that Freemasonry all over the world is one in countless forms, however, under the supreme direction of the all-highest Pontifex of Charleston.”⁴

JEWISH ORIGIN

“The rites and symbols of the Freemasons and of the other secret sects remind one constantly of the ‘Cabbala’ (secret Jewish mystique) and Jewry: The reconstruction of the temple of Solomon, the star of David, the seal of Solomon; the names of the different degrees, as for example, Knight Kadosh. ‘Kadosh’ means in Hebrew ‘holy’; Prince of Jerusalem, Prince of Lebanon, Knight of the serpent of Airain, etc. And does not the prayer of the English Freemasons, which was recorded in an assembly held in 1663, recall Judaism in a most clear manner?”⁵

“Finally the Scottish Freemasons made use of the Jewish calendar; for example, a book, which was written by the American Freemason Pike⁶ in the year 1881, is dated ‘Anno mundi 5641’. At present this calendar is retained only in the highest degrees, while the Freemasons in general add four thousand years to the Christian calendar, and not 3760 like the Jews.”⁷

The clever Rabbi Benamozegh writes the following:

“Those who wish to make the effort to examine the questions of relations between Jewry and philosophic Freemasonry, between Theosophy and the secret doctrines in general, will lose a little of their arrogant despicability of the Cabbala (Jewish Mysticism). They will cease to smile contemptuously at the idea that the ‘Cabbalistic’ theology perhaps has to fulfil a mission in the religious re-shaping of the future.”⁸

“Who are the true leaders of Freemasonry? This is one of the secrets of the sect, which is very carefully kept; but one can assert that Freemasonry all over the world develops in agreement with one and the same plan; that its methods are always and in all parts identical, and that the aims pursued are permanently the same. This occasioned us to believe that a uniform middlepoint exists, which directs all movements of the Sect.

“Further on we will touch upon this question; however, here let us recall that ‘Carta de Colonia’, dated 24th June 1935, speaks of a director of Freemasonry: the Grandmaster or patriarch, who, although known by very few brothers, exists in reality; and Gougenot des Mousseaux points out that ‘this choice of the Order, these real directors, whom only a very few initiates know, exercise their function in useful and secret dependency upon the Israelite Cabbalists (Mystics)’ (page 338-339) and that the true directors of Freemasonry are the friends, the helpers and the vassals of the Jew to whom they do homage as their

highest Lords. The same judgment is shared by Eckert, Drumont, Deschamps, Msgr. Jouin, Lambelin and other savants of Freemasonic and Jewish questions”.⁹

Let us leave the dogmatic teachings of the Freemasons and Jewry to one side and let us examine the alliances between both from the purely practical and realistic standpoint. If one proceeds logically, one cannot avoid drawing the conclusion which is formulated by L. de Poncins in “The Secret Powers Behind Revolution.”

“The manifoldness of Freemasonry, its permanence, the inalterability of its goals, which are completely explicable since it is a question of a Jewish creation to serve the Jewish interests, would be completely incomprehensible if its origin were of a Christian nature.

“Even the purpose in itself of Freemasonry, namely the destruction of Christian civilisation, reveals to us the Jew, for only the Jew can draw advantage from it, and the Jew alone is inspired by a sufficiently violent hatred towards Christianity to create such an organisation.”

“Freemasonry”, continues de Poncins, “is a secret society and is directed by an international minority. It has sworn Christianity an irreconcilable hatred. These three characteristics are exactly the same as those that describe Jewry and represent the proof that the Jews are the leading element of the lodges.”¹⁰

Already in 1867 the “permanent international league for peace” came into existence, and its secretary, the Jew Passy, outlined the ideas of a court of justice, to settle all conflicts between the nations without appeal.¹¹

The newspaper “The Israelite Archive” dreamed of a similar court of justice in the year 1864. “Is it not natural and necessary” — wrote a certain Levy Bing — “that as soon as possible we see erected an additional court of justice, and in fact a highest court of justice, to whom the great open conflicts and the quarrels among the nations are submitted, which in the last instance passes judgment, and whose last word is given powerful weight? This will be the word of God, which is uttered by his first-born sons (the Hebrews), and before which the general rest of mankind will bow in respect before our brothers, our friends and our pupils.”¹²

These are the dreams of Israel. As always they accord with those of Freemasonry. The “Freemasons calendar” writes:

“When the Republic has been set up in the whole of old Europe, Israel, as ruler will rule over this old Europe.”¹³

At the world congress of Jewish youth, which was held on 4th August 1928, H. Justin Godard announced that the Jews were the firmest supporters of the League of Nations, which had to thank its existence to them.”¹⁴ The Jew Cassin gave more exact information:

“The rebirth of Zionism is the work of the League of Nations. Through it the Jewish organisations place themselves as defenders of the League of Nations, and therefore Geneva swarms with representatives of the ‘chosen people’.”¹⁵

The most venerable Cardinal Jose Maria Caro R., Archbishop of Santiago and Primate of Chile, also proves, in his authoritatively supported work “The Secret of Freemasonry”, that it is the Jews who direct this sect, in order to rule the world and to destroy Holy Church. In connection with its origin he affirms:

“The Freemasonic rite clearly betrays its Jewish origin: the symbols, which begin with the Bible itself; the coat of arms upon which an attempt is made to explain the different forms of the Cherubim described by Ezekiel in his second poem, an ox, a man, a lion and an eagle; the two pillars of the Freemasonic temple in remembrance of the temple of Solomon; the rebuilding of the temple which is the work of the Freemasons, etc. The reading matter and the handbooks, which in greater part are taken from the Bible, they turn almost always towards Freemasonic taste, especially the legend of Hiram, which plays an important role in the Freemasonic rite.

“The customary words and expressions, like the names of the pillars ‘Boaz’ and ‘Jachin’, the words of knowledge and of admittance: Tubalcain, Shibboleth, Giblim or Moahon, Nekum or Nekam, Abibalc, etc; the importance, which is allotted to numbers, a matter very original to the Cabbala, all these are further proofs of the Cabbalistic influence on Freemasonry.

“Finally the facts, the rule of terror, the outbreak of Satanic hatred against the Church, against our Lord Jesus Christ, the terrible blasphemies against God that the revolutionary Freemasons perpetrated in France, are nothing more than the expression and the fulfilment of the Cabbalistic and secret sects, which already for several centuries have fought secretly against Christianity. What the Jewish Bolsheviks to greatest part do in Russia against Christianity, is only another edition of the deeds of the Freemasons in the French revolution. The executioners are others; however the doctrine that motivates and empowers them and the supreme leadership are the same.”¹⁶

CHAPTER THREE

THE JEWS AS THE LEADERS OF THE FREEMASONS

The famous and learned Jesuit, Monsignor Leon Meurin, Archbishop of Port-Louis, confirms in his authoritatively substantiated work “Philosophy of Freemasonry” the following:

“The first degrees of Freemasonry are intended for the purpose, as we will see further below, of transforming the ‘laymen’ into ‘real men’ in the Freemasonic sense; the second section, which passes from the 12th to 22nd degree, is intended to dedicate men to the

‘Jewish Pontifex’, and the third section of the 23rd to 33rd degree must dedicate the Pontifex to ‘the Jewish king’ or ‘Cabbalistic Emperor’.

“The first thing that surprises the new disciple of a lodge is the Jewish character of everything which he finds there. From the first to the thirtieth degree he hears only talk of the ‘great work’ of rebuilding the temple of Solomon; of the murdering of the architect Hiram Abiff; of the two pillars Boaz and Jachin (III, Kings VII, 21); of a host of secret symbols (signs) and Hebrew holy words; and of the Jewish calendar, which adds 4000 years to our own, so as not to honour the birth of the divine Saviour.”

“After the Jews had set up Freemasonry in different lands, they secured themselves predominance in the ‘Grand Orients’ by number and in influence. On the other hand, they set up a great number of lodges exclusively for Jews. Even before the revolution of 1789, the brothers Ecker and Eckhoffen had founded in Hamburg the ‘Lodge of Melchizedek’, which was reserved for Jews. The Hebrews von Hurschfeld and Cotter founded towards end of the 18th century in Berlin the ‘Lodge of Tolerance’.

“Since that time, the Jews used the trick of bringing Jews and Christians closer, to ideologically and politically control or lead astray the later. However, at that time they had to take their refuge in the ‘Secret Leagues’ since the laws and customs of the Christian states of Europe revealed satisfactory measures which had the aim of protecting the Christians against cheating by the Jews. The secret Freemasons’ paper of Leipzig said in their October number of 1864 that the middlepoint of the Jewish lodges in Paris was under the direction of Cremieux and the Grand Rabbi.”

THE DOCTRINES, SIGNS AND DEGREES OF FREEMASONRY COME FROM JEWRY

The famous Archbishop-Bishop of Port-Louis says, when he speaks of the Jewish origin of Freemasonic doctrines, the following:

“The doctrines of Freemasonry are those of the Jewish Cabbala (Mysticism) and in particular those of their book ‘Sohar’ (Light). This is not recorded in any Freemasonic document; for it is one of the great secrets, which the Jews preserve so that only they themselves know it. Nevertheless we have been able to discover it, when we followed the traces of the Number 11. Here we have discovered the fundamental doctrines of the ‘Jewish Cabbala’ which were taken up into Freemasonry.”¹⁷

In the preceding chapters there remained always a certain number of Freemasonic signs that were more or less inapplicable. All this, which plays a role in Freemasonry and its history, allows itself to be applied with astonishing ease to the Jewish people. What exists in reality in Freemasonry, is all completely, exclusively, and passionately Jewish from beginning to end.

What possible interest have the other peoples in rebuilding the temple of Solomon? Do they do it on their own account or an account of the Jews? Have these peoples or the Jews a use therefrom? What advantages does the fact represent that one destroys the other, so

that, in the end all over the world, the “Princes of Jerusalem” (16th degree), “the Heads of the Tabernacle” (23rd degree) or “The Princes of the Tabernacle” (24th degree) triumph? Have the peoples become united, so as to serve the Jews as a footstool? (Psalm 109) Why do they hurry to set upon their head the crown (Kether) and to lay the kingdom (Malkuth) at their feet?”

It is so evident that Freemasonry is only a tool in the hands of the Jews, which only they in reality lead, that one feels tempted to believe that the non-Jewish Freemasons, on the same day when their eyes are bound for the first time, lose their understanding and their power of judgement.¹⁸

THE FREEMASONIC RESPECT FOR THE JEWS

The most dignified Cardinal Caro says in his work “The Secret of Freemasonry”:

“In Freemasonry a great and quite special respect is always shown for the Jews. If there is talk of superstition, the Jewish religion is never mentioned. Upon outbreak of the French revolution, French citizenship was urgently demanded for the Jews. Although it was rejected on the first occasion, it was expressly urged that it be granted, and it was allowed. The reader will recall that in those days the Catholics were persecuted to death. When the ‘Commune’ ruled in Paris and it was necessary to protect the cash of the bank of France against plundering, no one threatened the Jewish banks. (La Franc. Mas. Secte Juive 60.)

“Freemasonry has regarded Antisemitism with revulsion, and in fact so much so that an Antisemitic brother, who believed honourably in the tolerance of political opinions by Freemasonry, once placed himself as candidate for the Chamber of Deputies in France and was even elected. When the question of re-election arose, instructions were expressly given to the lodges that war was to be waged against him. Such instructions, which one almost never hears openly in the lodges, had to be followed.”

THE JEWISH PREDOMINANCE IN THE LODGES

In the year 1862 a Berlin Freemason, who noticed the Jewish predominance in the lodges, wrote in a Munich paper: “There exists in Germany a secret sect with Freemasonic forms, which is subject to ‘unknown leaders’. The members of this association are in their great majority ‘Israelites’... In London, where, as one knows, the revolutionary herd are found around the Grandmaster Palmerston, there exist two Jewish Lodges that have never seen Christians cross their threshold; it is there that are combined all the threads of the revolutionary elements which nestle in the Christian lodges. In Rome there is a further lodge, ‘which consists completely of Jews’, and where all threads as well as plots instigated in the ‘Christian lodges’ unite: ‘the supreme court of justice of the revolution.’

“From there outwards the other lodges are directed as by secret leaders, so that the greater part of the Christian revolutionaries are only marionettes who are set in motion by Jews by means of the secret leaders.

“In Leipzig exists by occasion of the Fair, which a part of the high Jewish and Christian merchants of all Europe attend, a ‘permanent secret Jewish Lodge’ in which a Christian Freemason is never accepted. This opens the eyes of more than one of us... There are secret envoys, who alone have admittance to the Jewish lodges of Hamburg and Frankfurt.

“Gougenot des Mousseaux reports the following occurrence, which confirms the ensuing statements: ‘With the breaking out again of the revolution of 1848, I had connections with a Jew, who out of vanity betrayed the secrets of the secret societies of which he was a member. The latter instructed me eight or ten days in advance of all revolutions that would break out in any point of Europe. I have to thank him for the unshakeable conviction that all these great movements of ‘repressed peoples, etc.’ were instigated by half a dozen persons who imparted their instructions to the secret societies of the whole of Europe. The ground under our feet is through and through undermined, and the Jewish people provided an entire contingent of these subterranean agitators.’

“In the year 1870 de Camille wrote in ‘Le Monde’ that he met a Freemason upon a round trip through Italy, one of his old acquaintances. To his question how things went with the order, he answered: ‘I have finally left the lodge of my Order for I have gained the deep conviction that we were only the tools of the Jews, who drive us to the total destruction of Christianity.’ (La F.M. Secte Juive, 43-46).

“As confirmation of the above I will reproduce a report, which is found in the ‘Revue des Sociétés Secrètes’ (p. 118-119, 1924):

1.) The Golden International (International Plutocracy and High Finance), at whose head are found:

a) In America: J. P. Morgan, Rockefeller, Vanderbilt and Vanderlip.

b) In Europe: the firm of Rothschild and others of second rank.

2.) The Red International or international association of Social Democratic workers. This comprises:

a) The Second International (that of Belgium, Jew Vandervelde).

b) The International No. 21/2 (that of Vienna, Jew Adler).

c) The Third International or Communist International (that of Moscow, the Jews Apfelbaum and Radek). This hydra, with three heads, which works separately for better effect, has at its disposal the ‘Profintern’

(International bureau of professional associations), which has its seat in Amsterdam and which dictates the Jewish word to the Syndicates that have still not been incorporated into Bolshevism.

3.) The Black International or combat organisation of Jewry. The chief roles in it are played by: the world organisation of Zionists (London); the Israelite world league, which was founded in Paris by the Jew Cremieux; the Jewish order of the B'nai-Moiche (Sons of Moses) and the Jewish societies 'Henoloustz', 'Hitakhdoute', 'Tarbout', 'Karen-Haessode', and a hundred more or less masked organisations, which are dispersed over all the lands of the Old and New world.

4.) The Blue International or international Freemasonry. This unites all Freemasons in the world through the 'United Lodge of Great Britain', through the 'Grand Lodge of France' and through the Grand Orients of France, Belgium, Italy, Turkey and the remaining lands. (The active middlepoint of this association is, as readers know, the great 'Alpina-Lodge'.)

5.) The Jewish Freemasonic Order of 'Bnai-B'rith', which, contrary to the principles of the Freemasonic lodges, accepts only Jews, and which numbers over the world more than 426 purely Jewish Lodges, serves as links to all the above enumerated Internationals. The leaders of the 'B'nai-B'rith' are the Jews Morgenthau, former ambassador of the United States in Constantinople; Brandeis, supreme judge in the United States; Mack, Zionist; Warburg (Felix), Banker; Elkus; Kraus (Alfred), the first president; Schiff, already dead, who supported the movement for emancipation of the Jews in Russia with financial contributions; Marshall (Louis), Zionist.

“ ‘We know definitely’, says Nesta Webster, ‘that the five powers, to which we have referred — the Freemasonry of the Grand Orient, Theosophy, Pan-Germanism, International finance and the social revolution — have a very real existence and a very definite influence on the destinies of the world. Hereby we do not proceed from assumptions but from facts, which can be authoritatively substantiated.’

“Since the revolution, the Jews have most of all appeared in connection with Freemasonry. Jewish Encyclopaedia.”¹⁹

“In order to attempt to overthrow the Christian religion and in particular the Catholic, the Jews took their refuge in work of agitation, by that they despatched others imperceptibly and they themselves hid behind, in order not to reveal their intentions, so greatly are they despised by all: to bring that fortress to collapse in the name of freedom. It was therefore necessary to undermine its granite foundation and to destroy the entire building of Christianity. And they set about the work of this enterprise and placed themselves at the head of this concealed world revolution by means of Freemasonry, which they had controlled.

“The emancipation of Jewry in France was the gain, pursued in secret, of the revolution, which invented its famed human rights (rights of man) in order to place the Jews upon

equal rights with all Christians. To this and nothing else extends the much-praised freedom, in whose name that terrible revolution was instigated.”²⁰

CHAPTER FOUR

CRIMES OF FREEMASONRY

Concerning the monstrous crimes of this master work of modern Jewry, which Freemasonry represents, the most dignified Cardinal Caro says:

“The reading of the Freemasonic ritual allows it to be discerned, at least in the highest degree, that it prepares its disciples for revenge, revolution and hence for crime.

“ ‘In all these rites’, says Benoit, ‘the Freemasons are subjected to an education which teaches them cruelty in theory and practice. They are told that the Freemasonic order follows the aim of avenging the death of Hiram Abiff or his three faithless companions, or the death of de Molay on his murderers, the Pope, the King and Nogaret.’

“In the First Degree the beginner tests his courage on neck and head, which are dressed about with blood-filled entrails. In another degree, he who is accepted, must throw about heads which are placed upon a snake; or also kill a lamb (30th degree of the Scottish rite A.A.), with which action he believe that he kills a man. Here he must carry on bloody fights with foes who dispute his return to the fatherland; there are heads on a pole or a corpse in a coffin and the brothers in mourning vow revenge. The murdering of Rossi, the minister of Pius IX, through his former conspiratorial brothers is well known.

“In the year 1883 four Italians, Emiliani, Scuriatti, Lazzoneschi and Adriani, members of ‘Young Italy’ who had fled to France, were betrayed to Mazzini and his helpers as traitors.

“On 22nd October 1916, Count Stürck, the chancellor of Austria, was murdered. The murderer, Fritz Adler, was a Freemason and son of a Freemason, as well as member of a lodge with high Freemasonic dignitaries in Switzerland. In his declaration he defended the right to exercise justice with his own hand.

“In France occasioned by the Dreyfus affair the following persons were murdered: Captain d’Attel, who gave evidence against him, the deputy Chaulin-Servinière, who had received from d’Attel the details of Dreyfus’s confession; the district captain Laurenceau, who revealed sums of money which had been sent from abroad to the friends of Dreyfus, in his opinion for bribery, and the prison warden Rocher, who claimed to have heard how Dreyfus partially confessed his crime. Captain Valerio, one of the witnesses against Dreyfus, and President Faure who had opposed a revision of the trial, also vanished soon afterwards. All defenders of Dreyfus were Freemasons, and in addition Jews.

“In Sweden the brother of Gustav III was murdered by H. Ankerstrom, secret envoy of the grand lodge, which Condorcet directed, in accordance with the agreement of the Freemasons who have assembled in 1786 in Frankfurt/Main.

“In Russia Paul I was murdered, a Freemason, who although he knew the danger from the brotherhood, strictly forbade it. For the same reason his son, Alexander I, suffered an identical fate, who was murdered in 1825 at Taganrog. The murderers were in their entirety Freemasons. (‘The great criminals of Freemasonry.’ Trans.)

MURDERS OF LAYMEN

“In France the death of Louis XVI is attributed to them. Cardinal Mathieu, Archbishop of Besançon, and Monsignor Bessan, Bishop of Nimes, have reported in letters, which are known all over the world, of the revelations which were made to them concerning the resolution taken in the convent of Wilhelmsbad to murder Louis XVI and the king of Sweden. These revelations were made to them by two former members of this convent... The murder of the Duke de Berry... the murder of Lew, the great patriot and enthusiastic Catholic of Lucerne/Switzerland were resolved upon and carried out by members of the sect.

“In Austria the famous crime of Sarajevo, which was the cause of the First World War, was arranged by the Freemasons, announced in advance and carried out at the given time. A high Freemasonic dignitary, of Swiss nationality, expressed himself in 1912 in this connection in the following manner: ‘The successor to the throne is a personality with much talent; a pity that he is condemned; he will die on the way to the throne.’ Madame de Tebes predicted his death already two years previously. Those principally guilty were in their entirety Freemasons.

“ ‘All this’, says Wichtl, ‘is no mere suspicion, but legally proven facts, which have been intentionally concealed.’

“In Germany Marshal Echhorn and his adjutant, Captain von Dressler, were murdered on 30th July, 1918. The day before, the Paris Freemasons newspaper ‘Le Matin’ wrote that a patriotic secret society had offered a high price for the head of Echhorn. One can certainly imagine what kind of society supplied this information to ‘Le Matin’.

“In Italy Umberto I was murdered by the anarchist Pressi, who as a Freemason belonged to a lodge in Paterson, New Jersey, United States, even though he himself had not been to America. Thus the declaration that, in certain Degrees, arrogant men gave of the inscription on the cross, was transformed into its opposite: I.N.R.I. = Justum necare reges Italiae: it is just to murder the kings of Italy.

“On 26th March 1885, the Duke Carl III was murdered in Parma; the assassin, Antonio Carra, had the day before been chosen and incited at a secret session, whose chairmanship Lemmi performed; Lemmi was later all-highest Grandmaster of Italian Freemasonry, and as it appears, also of world Freemasonry. A certain Lippo had prepared

a doll in order to illustrate how the most deadly dagger thrusts could be given, and the executioner was chosen by lots.

“On 22nd May, Ferdinand II of Naples died; he was given a poison in a slice of melon, which caused his terribly painful death. The instigator of this king’s death was a Freemason who belonged to one of the most criminal branches of this sect, to that of the so called ‘sublime and perfect Masters’. He was a disciple of Mazzini and one of the most respected persons of the royal court. Margiotta does not risk giving his name. (Marg. A. L. 21-34) With this author one can read about further countless crimes that were committed by Freemasonry in Italy. In Portugal, King Charles and his son Louis were murdered. The Freemasons prepared the fall of the monarchy. The venerable H. Magalhaes de Lima travelled in December 1907 to Paris, where he was solemnly received by H. Moses, the member of the Grand Lodge. Magalhaes held lectures, in which he announced ‘the fall of the monarchy in Portugal’ and the ‘imminent foundation of the republic’. The well-known opponent of Freemasonry, Abbé Tourmentin, wrote then that the Freemasons were clearly preparing a blow against the Portuguese royal family. He gave expression to his fear that within a short time King Charles would be driven out or murdered. Ten weeks later Tourmentin’s fears were fulfilled, and he openly and clearly accused the Freemasons of this murder. The latter preferred to keep silent. In America, one can read various details by Eckert concerning the persecution and murdering of Morgan in the United States, because he wished to publish a book revealing the secrets of Freemasonry; further, concerning the destruction of printing works and the persecution of the printer as well as other hateful crimes that followed upon this murder; concerning the public alarm that broke out when it was learned what favour the authorities, who as a rule were Freemasons, afforded the murderer and the support with which the Lodges regarded them (Eckert, II, 201 and sequel). Also known is the murder of the President of Ecuador, Garcia Moreno.

BLOODBATHS, SUMMARY EXECUTIONS AND PLUNDERINGS

“It is necessary to read the description of the freethinker Taine, in order to have an idea of what happened in France, when in the year 1789 and the three following years the Freemasons conducted the government: more than 150,000 refugees and fugitives were imprisoned; 10,000 persons were killed without trial in a single province, that of Anjou; there were 500 dead in only one province of the west. In the year 1796, General Hoche wrote to the Ministry of the Interior:

“ ‘The present ratio to the population of 1789 is one to twenty. There have been up to 400,000 prisoners at once in the prisons. More than 1,200,000 private persons have suffered injury to their person and several millions, with property, in their goods and chattels.’ ” (Taine, mentioned by Benoit, F.M. II. 268, remark.)²¹

Whoever desires more information should read the work of the most dignified Cardinal Caro, “The Secret of Freemasonry.”

CHAPTER FIVE

FREEMASONRY AS SPREADER OF THE JACOBIN REVOLUTIONS

The Archbishop of Port-Louis, Monsignor Leon Meurin, says in his work “Philosophy of Freemasonry”:

“In the year 1844, Disraeli placed the following words in the mouth of the Jew Sidonia (Coningsby VI. XV.): ‘Since English society has begun to stir and its institutions are threatened by powerful associations, they see the formerly so faithful Jews in the ranks of the revolutionaries... This mysterious diplomacy, which so disturbs the western powers, is organised by Jews and for the greatest part also carried out by them... the monstrous revolution, which is prepared in Germany, and whose effects will be still greater than those of the Reformation, is carried out under the protectorate of the Jews. Leading its preparations and effects in Germany I see a Lithuanian Jew, in the Spanish Senor Mendizabal, I see a Jew from Aragon; in the President of the French Council, Marshal Soult, I recognise the son of a French Jew; in the Prussian minister, Graf Arnim, I see a Jew. As you already see, dear Coningsby, the world is ruled by personages who are very different from those who are regarded as ruling and do not work behind the scenes.’

“During the revolution of 1848, which was led by the Grand Orient of France, its grandmaster, the Jew Cremieux was minister of Justice. In 1860 this man founded ‘the Israelite International League’ and announced with incomprehensible insolence in the year 1861, in the ‘Israelite Archives’ (page 651), ‘that in place of Popes and Caesars, a new kingdom, a new Jerusalem, will arise.’ And our good Freemasons with their blind eyes help the Jews in the ‘great work’ of building up this new temple of Solomon, this new Caesarean-Papal kingdom of the Cabbalists!

“In the year 1862, a Berlin Freemason had a leaflet of eight pages printed, in which he complained about the predominance of Jews in the lodges. Under the title ‘Signs of the Time’, he alludes to the dangerous character of the Berlin elections of 28th April and 6th May of the year in question. ‘An element’, he said, ‘has appeared on the scene and has exercised a dangerous influence which causes disintegration on all sides: the Jew. The Jews are leading in their writings, words and deeds; they are the most principal leaders and agents in all revolutionary undertakings, even in the building of barricades. One has seen this very clearly in Berlin in the year 1848. How is it possible that, in Berlin, 217 Jewish candidates were elected, and that, in two districts, only Jews were elected with the exclusion of any Christian candidates?’

“This position of things has worsened more and more. The Jews form the majority in the city government, so that Berlin with justice could be called the capital of the Jews.

“In the press the Jews speak of the ‘people’ and of the ‘Nation’, as if there were only Jews and no Christians existed. The explanation for this could be given by the ‘Freemasonic inciters’ who, following Brother Lamartine, introduced the revolutions of 1789, 1830, 1848, etc. This explanation is confirmed by ‘Brother Garnier Pages’, a

minister of the Republic, who, in the year 1848, publicly declared that the revolution of 1848 represents the triumph of the norms of the Freemasons league, so that France was dedicated to Freemasonry, and that 40,000 Freemasons had promised their help to conduct to an end the glorious work of the erection of the Republic, which had been chosen to spread out over the whole of Europe and in the end over the entire earth.”

“The high peak of all this is the political and revolutionary power of the Jews, according to the words of J. Weil, leader of the Jewish Freemasons, who in a secret report said: ‘We exercise a powerful influence on the movements of our time and of the progress of civilisation in the direction of the Republicanising of the peoples.’

“The Jew Ludwig Boerne, another Freemasonic leader, said likewise in a secret document: ‘We have with mighty hand so much shattered the pillars upon which the old building rests that they groan and crack.’ Mendizabal, likewise a Jew and the soul of the Spanish revolution of 1820, set through the capture of Porto and Lisbon, and in 1838, by means of his Freemasonic influence, realised the revolution in Spain, where he became Prime Minister.”

And his Excellence, the Archbishop, goes on to say:

“The Jew Mendizabal had promised as minister to improve the insecure financial position of Spain; but in a short time the result of his machinations was a frightful increase of the national debt and a great diminishing of the State incomes, while he and his friends accumulated enormous riches. The sale of more than 900 Christian institutions of a religious and charitable kind, which the ‘Cortesa’, upon the instigation of the Jews, had declared to be national property, created for them a magnificent opportunity for the unparalleled increase of their personal property. In the same manner church property was dealt with. The unskilful mockery of religious and national feelings went so far that the mistress of Mendizabal dared to flaunt herself in public with a wonderful necklace, which a short time previously had served to decorate an image of the Holy Virgin Mary in one of the churches of Madrid.”

“The Berlin Freemason, whom we mentioned at the beginning, said further: ‘The danger for the throne and the altar, which are threatened by the Jewish power, has reached its highest point, and it is time to sound alarm, just as the leaders of German Freemasonry did when they said: ‘The Jews have understood that ‘the kingly art’ (the Freemasonic art) was a principal means to erect their own secret kingdom... The danger threatens not only our Order, Freemasonry, but the State in general... The Jews find manifold opportunities in the lodges, to exercise their old familiar systems of bribes; by their sowing confusion in many affairs. If one bears in mind the role that the Jews played in the crimes of the French revolution and the illegal Corsican seizure of property, if one also bears in mind the tenacious belief of the Jews in a future Israelite kingdom which will rule over the world, as well as their influence on a great number of ministers of State, one will recognise how dangerous their activity can become in Freemasonic affairs. The Jewish people forms a tribe, which hostilely opposes the entire human race, and which believes

the God of Israel has only chosen one people, to whom all others must serve as 'footstools.'

“Let it be borne in mind that among the 17 million inhabitants of Prussia there are only 600,000 Jews; let it be borne in mind with what convulsive zeal this people of Oriental and irrepressible activity works to attain the overthrow of the State with all means; to occupy the higher teaching institutions, even by means of money, and to monopolise the government offices in its favour.

“Carlile, one of the most authoritative Freemasonic personages, says (page 86): ‘The Freemasonry of the Grand Lodge is at present through and through Jewish.’

“The ‘Kreuz-Zeitung’, the principal organ of the Prussian conservatives, published, from 29th June to 3rd July 1875, a series of articles, in which it elaborated that the chief ministers in the German and Prussian government, not excluding Prince Bismarck, found themselves in the hands of the Jewish kings of the Bourse, and that the Jewish bankers were those who in practice ruled Prussia and Germany. These facts caused the Jew Gutzkow to assert: ‘The true founders of the new German Reich are the Jews; the Jews are the most advanced in all sciences, the press, the stage and politics.’

“In the year 1860 M. Stamm wrote a book on this theme, in which he proves that the kingdom of all-embracing freedom on earth was founded by the Jews. In the same year, Sammt published a long letter in the ‘Volksblatt’, in order to demonstrate that the Jews would very soon take up the place of the Christian nobility; the rule of the nobility was falling and will lose its place in this epoch of all enveloping light and of all embracing freedom, to which we have drawn so near.

“ ‘Do you not understand’, he writes, ‘the true meaning of the promise, which was given by the Lord God Sabaoth to our father Abraham? This promise, which will be fulfilled with certainty, namely that one day all peoples of earth will be subject to Israel. Do you believe that God referred to a universal monarchy with Israel as King? Oh no! God scattered the Jews over the entire surface of the globe, so that they should form a kind of heaven over all races, and in the end, as the chosen, which they are, extend their rulership over the former.’ ”

“ ‘It is not likely that the terrible repression that the Christian peoples of Europe have suffered — who have been made poor through the usurers and the greed of the Jews and lament about this, so that the national wealth is accumulated in the hands of the great bankers — will be satisfied with isolated anti-Semitic upheavals. The monarchies, whose firm foundations are still not shattered through the Freemasonic hammer and whose ruling houses are still not at the position of the ragged and barefooted Freemasons, who have their eyes bound, will join together against this vile sect and destroy the ranks of the Anarchists.’ ”

“Carlile, himself a fanatical Freemason, horrified at the fate of mankind in the hands of the Jews, says: ‘When the legislators busy themselves again with the secret societies, they would do well to make no exception in favour of Freemasonry.’

“The privilege of secrecy is allowed to the Freemasons according to law in England, France, Germany and, according to our recognising it, in most countries. The fact that all revolutions emanate from the depths of Freemasonry would be inexplicable, if we did not know that, with the present exception of Belgium, the ministries of all lands are found in the hands of leading Freemasons, thus fundamentally, of the Jews.”²²

One of the most interesting proofs is undoubtedly that of the “Freemason” Haugwitz, who was inspector of the Lodges of Prussia and Poland. In the year 1777 he wrote in his Memoirs:

“I took over the direction of the lodges of Prussia, Poland and Russia. There I have gained the firm conviction that everything which has occurred since 1789 in France — in a word, the revolution — was at that time not only arranged, but was also prepared by means of meetings, instructions, oath-taking and signs, which leaves the intelligence in no doubt as to who thought it all out and directed it.”²³

As far as the murder of Louis XVI is concerned, we likewise possess the evidence of the Jesuit father Abel:

“In the year 1784”, he declared, “there took place in Frankfurt an extraordinary assembly of the Grand Eclectic Lodge. One of the members placed for discussion the condemning of Louis XVI, the king of France, and Gustav III, the king of Sweden. This man was called Abel and was my grandfather.”²⁴

After this gathering, one of the participants, the Marquis de Visieu, declared as follows:

“What I can say to you is that a finely spun and a most deep-reaching conspiracy has been instigated, so that your religion and governments will succumb.”²⁵

“The existence of this conspiracy and its plan to murder the king of France and the king of Sweden, are likewise confirmed by the greatest number of authors, who have made serious investigations into the Freemasonry question²⁶, and the tragic events do the same. On 21st January King Louis XVI died, executed through the guillotine, after a mock trial, at which the majority of judges were Freemasons. A year later, King Gustav III of Sweden was murdered by Akustrem, a pupil of Condorcet. In the same year the Emperor Leopold vanished in a mysterious manner.

“In order to live, France must not sacrifice what is most rational in its existence: the philosophical, political and social ideals of its predecessors of 1789; it must not extinguish the torch of its revolutionary spirit, with which it has illuminated the world.”

The same speaker adds:

“The worst humiliation for France would occur if the work of the revolution were cursed... at least it should be possible to perpetuate it without the loss of its ideals.”²⁷

“One must never forget that it was the French revolution which realised the principles of Freemasonry, which were prepared in our temples”, said a speaker at the congress of Freemasons of Brussels.²⁸ In an assembly of the Lodge of Angers, which took place in 1922, one of the brothers proclaimed: “Freemasonry, which played the most important role in the year 1789, must be ready to supply its fighting groups for an always possible revolution.”²⁹

Let us pass over the stage of participation of the Jews in revolutions in general. Already in the year 1648 the great revolutionary leader Cromwell was supported by the Jews; a deputation, which came from remotest Asia and was led by the Rabbi Jakob ben Azabel, appeared before the English dictator. The results of the conversations which took place were not long in coming and “Cromwell used his entire power in order to abolish the laws that placed restrictions upon the Jews in England.”³⁰ One of the closest collaborators of Cromwell was the Rabbi of Amsterdam, Manasse ben Israel.³¹

Ernest Renan, who cannot be accused of Antisemitism, wrote the following:

“In the French revolutionary movement, the Jewish element plays a chief role and it is very difficult to deny this. It is true that around 1789 the Jews went to work with much caution and concealed themselves behind the Freemasonic organisations and the philosophical associations; however this did not prevent several of the sons of Israel from taking an active part in the revolutionary events and making use of these from the material standpoint. The first shot against the Swiss Guard of the Tuilleries was fired, on the 10th August 1791, by the Jew Zalkind Hourwitz Land.”³²

But since this zeal for war carries with it many dangers, the Jews prefer to devote themselves to other, less dangerous and above all rewarding activities. The old Hebrew, Benoltas, a millionaire of this city (Cadiz), was from now on named as General Treasurer of the Order and already reckoned to possess a disposable capital of three hundred thousand Thalers. (Rule 44 of the Grand Spanish Orient of 10th April 1824).³³

The supplying of the Republican armies was carried out through the Israelites Biderman, Max Beer, Moselmann and others. This gave occasion to the complaints which were made by Colonel Bernanville of the army of the Moselle, because for the troops he had been supplied with boys' shoes with cardboard soles, children's stockings and completely moth-eaten sailcloths for tents.³⁴

Soon after, the laws that restricted the rights of the Jews were lifted, thanks to the mediation of Abbot Gregoire, Mirabeau, Robespierre and others (this is done on the first occasion by all revolutionary governments), and soon afterwards, when the ideas of 1789 gained the upper hand, a veritable flood — according to the words of Capefigues — of foreigners discharged themselves over France from the banks of the Rhine.³⁵ Then appeared in the political arena such names as Klotz, Benjamin Veitel Ephraim, Etta Palm,

etc. “The Messiah has arrived for us on 28th February 1790 with the Rights of Man”,³⁶ wrote the Jew Cohen, “and in fact the awarding of all rights of citizenship to the Jews was one of the great victories of Israel.” “The revolution of 1830”, says the Jew Bedarride, “has only perpetuated these happy results.”

When, in the year 1848, the rule of the peoples reached its last limits, the same author cynically added that Israelite names appeared in the highest realms of power. These chosen ones, these representatives of the people, often took on such French names as Fould, Ceriber, Cremieux, etc. The custom of there being at least one Jewish representative in the government of the Republic is something that, apart from rare exceptions, has been preserved up to our days.

However, not only in France did the Jewish people play a predominant role, but with all revolutionary movements. “The revolution that shook central Europe in the year 1848”, writes Lambelin, “was spread and supported by the Jews, as the countless facts and documents prove.”³⁷

Among the instigators of the revolution of 1870 and among the members of the Commune appear likewise the Jews, who were represented through Ravel Isaac Calmer, Jacob Pereyra, and others. The afore-mentioned author remarks of the presence of 18 Jews among the principal leaders of the Commune.³⁸ It is interesting to establish that, during the burning of Paris in the year 1871, the revolutionaries left untouched the 150 buildings that belonged to the Rothschild family.

If we proceed with the study of these movements in Europe, we again find Jews, the poet Heine, Karl Marx, Lasalle and many others.

“In order to destroy the former society, which rejected him”, writes Drumont, “the Jew has understood how to place himself at the head of the democratic movement. Karl Marx, Lasalle, the most principal Nihilists, all leaders of the worldwide revolution are Jews. In this manner the Jews represent the leadership of the movements, which suits them.”³⁹ Let us not forget that the founders of the International in the year 1864 were the Jews Marx, Neumeier, Fribourg, James Cohen, Aaron, Adler, Franckel, and the sole non-Jew (?) Gompers.

In order to direct the revolutionary movement in France, the so-called newspaper “L’Humanité” was founded. For this purpose a subscription was opened, which brought in the sum of 780,000 Francs. Let us mention the names of the twelve contributors who “by chance” were all Jews: Levy Brul, Levy Bram, A. Dreyfus, L. Dreyfus, Eli Rodriquez, Leon Picard, Blum, Rouff, Kasevitz, Salmon Reinach and Sachs.

After one has read the preceding, one cannot wonder that, at the Jewish Synod of Leipzig on 29th June 1869, the following resolution was accepted:

“The Synod recognises, that the development and carrying through of modern (read: revolutionary) principles are the firmest guarantee for the present and the future of Jewry

and its members. They are the most important conditions of life for the expanding existence and the greatest development of Jewry.”⁴⁰

“In many respects the revolution has only been the application of the ideal that Israel has brought to the world”, as Leroy Beaulieu,⁴¹ writes, an author who is in no way accused of Antisemitism. One must give him justice, for the importance of Jewish infiltration in the revolutionary work cannot be denied.

THE ORGANIZATION OF THE LEAGUE OF NATIONS

We have seen the League of Nations, which was founded and maintained by the same secret forces, which we have already encountered, when it was a matter of destruction; today Freemasonry, their helpers the Left Parties, and, behind everything, the Jewish people, attempt to destroy national feeling and the sovereignty of the state through the creation of an international super-government and at the same time to demoralise the peoples with an anti-militarist and pacifistic propaganda. If national feeling is lost, we will see those peoples standing completely defenceless against this secret and cunning power, as the “Jewish-Freemasonic striving for power” can be described.

Brother Eugen Bertraux has recently proposed to the “Grand Lodge” of France that Article 17 of the Constitution of the said “Grand Lodge” should be abolished, which prescribes to all its disciples that they should obey the “laws of the land in which they have permission to freely assemble, and that they be ready for all sacrifices which their country desires of them”; for, “according to the principles of a universal morality, every Freemason is by definition an essentially free man, who only acts according to his conscience, and our Freemasonic conscience cannot compulsively demand of its disciples that they be ready for all sacrifices which the country desires.” The abolition, which he proposes, will suffice in value in protecting the individual conscience; whereby is to be understood that, in the case of an increase in tragic conflicts, those individual consciences, according to their own responsibility, will obey or disobey the call of their reason and their belief in the highest truth.⁴²

THE JEWISH-FREEMASONIC ACTION IN THE FACE OF CATHOLICISM

The most dignified Cardinal Caro assures us in this connection, that: “It is beyond doubt that the activity of Freemasonry against the Catholic Church is only the continuation of the war against Christ that has been waged by Jewry for 1900 years, naturally adjusted to the situation of the Christian world, by which the former has to conduct itself by means of secrecy, cheating and sanctimoniousness.”

“Let us not forget that Rabbinic Jewry is the declared and irreconcilable enemy of Christianity”, says Webster. “The hatred against Christianity and against the person of Christ is no occurrence of recent date, nor can one regard it as the result of persecution: it forms an important component of Rabbinical tradition, which has arisen before any kind

of persecution of Jews through the Christians took place, and which lasted in our land very much later than after this persecution ended.”

On its side, “The British Guardian” (13th March 1925) makes this assertion: “The Christian Church is being attacked as never for centuries, and this attack is almost exclusively the work of the Jews.” (Rev. of S.S. Sacr., p. 430, 1925). For the rest, the relations of Freemasonry or of Jewry with Bolshevism and Communism in Mexico, in Russia, in Hungary, persecuting the Catholic Church and with it the whole of Christianity (and the threat of doing this all over the world), are a universal occurrence.”⁴³

CHAPTER SIX

FREEMASONRY FAVOURS AND SPREADS COMMUNISM, WHICH IS A JEWISH CREATION

Among the abundant documentation which his most Reverend the Cardinal Caro quotes, to show that Jews and Communists spread Communism, we select the following:

“According to the ‘Russian Tribune’ which appears in Munich in the Russian language, Jewry in its fight maintains, according to various plans, the following combat organisations, all for the purpose of preparing the triumph of the Third International.”

1. The Golden International; see Chapter III.
2. The Red International; see Chapter III.
3. The Black International or Combat Association of Jewry.⁴⁴

“A very similar work is performed by Russian Jewry. We, the emigrant Russians, have seen with our own eyes the enormous number of Jews who play a role in the ranks of the instigators of revolution.”

If we pass over the work of preparation of this revolution and the events of 1905, we will at once see what the Vienna Jewish paper “Der Hammer” wrote on occasion of the Beylis Affair (an affair of ritual murder in Kiev). The judgment in favour of Beylis, through the jury, amounted to his exoneration; but the character of the ritual murder was proven. “The Russian government had resolved to declare war on the Jews of Kiev. Now, they must know that, upon this war, the fate, not of the Jews, for the Jewish people is unconquerable, but of the Russian people depends. For the Russian government it is a question of life and death. Its victory in this affair will be the beginning of its collapse. May the Russian rulers exercise caution! We will provide proof to the whole world that one cannot meddle unpunished with the Jews, whether the latter are of Kiev or any other place.” (Der Hammer, No. 254, 1911. Mentioned by General Nechovolodof in “Czar Nicholas II and the Jews”; and by Msgr. Jouin in “The Jewish-Freemasons Danger” and

“The United Front”, 1927, edition of “Petit Oranais”.) Unfortunately for Russia and the entire civilised world, this threat was not without consequences. Six years later it was turned into a fact. We will quote some figures. The first Workers and Soldiers Council (Soviet) was composed of 23 members, of whom 19 were Jews; the Council of Peoples Commissars of 1920 had 17 Jews among its 22 members; among the 43 high officials of the War Commission, 34 were Israelites; on the Commissariat of the Interior there were 54 Jews among the officials; in that for foreign affairs, 13 Jews and 17 members. In the financial department of the government the percentage of Jews rose to 86% and in the court system up to 95% etc.

In order to briefly summarise this statistic, let us remark that, among the 545 most principal agents of the Russian revolution in question, 447 belonged to the “chosen people”, 68 to different nationalities (Latvians, Germans, Poles, etc), and only 30 were of Russian nationality.

These figures, which are taken from Bolshevist information sources, appeared in a pamphlet under the title “Who Rules in Russia?” which was published in New York in 1920. (See Msgr. Jouin, “The Jewish-Freemasonic Danger”, II, page 108 and seq.) We should add that, at present, there are 16 Jews among the 22 trade agents of the Soviets abroad. “Report of the Urbe Agency”, of 25th August 1927, which was quoted by R. Lamelin in “The Victory of Israel,” page 170.⁴⁵

In his book “Il manganello e l’aspersorio”, the lay writer Ernesto Rossi disputes violently with the already mentioned periodical “Civiltà Cattolica”, from which he reproduces the following paragraph, with the intention of refuting it:

“We see ‘heroes’ of the sect, who are not able to resist a gift of two millions, perpetuated in all cities through statues. We see the sons of these ‘heroes’, who pocket large sums while despising the dominant misery. Mazzini involved himself with the synagogue, whose fruits of love are very well known in the Campidoglio of Rome; Garibaldi, Cavour, Farini, Depretis were modest servants of the synagogue, and so are still many of those ‘great men’ to whom the good will of the peoples has erected and still erects memorial stones, busts and monuments, in order to glorify their love of ‘freedom’ and of the ‘Fatherland’.”⁴⁶

Many writers of the most different directions have asserted that the Jewish question in Italy did not represent the features of a national disorder. We do not share this opinion and limit ourselves only to recalling that those who introduced Communism into our land, Modigliani, Treves, Della Seta, Musatti, Momigliano, Donati, etc, were Jews.⁴⁷

“And did not the renowned Togliatti, the leader for many years of the Italian Communist party, marry the Jewess Montagnana? And was not her brother, Mario Montagnana, in the directorship of the newspaper “L’Unità” in its Milan edition? It should be known, in addition, that likewise those who directed the Communist press in Italy were Jews: Longo (Vie Nuovo), Alatri (L’Unità of Rome), Tedeschi (L’Unità of Milan); Cohen directs the ‘Paese Sera’, Levi the ‘Lotta Sindicale’, and Jachia the paper ‘Repubblica’, who came

from there into the directing of the press of the Communist party.”⁴⁸

- [1] Pope Leo XIII: Encyclical “Humanum Genus”, 20 April 1884.
- [2] Paul Rosen: Satan & Co., page 219.
- [3] Adolphe Ricoux, pages 78-95.
- [4] Monsignor Leon Meurin, S. J., Archbishop, Bishop of Port-Louis: Symbolism of Freemasonry, 1957, pages 201-202.
- [5] Internationale Zeitschrift de geheimen Gesellschaften; published in Paris, Number 2, 1913, page 58.
- [6] Pike: Die Moral und die Lehre im schottischen Ritus.
- [7] Maurice Fara: Die Freimaurerei entblosst, Verlag; La Hoja de Roble, Buenos Aires, page 23.
- [8] Benamozegh: Israel und die Menschheit, page 71.
- [9] Gougenot des Mousseaux: Der Jude, das Judentum und die Verjudung der christlichen Volker, pages 338-339.
- [10] L. de Poncins: Die geheimen Krafte der Revolution, pages 139-141.
- [11] R.I.S.S. No. 8 [1926], page 269.
- [12] Israelitische Archive, 1864, page 335.
- [13] Freimaureralmanach, Leipzig, 1884.
- [14] Les Cahiers de l’Osdre, Numbers 3-4 [1926], pages 22-23.
- [15] Maurice Fara: Die Freimaurerei entblosst, Verlag: La Hoja de Roble. Buenos Aires, page 111.
- [16] Cardinal Jose Maria Caro. R., Archbishop-Bishop of Santiago, Primate of Chile: The Secret of Freemasonry, Difusion Publishers, page 258.
- [17] Monsignor Leon Meurin, S. J., Archbishop-Bishop of Port-Louis: Philosophy of Freemasonry, 1957, pages 30, 211, 212, 41 and 42.
- [18] Monsignor Leon Meurin, S. J., Archbishop-Bishop of Port-Louis: Symbolism of Freemasonry, 1957, page 34.
- [19] Jose Maria Cardinal Caro R., Archbishop-Bishop of Santiago, Primate of Chile: The Secret of Freemasonry. Publishers: Difusion. Pages 263, 264, 265 and 266.
- [20] Prato: Della questione judaica in Europa, 1891, page 53.
- [21] Jose Maria Caro R., Cardinal Archbishop of Santiago, Primate of Chile: The Secret of Freemasonry. Publishers: Difusion. Pages 190, 191, 193, 194, 195, 196, 197, 198, 201.
- [22] Monsignor Leon Meurin S. J., Archbishop-Bishop of Port-Louis, Philosophy of Freemasonry, 1957, pages 212, 213, 214, 215, 217 and 218.
- [23] Von Haugwitz: Memoiren.
- [24] P. Abel: Die Neue Freie Presse, Vienna, 1898.
- [25] Barruel: Memoirs of the History of Jacobinism.
- [26] P. Deschamps, Cardinal Mathieu, Monsignor Besson and others.
- [27] Maurice Fara: Freemasonry exposed. Publishers: La Hoja de Roble, Buenos Aires, pages 62 and 63.
- [28] International Congress of Brussels, 1910. Memorial. Page 124.
- [29] Official state journal of France, October 1922, page 281.
- [30] Leon Halevy: Zusammenfassung der Geschichte der Juden. Short History of the Jews.
- [31] R. Lambelin: Die Siege Israels, page 44.
- [32] Leon Kahn: Die Juden von Paris wahrend der Revolution.
- [33] Maurice Fara: Freemasonry exposed. Publishers: La Hoja de Roble, Buenos Aires, page 83.
- [34] P. Gaxotte: The French Revolution. Pages 279-280.
- [35] Capefigue: “Las Grandes Operaciones Financieras.”
- [36] “Archivos Israelitas”, VIII, 1847, page 801.
- [37] Bedarride: “Los Judios en Francia, en Italia yen Espaira”. Pages 428-430.
- [38] R. Lambelin: Op. cit., pages 10 and 62.
- [39] E. Drumont: Jewish France.
- [40] Gougenot des Mousseaux: The Jew, Jewry and the Judaisation of the Christian Peoples, page 332.
- [41] Leroy Beaulieu: Israel among the Peoples, page 66.
- [42] Maurice Fara: “Freemasonry Exposed”. Publishers: La Hoja de Roble, Buenos Aires, page 115.

[43] Jose Maria Caro R., Cardinal, Archbishop of Santiago, Primate of Chile: *The Secret of Freemasonry, [The Mystery of Freemasonry Unveiled]*, Publishers: Difusion. Pages 267 and 268.

[44] Jose Maria Caro R., Cardinal, Archbishop of Santiago, Primate of Chile: *The Secret of Freemasonry*. Publishers: Difusion. Page 265.

[45] Maurice Fara: *Freemasonry exposed*, Publishers: Hoja de Roble, Buenos Aires, Pages 81 and 82.

[46] Ernesto Rossi: *Il Manganello e l'Aspersorio*. Florence. Page 336 and volumes of the "Civiltà Cattolica" of September, November and December 1889.

[47] The Jew Salvatore Jona writes in reference to Treves and Modigliani: "... they were the men at the head of Italian Socialism; even if they were men with weak Jewish belief, one cannot deny that they devoted themselves with Semitic passion and with tenacity to the following of their ideal." From the work: *Gli ebrei in Italia durante il fascismo*, Milan 1962, page 9.

[48] Excerpt from the little volume already mentioned: *Rivelazione d'interesse mondiale*.

PART THREE

THE SYNAGOGUE OF SATAN

CHAPTER ONE

JEWISH STRIVING FOR POWER

The Hebrew people was chosen by God as preserver of the true religion, to whose preservation it was entrusted in the midst of the idolatrous peoples until the arrival of the promised Messiah, in whom the prophecies of the Old Testament should be fulfilled. However, even before the coming of Christ, the Jews began to distort the said prophecies by giving them a false, racial and ambitious interpretation.

The promise of a kingdom of the true God upon earth, i.e. a spiritual Kingdom of the true religion, the Jews interpreted as a material kingdom of their race, as the promise of God of world domination to the Israelites and an enslaving of all peoples on earth through them. As examples of these false interpretations one can quote the following: In Genesis, Chapter XXII, Verse 17 and 18, the angel of the Lord says to Abraham:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of thine enemies." "And in thy seed shall all the nations of the earth be blessed."

The Jews, lusting for power, have given these verses a materialistic interpretation and think that God has offered them, as the full-blooded descendants of Abraham, that they have power over the gates of their foes: that only in them, as the Jewish race, all peoples of earth be blessed. On the other hand, Holy Church interprets these prophecies in a spiritual sense:

"This is the victory that the spiritual children of Abraham (i.e. the Christians) shall obtain through the power of Jesus Christ and the gifts of an everlasting righteousness concerning

the visible and invisible foes of their salvation. And so was fulfilled according to Scripture this prophecy with the erecting of the Church, when all peoples of the world subjected themselves to Jesus Christ and received from Him blessing and salvation.”¹

In Deuteronomy, Chapter II, Verse 25, the Lord says:

“This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole of heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.”

This passage is also given a restricted interpretation by Holy Church which differs completely from the ambitious Jewish feeling, which degenerated throughout history into frightful actions, which prove the practical application of this false interpretation. Also, wherever during the Middle Ages the heretical movements directed by Jews triumphed, although these victories were locally limited and of transitory nature, they were always accompanied by crime, fear and terror. The same occurred with the Freemasonic revolutions, such as those of 1789 in France or that of 1931-1936 in Spain. And yet it is said that one must not speak of Jewish-Communist revolutions! In the Soviet Union, where the Hebrews were successful in introducing their totalitarian dictatorship, they have sowed fear and death in such a cruel manner, that the poor enslaved Russians, have now only to hear the word “Jew” to tremble with terror.

Another example of this kind is obtained for us through the false interpretation by the Jews of Verse 16, in Chapter VII of Deuteronomy, which says:

“And thou shalt consume all the people which the Lord thy God shall deliver unto thee; thine eye shall have no pity upon them; neither shalt thou serve their gods; for that will be a snare unto thee.”

While Holy Church likewise gives this passage a limited spiritual interpretation, the Jews understand it in the sense that God has provided them with the right to consume all peoples of earth and to gain power over their riches. We already saw, in the 4th Chapter of this work, what the Rabbi Baruch Levi wrote to his pupil, the young Jew Karl Marx, as the later founder of what was badly described as “scientific Socialism”, where he quoted apparent theological principles to justify the right of the Jews to appropriate to themselves the riches of all peoples on earth through Proletarian Communist movements, which are controlled by Jewry.

The 24th verse of the same Chapter VII of Deuteronomy runs as follows: “And he shall deliver their kinds into thine hand, and thou shalt destroy their name from under heaven; there shall no man be able to stand before thee, until thou have destroyed them.”

This prophecy, which Holy Church relates to the sinful kings who ruled in the land of Canaan, the Jews interpret as having universal character. They therefore regard all their revolutions and conspiracies against the Kings of recent time as holy enterprises, which they perform in fulfilment of the Biblical prophecies, which they assume further as useful

means to obtain domination over the world, which they likewise accept as commanded by God in the Holy Scripture.

The constant distortion of the true meaning of the prophecies of the Bible through the Jews we find renewed in reading of Verse 27 of chapter VII of the prophecy of Daniel:

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him!”

While Holy Church interprets this prophecy by accepting it as referring to the eternal rule of our Lord Jesus Christ, the Jews regard it as meaning that a flock is to be formed with a shepherd who naturally comes from the tribe of Israel, that their race shall attain eternal rulership in the world over the other peoples.

The prophecy of Isaiah LX, Verses 10-12 relates:

“10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. 11. Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the riches of the Gentiles, and that their kings may be brought. 12. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.”

This prophecy alluding to the spiritual kingdom of Christ and his Church² takes on for the Jews a completely altered meaning, which crystallises in clearly recognisable actions. Wherever the Jewish dictatorship was set up, as for example in the Terror in France in the year 1789 or in the Jewish-Communist dictatorship in the lands which have fallen into the claws of the monster, whoever did not serve the Jews or dared to rebel against their slavery, has been destroyed. The Jews exist only as owners; for they gain power over the wealth of these nations. So one could go on in this way, to quote verses of the Old Testament that have been falsely interpreted by Jewish Imperialism. One must bear in mind that many of the prophets were murdered by the Jews, only because they contradicted them and blamed their perversion. However, the most dangerous of these false interpretations of the prophecies of the Bible was that in connection with the arrival of the Messiah as the redeemer of the human race, who would set up the rule of the true God in this world. Here it was that the Jews departed in the worst possible way from the true reality, by their giving the most sublime promises in relation to the Messiah a racial and imperialistic character.

Already in the times of our Lord Jesus Christ this false interpretation was so general among them that the majority of Hebrews imagined they saw in the promised Messiah a king or warlord who, with the help of God, would conquer all nations of the earth through bloody wars, and in the end Israel would in fact rule the whole world. When, therefore, Jesus was faced with such demands, and rejected all shedding of blood and revealed that His kingdom was not of this world, the Jewish Imperialists felt that all their hopes and demands were being destroyed. They began seriously to fear that the teaching of Christ

might in the end even convince the Hebrews, and they might recognise Him as the promised Messiah.

When Jesus preached the equality of all men before God, the Jews thought, and they did so with good reason, that Christ with His teachings would render null or void their false views concerning Israel, as a people chosen by God to actually rule the world. Simultaneously He would declare null and void the idea of a people which is superior through the will of God to the others, and which is destined through the commandment of God to subjugate the remaining peoples and gain control of their wealth. Therefore the leaders of Jewry in that time, priests, scholars and pharisees, etc, feared that Jesus threatened the glorious future that was predestined the people of Israel as future master of the world, for, if all peoples are equal before God, as our Lord Jesus Christ preached, there was no reason upon earth to choose one as preferential in the future and to rule over mankind.

In order to defend the ambitious Jewish thesis, Caiaphas, the high priest of Israel, alluded to the suitability that one man should die, namely Jesus Christ, in order to save a people.

After the blackest and most world-denying crime that was ever committed in the history of mankind, i.e. the murder of the Son of God by the Jews, the latter stood stiff-necked upon their demands for power and attempted in a new Holy Book to compile their false interpretations and to justify these. So appeared the “Talmud,” which is damned by Holy Church and in which, as the Jews assert, the most perfected interpretation of the Old Testament is contained through divine inspiration. Afterwards appeared the collection of the “Jewish Cabbala”, which means ‘Prophecy.’ In this was explained, likewise according to the Jews, through divine inspiration, the secret interpretation, i.e. the concealed and true interpretation of the Holy Scriptures. In the following we will quote some passages from these Secret Books of Jewry.

“You, Israelites, are called men, while the peoples of the world do not deserve the name of men but that of beasts.”³

“The generation of a stranger is like the generation of beasts.”⁴ In the previously quoted passages the false interpreters of the Holy Scripture take a step of great weight: namely to deny the Christians and Gentiles, i.e. all peoples of earth, their human capacity, by ranking them among the breed of beasts.

To do justice to the importance of this criminal step, one must bring to mind that according to the “Divine Revelation” of the Old Testament, all animals and beasts have been created by God for the service of men, who eat their flesh, use their skins as clothing, kill them and in general can do with them as they please. On the other hand, He compelled men to keep His commandments in relation to other men.

According to the false interpretation of the Holy Scripture, both the Christians as well as other Gentiles are to the Jews simple beasts and not human beings. Therefore the Hebrews have automatically no duty to keep the commandments towards them and feel

themselves at the same time completely in their right to kill, fleece and rob them of everything that they possess, like any kind of beast. Never upon earth has there existed or does there exist today, such an irreconcilable and totalitarian striving for power as that of the Jews. This far-reaching view that the other peoples are beasts, explains in clear form the irreconcilable, cruel and despicable ignoring of every human law, such as one can observe with the high Jewish personages of International Communism.

Their disdain towards other peoples goes so far as to assert: “What is a prostitute? Every woman who is not a Jewess.”⁵ This explains the fact, as different writers of diverse nationalities have recently shown, that the Jews have everywhere been the most unscrupulous traders in girls and the most zealous defenders of the disintegrating teachings of free love and of race mixing, while in their own families they maintain strict discipline and morality. Since Christians and Gentiles are in fact beasts, it is no wonder that they should live in immorality and intermixing.

As far as the murderous instincts of the Jews are concerned, which they have displayed over the centuries, they see themselves encouraged by what they hold to be the divine inspiration of the “Talmud” and of the “Cabbala,” but which according to Holy Church is nothing more than a devilish interpretation.

“Kill the best among the Gentiles.”⁶ If God commanded them such – whereby it is a question of a cruel and bloodthirsty people, as the sufferings and death of Christ, the tortures and bloodbaths of Communist Russia, etc, prove –, how can it still surprise us that, wherever the Jew can, all those are murdered who oppose in any form his godless intrigues? This devilish hatred, this sadism, which the Jews have always shown towards other peoples, has its origin likewise in the false interpretation of divine revelation, i.e. in the “Cabbala” and in the “Talmud.”

May the next example serve as an illustration:

“What does Har Sinai, i.e. Mount Sinai, mean? It means the mountain from which the Sina, i.e. hatred towards all peoples of the world has radiated.”⁷

One must recall that upon Mount Sinai God revealed to Moses the Ten Commandments. But the modern Jews are of the opinion, equally false and disgusting, that there the religion of hate was revealed which they have preserved up to our days, that Satanic hatred towards all other peoples which found its most extreme manifestation in the tortures and bloodbaths that have been perpetrated by International Communism.

The “Cabbala”, which is reserved for the high initiates of Jewry and not the Plebs, carried out the division between Jews and Gentiles (among whom Christians were included) to the most disgusting and extreme limits. While on the one side the Gentiles are denigrated to the category of simple beasts, the Jews on the other are elevated to the category of Gods, by placing them equal to the Godhead himself. To such a degree have the Jews falsified the meaning of the “Pentateuch” and the Old Testament in general!

The blasphemous passage, which is quoted in the following, is highly enlightening in this connection:

“God places himself for display upon earth in the likeness of the Jew — Judas, Jevah or Jehovah are the same and unique being. The Hebrew is the living God, the God become flesh, the heavenly man, the Adam Kadmon. The other men are earthly and of inferior race, and only exist to serve the Hebrew; they are little beasts.”⁸

It is therefore natural that this mode of thought has led the Jews to the conclusion that everything that exists upon earth belongs to them, including the beasts (among whom they include us, the rest of mankind) and also everything which belongs to these beasts.

The falsifiers of the Holy Scriptures attempted, both in the “Talmud” as in the “Cabbala”, to strengthen the Jewish striving for power, by their giving these steps the feature of a divine dispensation. The following passages prove it:

“The All-highest spoke thus to the Israelites: ‘You have recognised me as the sole ruler of the world and therefore I will make you into the sole rulers of the world.’ ”²

“Wherever the Hebrews settle, they must become the Lords; until they possess absolute rulership, they must regard themselves as banished and captives. Even if they are successful in ruling peoples, they may not, until they rule all, cease to cry: ‘What torture! What indignity!’ ”¹⁰

This false divine revelation, which is found in the “Talmud,” is one of the theological principles of the politics of modern Jewry, which in fact believes it is following the will of God through the literal translation into deeds.

As soon as the Christian and Gentile peoples in magnanimous manner opened their frontiers to the immigrant Jews, they could never have imagined that, in comparison with the migrations of other peoples, they granted shelter to eternal conspirators, who are always ready to work in the shadows and restlessly, until they rule the naive people that kindly opened its gates to them.

The “Talmud” remarks, however, that the Jews will not be able to rest, until their rule is unrestricted. The Hebrews have grasped that Democracy and Capitalism, which have allowed them to rule the peoples, have not obtained for them that unrestricted rulership commanded to them by God of which the “Talmud” speaks; therefore the Jews Karl Marx and Friedrich Engels invented a totalitarian system, which guaranteed to them to take from the Christians and Gentiles all their wealth, all their freedoms, and in general all their human rights, in order to place them on the level of the beasts. The dictatorship of Communist Socialism of Marx allows the Jew to attain this tyranny; and therefore, since its introduction in Russia, they have worked ceaselessly to destroy the Capitalist form of government, which admittedly they themselves had created, but which was incapable of allowing them to arrive at the desired goal. As the “Talmud” reveals, it does not satisfy the Jews to rule over some peoples, but they must control them all; and as long

as they are not successful, they must cry out: “What torture! What an indignity!” This also explains the circumstance why the Jewish-Communist hunger for power is insatiable; and reveals how absurd it is to believe in an upright and peaceful coexistence or in the possibility that Communism will abandon its demand to conquer all the peoples of earth. The Jews believe that God has commanded them to lay upon all peoples their absolute tyranny, and that this absolute tyranny can only be successful for them through the unrestrained Socialist dictatorship of Communism. As this tyranny must extend to all peoples, they do not rest until they have laid Communist slavery upon all peoples of earth.

It is unavoidably necessary that the Christians and Gentiles should fully grasp this giant tragedy. The existence of an imperialistic and cruel totalitarianism, which is spurred on by a group of mystics, fanatics and madmen, and which will perform all its crimes and all its perversions in the firm belief that they fulfil faithfully the commands of God, is an unhealthy reality. Their wickedness extends to such a degree that they hold it to be morally permissible to allow denial of God and for Communist materialism to triumph in the whole world, while they, the pious and faithful, are successful in destroying hated Christianity and the other “false” religions, for the purpose of permitting the present religion of Israel to rule on the ruins of all others, who recognise the right of the Jews to control the world and recognise through divine right their character as the chosen race to rule over mankind in the coming times. On the other hand, the “Talmud” says that it gives the Jews the truthful version of the Biblical promises about the Messiah! “The Messiah will give the Hebrews rulership over the world and to them all peoples will be subject.”¹¹

One could quote passages from the different parts of the “Talmud” and the Jewish “Cabbala,” which are equally as informative as these, which allow us to understand the extent and importance of the present religion of the Jews and the danger which it signifies for Christianity and the rest of mankind. The deeper one penetrates into this material, all the clearer will one recognise the abyss that has opened between the original and true religion, which was revealed by God to the Hebrews through Abraham, Moses and the Prophets, and the false religion, which these Jews, who crucified our Lord Jesus Christ, have worked out, as well as their descendants, on grounds of the consciously false interpretation of the Holy Bible, above all with the appearance of the “Talmud” of Jerusalem and Babylon and of the latter completion of the Cabbalistic books, “Sepher-ha-Zohar,” and “Sepher-Yetzirah,” holy books, which are the foundations for the religion of modern Jews.

If an abyss exists between the religion of Abraham and Moses and of modern Jewry, then the same is unfathomable between Christianity and modern Jewry. One could say of the latter that it is the contrast and the denial even of the Christian religion, against which it desires hatred and urges its destruction in the holy books and in its secret rites. The centuries-long struggle of Holy Church against the Jewish religion and its rites had not, as is falsely said, the religious intolerance of Catholicism as the cause, but the enormous infamy of the Jewish religion, which represents a deadly threat for Christianity. This compelled the Church, which at first was so tolerant, to adopt a positive attitude for

defence of the truth of Christianity and of the entire human race. Erroneous and deceitful is consequently the view of some clergy, who call themselves Christians but work together with the Jews in a thoroughly suspicious way, asserting that it is not admissible to fight against Jewry; for the true Jews, the believing Jews have a religion related and similar to Christianity.

What the Jews strive for in reality, when they put before Catholics this thesis of unlawfulness of struggle against the criminal Jewish sect, is the obtaining of a new permit for freebooting, which allows them, without exposing themselves to direct counter-attacks, to continue in their Freemasonic or Communist revolutionary movements until they are successful in the destruction of Christianity and the enslavement of mankind. The Hebrews and their accomplices within Christianity wish to secure in a comfortable manner the victory of the Jewish hunger for power, for if the Christians abandon attacking and conquering the head of the whole conspiracy, by restricting themselves only to attacking the Freemasonic, anarchistic, Communist or any other branch, the head, which is free of attacks, i.e. Jewry, preserves its whole power, while its Freemasonic and Communist tentacles devote themselves with all their branches in a merciless manner, as they have done previously, to the attack upon the religious, political and social institutions of Christianity over the whole world.

CHAPTER TWO

MORE CONCERNING THE JEWISH RELIGION

In the present chapter something will be learned concerning the teachings of belief of the so-called honourable Jews, in order to be able to prove with all the greater clarity that no relationship or kinship exists between the latter and the religion of the Christians. The first thing which one must bear in mind with the studying of modern Jewish religion is the fact that it is a question of a secret religion, in contrast to the remaining religions, whose dogma, teachings and customs have a clear character and therefore could be learned by anyone at choice, even those standing to one side.

After the crucifying of the Lord, the Jews kept concealed over centuries from the Christians and the Gentiles all those teachings and customs which, because they represented a threatening of other men, had to be concealed. They rightly feared that, if people knew their teachings, they would answer with violence against the Jews.

In the text of the “Talmud” one can read the following:

“To communicate anything of our law to a Gentile means the death of all Hebrews; for if the Goyim (Gentiles) knew what we teach about them, they would exterminate us without mercy.”¹²

The lie has been the most principal weapon of those whom Christ, the Lord, already in His time called the “Synagogue of Satan.” With lies and deceit they have controlled the peoples with their Freemasonic revolutions, and with lies and deceit they lead the latter to the Communist revolutions. It may suffice to mention that they even make use of lies for matters not concerned with their own religion.

They cheated the Christians and Gentiles in that they made the latter believe that the present Jewish religion is exactly the same as all the others. That they have restricted themselves to worship God, our Lord, to establish norms for morality and to defend spiritual values. But at the same time they pay very great attention to concealing from the world that their religion is in reality a secret sect, which pursues the purpose of destroying Christianity, which in addition hates Christ and his Church to the death, and which attempts at first to control the remaining peoples of the earth and then to enslave them.

It is therefore not to be wondered at that, in their holy book, the Talmud, they confirm that, if the Gentiles (among whom they number the Christians) “knew what we teach about them, they would exterminate us without mercy.”

History shows us how clever this caution of the “Talmud” is. When Holy Church discovered what the Masters or Rabbis taught their believers in secret, they ordered upon various occasions the confiscation and destruction of the books of the “Talmud”. In view of the danger that their teachings signified for the Jews, namely for those who in very violent religious manner accept unconditionally and with zeal of belief the teachings of the “Talmud” and of the “Cabbala.” A further Jewish deceit was useless, which consisted in preparing false texts of the “Talmud”, which were then brought before the civil and church authorities without the passages whose reading was regarded as dangerous for the Christians. For frequently both Holy Church as well as the civil governments also discovered the authentic texts and the general indignation was often revealed in violent reactions against the religious sects of Jewry, whose authentic holy books already contained the plans for the conspiracy, which they have developed against the whole of mankind.

The Jewish writer Cecil Roth speaks abundantly in his work, “Storia del Popolo Ebraico”, of the condemnation of the “Talmud” by Pope Gregory IX and his successors up to that of Pope Leo X in the 16th century which had its origin in an intimation to Cardinal Carafa, according to which the work was destructive and blasphemous. This revelation was made by the Jew Vittoria Eliano, who was the nephew of the Jewish scholar Elia Levita, and had as its consequence the public burning of the work in the autumn of 1553 on the “Campo dei Fiori” of Rome.¹³

In the trials of the Inquisition, which were conducted against the concealed Jews, whom Holy Church called “Jewish heretics”, can be found another richly informative source about the secret and factual religious doctrines of belief of the Jews. Those who would like to penetrate deeper into this study should use for this purpose the archives of the Inquisition of this capital of the Catholic world, that of Carcassonne and Narbonne and

other cities of France; those of Simancas in Spain and those of La Torre do Tombe in Portugal; for those of Mexico, “Trials of Luis de Carbajal” (El Mozo), from which one can appreciate the mode of thought of the Jews and obtain knowledge of certain very informative religious doctrines. Relative to this is an edition by the government of Mexico from the “Main Archive of the Nation”, of the year 1935, which was an official publication. In it are found the original handwriting with the corresponding signatures of the accused Jews, the Inquisitors, witnesses, etc. The validity of the document is beyond doubt and the contemporary Jews themselves have not been able to deny it.

The content of this document is something most horrible – monstrous blasphemies against our Lord Jesus Christ and the most Holy Virgin Mary, a Satanic hatred against Christianity, a hatred that has nothing to do with the law given to the real Moses by God on Mount Sinai, but which represents the nature of the secret religion of modern Jewry itself, a religion of hatred, of wild hatred, which calls for a bloodbath of the Christians and persecutions of Holy Church, and which has been unleashed as an unbridled and disastrous evil explosive in all places where the Jewish-Freemasonic and Jewish-Communist revolutions have been victorious. From the second trial against Luis de Carbajal, which began towards the end of the 16th century, in the year 1595, we will, with true regret, take leave of same. For it is urgently necessary that we again conciliate our Lord Jesus Christ and the most Holy Virgin Mary for the blasphemies uttered by the Jews; and further it is urgently necessary to prove the untruthfulness of this strange thesis, which at the present time is represented by some clergy. The latter assert that it is improper to fight against Jewry, since a relationship nevertheless exists with the Christians religion, an assertion which borders on insanity and which can only prosper among those who, in ignorance of the problem, have fallen into the trap as victims of Jewish lies.

CHAPTER THREE

CURSES OF GOD AGAINST THE JEWS

Jewish Freemasonry, Communism, and the various political forces that control both, have brought countless attacks against the temporal policy of the Holy Catholic Church. One of the most frequent attacks is made with reference to the Inquisitional Court and the publicly made judgment of the religious court, which some clergy, out of lack of knowledge of history or as a result of propagandistic, Freemasonic-Liberal influence, have been duped to the degree that they think that Holy Church has erred in its Inquisitorial policy; and things have come to such a pass that they attempt to avoid this question with verbal disputes or with an unconscious feeling of guilt.

This shameful conduct stands in contrast to the personal behaviour of some Jewish historians, who, as believers in truth, approve some positive points of the Inquisitorial system, like Cecil Roth, who in his work “Storia del Popolo Ebraico” says:

“... One must admit that, from its standpoint, the Inquisition was just. Only rarely did it take steps without a reliable foundation; and when a matter was in progress, the ultimate purpose consisted in obtaining a complete admission, which, united with the feeling of repentance would redeem the victims from the terrors of eternal torment. The punishments laid down were never regarded as such, more as a redeeming sacrifice.”²⁴

In this much disputed matter, which the enemies of Catholicism have regarded as the “Achille’s heel” of the Church, one must not lose sight of reality in the midst of the host of lies, falsification and historical deceit, which conceal the truth as if with a dense undergrowth, which was intentionally woven for this purpose by the Jews and their accomplices. The Inquisitorial policy of Holy Church, far from being something punitive or anything of which the Church should be ashamed, was not only theologically justified, but of the greatest value for mankind, which, thanks to the Holy Inquisition, described by the Popes, Councils, Theologians and Saints of the Church as holy, then saw itself freed of the catastrophe that now threatened them, and which would already have occurred several centuries ago.

We are not of the opinion that in the present one should attempt to force religion upon anyone by violence, nor that anyone should be persecuted on account of his ideas; for the truth will be able to establish itself without the necessity of resorting to compulsory methods; in fact we know that Holy Church, tolerant and good-willed in its early times, had to adjust itself in the face of an extraordinary situation. There was the deadly threat that International Jewry had planned for all Christianity in the twelfth century. This threat in its gravity can only be compared with that which at present is represented for free mankind by Jewish Communism.

In order to save Christianity from this danger, Holy Church had to take refuge in the most extreme methods, whose justification is already proven solely through the circumstance that the misfortune, which now threatens mankind, was delayed by several centuries. In their thousand-year long struggle against the Church of Christ the Jews used, as their principal weapon of battle, the “Fifth Column”, which arose as thousands and thousands of Jews all over the world were converted in a hypocritical manner to Christianity.

The already mentioned Jewish historian Cecil Roth confirms in his previously quoted work “Storia del Popolo Ebraico”, page 229, Milan 1962, that “... naturally the conversions were for the most part a pretence...” They were baptised and remained nevertheless just as much Jews in secret as before, although they have given themselves Christian names, went to Mass and frivolously received the sacraments. They then used their new position as seeming Christians to set up false teachings, which developed into underground movements. This would have brought about the dissolution of Christianity and secured the rule by Jewry over all peoples, as will be elaborated on later with irrefutable proofs.

It was soon seen that the whole of Christianity was threatened by death, unless the necessary measures were seized upon to command a halt to the secret organisations of Jewry and the secret societies which the concealed Jews formed among the true

Christians. The conclusion was reached that Holy Church could only defend itself and mankind from destruction by setting up a similar secret organisation. There remained no other choice than to oppose the secret anti-Christian organisations with equally secret counter-bodies. So arose the very effective organisation of the Inquisition court.

An often alluded to fact of the Inquisition is the burning of the secret Jews or their execution through the garrotte, in which respect it is difficult to establish the exact number of those executed who were Judaised heretics, as the Church described those who in appearance were Christians but in secrecy practised Judaism. Many estimate at thousands, and others at tens of thousands, the number of underground Jews who were killed by the Inquisition; however, whatever number it may be, the enemies of the Church have directed unjustified attacks against it on account of this procedure. The mitigation of responsibility that has been granted the Church, on the grounds that it did not directly execute those found guilty but handed them over to the worldly authority, is easily refuted by the enemies of Catholicism. They say that, although the Church did not directly condemn and kill them, then nevertheless it gave its approval to the Inquisitorial procedures and to the laws that punished the backsliding Jewish heretics with death. In addition it had given its agreement for six centuries to these executions. Another weak proof of the defenders of the Church has been the assertion made that the Spanish and Portuguese Inquisitions were devices of the State and were not directed by the Church; but this thought process is powerless, for one cannot apply it to the Papal Inquisition, which was in progress over three centuries in the whole of Christian Europe, and which was directed by none other than his Holiness the Pope, who personally appointed the Grand Inquisitor. The remaining Franciscan or Dominican Inquisitors exercised their functions as papal delegates with full papal authority. It is certain that the Papal Inquisition sent thousands of secret Jews to be burned at the stake, who, although they were executed through the worldly arm of authority, died with the approval of Holy Church. The latter for its part had itself approved the procedures used to judge them, the laws which condemned them and the executions. If the Church had not been in agreement with the death sentences against the Jews, it would have prevented the same through a command. Even with the Spanish and Portuguese Inquisitions, which were State institutions and where the Grand Inquisitor was appointed by the King and not by the Pope, Holy Church authorised the Dominican order in the setting up of Inquisition courts, to prosecute and seek out the Jews, to imprison them and to conduct the whole process up to the handing over of them to the worldly power of authority. Also in these cases the Church had given its agreement to the laws that empowered the worldly arm of authority to burn these malefactors or to strangle them with the garrotte.

In order to establish an effective and convincing defence of Holy Church and the Inquisition, one must possess the courage to take refuge in the truth and only in the truth. Holy Church will never need to fear it, for its actions are always determined by justice and fairness. Therefore with the truth, which always wins in the end, and which is expressly elaborated in the book with the title "The Jewish Fifth Column in the Clergy", a truthful defence of the Holy Catholic Church is asserted in relation to its Inquisitorial policy.

First we will begin with the proof that the Jews are not untouchable people by virtue of the fact that at one time they were the chosen people of God, but, on the contrary, God predicted to them that, in the event of their not keeping His commandments, they would be very severely punished. From this consideration, the policy of the Church towards the Jews with regard to the Inquisition has a broad theological foundation. The Jews still boast at present of being the chosen people of God, which they tend to substantiate based upon certain passages of the Holy Bible, of which they give a false and ambitious interpretation. However, in so doing, they are very careful to avoid other Bible passages, in which God clearly and unequivocally linked this privilege to the condition that they faithfully fulfilled the commandments and other commands of God under the threat that, if they would not do so, the distinction of being the chosen people would be withdrawn and they would be transformed into an accursed people who would encounter diverse punishments, which were expressly indicated to Moses by God. However, the Jews attempted to conceal this position of things, just as certain Christian clergy attempt to do, whose apparently inexplicable conduct more favours Jewry and its revolutionary plans than the Holy Church of Christ. In Deuteronomy of the Holy Bible, Chapter XXVIII, Verses one and two, Moses, who conveys the divine will to the Hebrews, describes quite clearly this situation.

“1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

“2. And all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.”

From the foregoing it is perfectly clear that the distinction of Israel, as a people chosen and blessed of the Lord, is clearly linked to the fact that it keeps all His commandments and obeys the voice of the Lord. It is therefore completely false to assert that God regards it in a final and unconditional manner as a chosen people. He gave it the possibility of retaining this privilege; however, since the Jewish people had neither kept nor keeps the Commandments, nor listens to the voice of the Lord, it trampled upon the obligation that was laid upon it in order to preserve this exceptional position, and drew the divine imprecations upon itself. One must recall that after Moses mentions all the blessings that God would grant to the Israelites, if they kept all his commandments and would listen to the voice of the Lord, he records the terrible curses that would strike them, if they did the opposite. Whoever wishes to learn these completely, can take the Bible, for proof, in Deuteronomy, Chapter XXVIII, and Leviticus XXVI. Here we will only restrict ourselves to quoting some of the most important passages:

In the chapter of Deuteronomy mentioned, Moses says in conveying the Commandments of God:

“15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his Commandments and His statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee:

“16. Cursed shalt thou be in the city, and cursed shalt thou be in the field.

“17. Cursed shall be thy basket and thy store.

“18. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

“19. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

“20. The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me.

“21. The Lord shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest to possess it.

“22. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

“24. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.

“25. The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shall be removed into all the kingdoms of the earth.

“43. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.²⁵

“45. Moreover, all these curses shall come upon thee and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee:

“48. Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things; and He shall put a yoke of iron upon thy neck, until He have destroyed thee. (First a fearful prophecy of enslaving and then of destruction of the Jews, through foes which God himself will lay as punishment and curse over them.)

“54. So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children, which he shall leave.

“55. So that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

“62. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voices of the Lord thy God!”²⁶

In Chapter XXVI of Leviticus the reward is likewise mentioned, which is offered by God to the Jewish people, whereby He promises that it will be His chosen and blessed people, if it observes His commandments, and will be cursed, if it does not keep them. In addition, He prophesies the punishments with which He will punish its bad behaviour. Of the curses, which God in this last case casts directly against the Israelites, we quote only those which we regard as of the highest importance. Those who wish to learn them all, we refer to the Holy Bible, which served as source in this matter.

“14. But if ye hearken not unto Me, and will not do all these commandments; 15. And if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: (Here God the Lord plays upon the fact that the Jews with their sins have broken and made invalid the agreement of bond which God has concluded with the said people.)

“16. I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it!

“17. And I will set My face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. (A further prediction of destruction). (It is of import to establish how the collective persecution mania from which the Jewish people suffers at present, agrees in surprising manner with this divine curse.)

“18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins!

“38. And ye shall perish among the heathen, and the land of your enemies shall eat you up.

“39. And they that are left of you shall pine away in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.”

The word of God speaks for itself. God gave Israel a very great privilege, but not in order to use it as a common law, which could allow it to commit unpunished every kind of sins and crime and to violate the divine commandments and statutes. For this very reason God, who is justice itself, linked the existence of this privilege and this blessing to very strict conditions, which were intended to secure the good use of the same by the Jews. As a condition He laid upon them that they should not only heed a few, but expressly all the

commandments, as is stated very clearly in various verses of “Deuteronomy” and of “Leviticus.” He also commanded that they hear the divine ordinations, treasure the wisdom contained in them, and observe the laws made by God (Leviticus, Chapter XXVI, Verses 14 and 15), otherwise the agreement or alliance which God had granted the people in question would become invalid. What have the Jews in fact done over three thousand years? Instead of fulfilling the commandments and other conditions made by God, they killed the greater part of the Prophets, denied God’s Son, slandered and killed Him. They sinned against the first commandment which commands us to love God above all things, against the fifth which commands us not to kill, and against the eighth which forbids bearing of false witness and lying. In addition, they murdered various disciples of Christ, soiled their hands in bloody revolutions, during which opportunity they killed millions of human creatures, plundered the wealth of Christians by first robbing the latter through usury, afterwards through Communism, and thereby in terrible manner blasphemed the name of God in the Communist lands, without there being any foundation to the claim, which they make in their secret assemblies, that they would do this only transitorily for some centuries, until the destructive machine of Communist Socialism had destroyed all false religions, in order to erect on the ruins of the same the completely distorted religion of the God of Israel and His chosen people, who would be the future family of mankind. It must be remarked that the blasphemies and the denial of God through materialistic Communism are not directed against this or that religion regarded as false, but against God, against all universal spiritual values. Neither the insanity of the “Synagogue of the Devil” nor its demonic lust for power will ever be able to justify the monstrous blasphemies that are cast against God in the states subjected to the Socialist dictatorship of Communism, even if one may say that we are concerned with a purely passing situation of a few hundred years.

To put it briefly, instead of observing the commandments and everything which God made as a condition of their being His chosen people, they have violated all this systematically in the most far-reaching form, above all through committing murder of God, that terrible crime, which consists in the killing of the Son of God, and which represents the horrible peak of many crimes and violations of the commandments, which they have in addition carried out for two thousand years and even up to our days. So they have deserved all the curses and punishments with which God threatened them, when they, instead of observing the commandments, refused to obey them. The curses and punishments prophesied by God the Lord they have fulfilled to the letter, even the most terrible, which consist in mass destruction and murder. If one reads once again the aforementioned verses from the Bible, which speak of this destruction, and one compares them with the bloodbaths carried out among Jews in Europe when occupied by the Nazis, it will be proved that yet once again in history the curses and punishments predicted by our Lord God centuries ago have been fulfilled. Clearly the Creator has even used the Pagan peoples, such as the Chaldeans, the Romans and others as implements of divine providence, in order to punish the misdeeds and sins of the Jewish people, and to fulfil the curses prophesied by God Himself. If the Hebrews or their agents within Christianity, in the reading of these lines, feel themselves afflicted, they must nevertheless recognise that we neither may nor can alter the divine order. In the following chapter we will see how the Biblical Prophets in conveying the will of God were even clearer than Moses in

reference to the punishments that would scourge the Jews by reason of their sins and crimes.

CHAPTER FOUR

MASSACRES OF JEWS ORDERED BY GOD AS PUNISHMENT. BIBLE.

The terrible punishments ordered by God against the Jews are also continually spoken of by the Prophets in the Holy Bible.

In the prophecy of Isaiah, God predicts through the mouth of the former various punishments against the Israelites, which would be too involved to describe. Therefore we will limit ourselves only to these two verses of Chapter LXV of said prophecy, while referring those who wish to delve deeper into this theme to the Holy Scriptures:

“11. But ye are they that forsake the Lord, that forget My holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. 12. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because, when I called, ye did not answer; when I spoke, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not!”²⁷

The prophet Ezekiel relates that the Lord, angered at the worship of idols by the Jews (How will He not now be angered at the new kind of idolatry of the Socialist states and other fetishes that the Jews have set up again in the Communist hells?), had revealed to him: Chapter VIII, Verse 18:

“Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity; and though they cry in Mine ears with a loud voice, yet shall I not hear them.”

Chapter IX, Verse 1:

“He cried also in mine ears with a loud voice, saying, cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. 5. And to the others He said in mine hearing, Go ye after him through the city and smite; let not your eye spare, neither have ye pity. 6. Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began with the ancient men which were before the house. 7. And He said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city. 8. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem? 9. Then said He unto me: The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perverseness; for they say, The Lord hath

forsaken the earth, and the Lord seeth not. 10. And as for Me also, Mine eye shall not spare, neither will I have pity; but I will recompense their way upon their head.”²⁸

The word of God, our Lord, speaks for itself. We cannot, without blaspheming, contradict Him or criticise Him. This is the divine justice, just as Holy Scripture reveals it to us, not in the manner of the enlightened Jews or even those clergy who pretend to be Christians but who act as if they were Jews, falsifying and therefore working together with the “Synagogue of the Devil.”

In the Prophecy of “Hosea” the crimes of Israel and Judah are spoken of, and the punishments which God will lay upon them: Chapter IV, Verse. 1:

“... There is no truth, no mercy, nor knowledge of God, in the land. 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, the blood toucheth blood.”

Chapter V, Verse 2: “They will not frame their doings to turn unto their God; for the spirit of whoredoms is in the midst of them, and they have not known the Lord. And the pride of Israel doth testify to its face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.”²⁹

At the same time that God refers to the shameful deeds of Israel, He brings, in the prophecy of “Amos”, His resolution to expression, that He will not allow the continuation of these misdeeds: Chapter VIII, Verse 2. “And He said, Amos, what seest thou? And I said, a basket of summer fruit. Then said the Lord unto me, The end is come upon my peoples of Israel; I will not again pass by them any more.” Chapter IX, Verse 1. “I saw the Lord standing upon the altar; and He said, Smite the lintel of the door, that the posts may shake, and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.”³⁰

In the prophecy of Daniel the latter mentions what the archangel Saint Gabriel revealed to him concerning the death of Christ. He reported that the people which scorned him would no longer be the chosen people of God, but that devastation would come over Israel and the end of the world.

Chapter IX, Verse 25: “Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. 26. And after threescore and two weeks shall the Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (i.e. until the end of the world.)”³¹

It is unbelievable that clergy who regard themselves as good Christians, but who are more concerned with the defence of Jewry than with Holy Church, risk asserting in our

days that this God-murdering people is still the chosen people of God, in spite of all its crimes and the passages in the Holy Scripture that prove that it is far removed from being the “chosen people” in the present, such as it was before Jesus Christ; rather is it far more a people cursed by God, because all curses which the Lord has cast against this people, in the event of its not obeying his commandments, have now been fulfilled. These curses have with justice fallen upon the Jews, indeed with all the more justice, because they have committed the most revolting and punishable crime of all times: “of denying the Son of God in person, martyring and crucifying Him.”

It is very difficult to comprehend the whole truth concerning this event, the naked truth, particularly in a world that has been influenced over generations by a host of lies and Jewish fables, which even words of St. Paul elaborate³². These fables have distorted the truth about the Jewish question even in the minds of Catholics. It is therefore urgently necessary that someone dares to speak openly, even if it is unpleasant for all who feel themselves offended in Christianity in their own flesh. Let us recall that Christ, our Lord, said to us clearly Himself that only the truth would make us free.³³

On the other hand, the previously quoted word of God proves to us that, just as God was energetic and irreconcilable in His struggle against Satan, so He was also irreconcilable against the forces of Satan upon earth. This leaves without prospect of success the attempts of the enemy to bind the hands of Christians with a destructive and cowardly morality which supports itself upon the ideas of a pretended Christian love of one’s neighbour, which they shape according to their whim and whose application they prescribe, in order to make clear the way for the powers, already alluded to, of the Devil upon earth, a morality which clearly stands in contradiction with the combating and energetic mode of action of God, our Lord, in these cases.

In the preceding passages of the Old Testament, which contain what God revealed to the world through the mediation of Moses and the Prophets, the myth is destroyed that the Jewish people is untouchable, that no one can combat its crimes because it is a kind of holy people; for we have already seen that God ordained the punishments that He would cause to fall upon them, if, instead of the commandments being kept by this people, they trampled upon them. When Holy Church gave its agreement to the restricting policy of the Inquisition courts, it acted in accordance with what God had foreseen in the Old Testament and defended the whole of mankind, by in this way holding up for several centuries the progress of the bloody conspiracy, which is on the point of sinking the world into chaos and into the most monstrous slavery of all times. We are sincere enemies of bloodshed, our greatest longing consists in the hope that wars may vanish from the face of the earth. But the Jews must understand that these terrible bloodbaths, which they have suffered over the centuries, apart from the fact that they are announced in the Old Testament as divine punishment, have been to the greatest part the consequence of the criminal conduct which the Israelites have shown in the lands of other peoples, who in magnanimous manner allowed them to immigrate and offered them heartfelt hospitality.

If the Hebrews, in every land which receives them with open arms, repay this friendly reception by their beginning a traitorous war of conquest, by their organising conspiracies, causing revolutions to break out and killing thousands of citizens of that nation, it is only natural that they suffer the consequences of their criminal acts. And if we deeply regret the shedding of Israelite blood, then we do this all the more with shedding of Christian and Gentile blood, which the Jews, with their disturbances or by means of the Red Terror, have caused to flow in torrents. We honestly invite the Jewish youth to reflect impartially concerning this problem and to lay to one side the fake historical texts concerning Jewry, with which the Rabbis deceive them by their wishing to make the youth believe that the Hebrews are always innocent victims of the other nations, in order to give the young Jews a diabolic hatred towards mankind and an insane thirst for revenge.

CHAPTER FIVE

ANTISEMITISM AND CHRISTIANITY

In all their ambitious and revolutionary undertakings the Jews have always used the same tactics, in order to deceive the peoples. They have used abstract and hazy concepts or playing with words of malleable importance and contents, which can be interpreted in a twofold manner and used in a different way.

For example, there appear the ideas of all-embracing liberty, equality and fraternity, and above all that of “Anti-semitism”, a word of enormous stretching power. They give this generalisation diverse meanings and uses, which have the aim of laying the Christian and Gentile peoples in chains, with the intention of preventing their defending themselves against the Jewish striving for power and the destructive effect of their anti-Christian forces.

This deceitful behaviour one can summarise as follows:

First Step: The condemning of “Antisemitism”, by means of skilled campaigns and to attain persistent influences adjusted to each other and of diverse energy, which are exercised either by Socialist forces”, which Jewry controls, or which are carried out by their secret agents who have smuggled themselves into the Christian institutions, into their churches or into their governments. In order to be able to do so and attain this first step, so that one after another of the religious and political leaders condemn “Antisemitism”, they give this first step its importance:

A) As a racial discrimination of the same kind as is carried on by the whites in different lands against the negroes, and conversely by the negroes against the whites. Also they represent “Antisemitism” as a racial consciousness, which regards other races as inferior, and which therefore resists the instruction and teaching of the martyr of Golgotha, who on His part established and confirmed the equality of men before God.

B) As pure hatred towards the Jewish people, which stands in contradiction with the highest principle of Christ: “Love one another.”

C) As an attack upon or condemnation of the people which gave its blood to Jesus and Mary. The Jews have described this argument as irresistible.

By giving these or other such interpretations to “Antisemitism”, the Jews or their agents who have penetrated into Christianity have wrong-footed the charity, goodness and good faith of many Christian rulers and even highly-regarded religious personages, be it those of the Catholic Church or of the Protestant churches and other dissidents.³⁴ For, when the latter yield to such well-organised, murky and persistent influences, abstract and sweeping criticisms or condemnations of Antisemitism begin to be formulated which lack any specifics as to what in reality is being condemned and what actually this censured Antisemitism means. And when the real object of the condemnation is thus left so imprecise and vague, there is every danger that the Jews and their agents within Christianity will become the sole interpreters of such weighty decisions.

If the high religious personages who are exposed to indescribable pressure would at least pay heed to describing exactly what they understand by this “Antisemitism” which they condemn, the danger is lesser; for in condemnation expressions should be exactly defined, which one condemns; for example, “racial discrimination” or hatred towards a particular people.

If the Jews also possess the boldness to raise a claim for a final all-embracing definition of “Antisemitism”, in order to skilfully enlarge the radius of effect of its condemnation, it is easier to prove the sophistry of their approach.

Second Step: After the Jews or their secret agents have attained these condemnations, they give the words a different meaning than was intended, in order to preserve these judgments. Then “Antisemites” will be described as:

I. Those who protect their countries from the attacks of the ambitious Jewish striving for power, in that the former make use of the natural right, which all peoples possess, to defend independence and freedom.

II. Those who exercise criticism of the disintegrating activity of the Jewish forces, which destroy the Christian family and degenerate the youth, and who combat these effects.

III. Those who in any kind of form censure or combat hatred and racial discrimination, but which the Jews believe they have the right to exert against the Christians, although they hypocritically attempt to conceal it; and those who in any kind of form broadcast the misdeeds, offences and crimes that were committed by the Jews against the Christians, and demand deserved punishment for this.

IV. Those who snatch away the mask from Jewry as leader of Communism, of Freemasonry and other underground movements, and attempt to attain that necessary

measures are put in force to prevent disintegrating activity in the circle of the Christian family.

V. Those who in any kind of form resist the Jewish activity that has the aim of destroying Holy Church and Christian civilisation in general.

This dirty game is apparent: to attain the censure or condemnation of an “Antisemitism” which they equate with a racial discrimination or with an outbreak of hatred against peoples, which is exercised against the Jews — both, however, contrary to Christian teaching, — in order to afterwards give the word new meanings, and to attempt to bring it about that those who defend Holy Church, their nation, their family or their natural rights against the attacks of Jewish hunger for power, are bound hand and foot and are thus incapable of carrying out such a justifiable defence. In order to attain this, the open and secret Jewish forces set up a loudly resounding apparatus of propaganda and of lamentation, by setting up a complaining outcry about the Antisemites who make use of the right of self-defence.

They cry themselves hoarse with their assertion that the Catholic Church condemns Antisemitism; and in the name of the Church they condemn such leaders who, so they assure us, no believer may support in this “Antisemitic” work of defence of his people, his family and of Holy Church against the revolutionary activity of the Jewish striving for power. A clumsy manoeuvre, but it succeeds in sowing confusion and calling forth disorder and weakening the activity of these estimable leaders in the defence of their peoples and of Christian civilisation. This is the surest form which they have conceived, in order to obtain the victory of the Jewish-Freemasonic or Jewish-Communist revolutions. These procedures have secured the triumph of Jewry in recent time, and called forth the corresponding catastrophe that threatens the Christian world. For this reason, this matter must be studied and thought over fundamentally by us all, who are obligated to defend Holy Church and our country against the anti-Christian striving for power that modern Jewry represents.

An example of this incredible manoeuvre is shown to us by the following case: the highly-regarded Catholic writer Vincente Risco describes to us how certain organisations, which were founded for the conversion of the Jews, are more effective in their defence of the Jewish race than in their conversion. The Lehmann Brothers, for example, used the devout zeal of Holy Church more for defending the Jewish people than for attaining successful results in conversion. When, therefore, the Catholic writer Drumont revealed in the past century, in his “France Juive”, the Jewish conspiracy that attempts to destroy Christianity and to rule the French people, Peter Lehmann answered in defence of his race and hence contributed to the defeat of the Catholics in France and to the victory of Jewish-Freemasonry. The same occurs with the Order of our Virgin of Zion, which was founded by newly converted Jews, and which dedicated itself more to the purpose of defending the Hebrews who are members of the “Synagogue of the Devil”, than converting them to the truth. In the present century another association was founded in order to accept the Jews into the Church by means of their conversion. Such a devout ideal was very popular, and it was successful in arranging countless demonstrations of

confidence by clergy and laymen. The educated historical writer Vicente Risco says about this:

“To it belonged countless influential and rich believers, bishops and even cardinals. They carried on propaganda and published a pamphlet speaking for the Jews under the title: ‘Pax super Israel’. This association began to advocate strange teachings, which stood on the fringe of the unfalsified spirit of the Catholic Church and gradually separated themselves from the tradition of instruction by the Popes and from the Liturgy, as a Catholic journal says:

“ ‘They said that one might not speak of the ‘conversion’ of the Jews, but of their ‘reception’ into the Church, as if the Jews in fact need not give up their false belief. They rejected the epithet ‘God-murdering’ people, which was applied to the Jews, and ‘God-murdering’ city applied to Jerusalem, as though the Jews had not contributed to the death of Jesus, and as though Church language had not called them ‘traitors’.”

They accused the Popes, because “they had not understood the Jewish people”, as though the latter were not guilty of voluntarily remaining in Judaism.

“Finally they maintained the Jewish nationality of Jesus Christ and alluded to the fact that the Christians, by means of Holy Communion, unite with the Jews and enter into blood relationship with them.

“Naturally this was going too far. The Church could not tolerate it, and the Inquisition court saw no alternative than to intervene. Since among such arrogant ‘Friends of Israel’ there were many honourable believers, bishops and cardinals, the court, in its decree of the year 1928, spoke no formal punishment, but, resolute in this, banned the association and the pamphlet ‘Pax super Israel’ which had been the cause of the intervention of the Church court.”³⁵

Divine support became evident a further time, when this recent conspiracy was destroyed, which had reached into the highest circles of Holy Church. This example is very actual; for as we have experienced, the Israelites planned far more weighty acts against the second Vatican Council (1963), when they use the holy zeal of faith for Christian unity and talks with the Jews, in order to attempt to attain that decisions were made relating to the Hebrews that would not only contradict the doctrine that has been defended by Holy Church over centuries but would also, in almost imperceptible form for the great majority of the Council fathers, represent a silent condemnation of the policy that had been maintained over 1500 years by the earlier Popes and Councils.

It is illuminating and understandable that, with the realisation of their Satanic intentions, the conspirators would be successful in achieving that Holy Church contradicted itself and from this would result the most unwholesome consequences that one can possibly imagine. But what the Jews and their agents within Christianity do not reckon with is the support of God for His Church, which He allows to triumph a second time against the forces of hell.

With reference to the Jew-friendly association, which cardinals, bishops and believers belonged to, and to their pamphlet “Pax super Israel”, their condemnation through the Inquisition court by means of edict of dissolution in the year 1928 was no easy matter. There was a bitter struggle in the highest spheres of the Church, as one learns from reliable sources; and when their members saw coming the unavoidable dissolution of the association and the resultant following ban, they prepared a desperate counter-attack, in which they made renewed use of Christian love of one’s neighbour and the true-heartedness of the high personages of the Church, in order to attain that Antisemitism would also be banned. They regarded it as a manifestation of race hatred, which is in contradiction with the sermons of our Lord Jesus Christ, which are based upon the guiding motive: “Love one another.” In this manner they were so successful that, after exerting all influence and manifold pressure, the Inquisition Court, which dissolved the association friendly to the Jews, passed an order which affirmed as a result, “that, just as Holy Church disapproves of all hatred and bitterness between peoples, so it also condemns hatred against the people chosen by God in His time: that hatred which today is generally described with the word ‘Antisemitism’.”

As usual Jewry was successful, by means of the condemned “Pax super Israel” group, in also attaining the condemnation of “Antisemitism”, in that the latter was equated with hatred towards a definite people, a hatred, which is incompatible with the preachings of love of our Lord Jesus Christ. Later, Jewry attempted to cause this condemnation to fall on Catholics who defend Holy Church, their country and their children from the Jewish conspiracy, by applying to the word “Antisemitism” a different meaning from that which served as foundation for its condemnation.

If, with this procedure, a Catholic in the United States demands the punishment of Jews, because they have supplied atomic secrets to Russia, to provide Communism with the power for subjection of the world, it is said that this is the “Antisemitism” condemned by the Church, and that one must keep silent. If someone pillories the Jews as leaders of Communism and of Freemasonry and lays bare their intentions, namely that of destroying the Church, then he is likewise condemned as an “Antisemite”. The result of these subtleties and intrigues consists in that the Jews are regarded as untouchable, so that they commit every kind of crime against the Christians, instigate the most destructive crimes against the Church and Christian countries and can carry out the most devastating Freemasonic or Community revolutions, without anyone being able to act, punish and still less curb their activity, because otherwise he will be accused of “Antisemitism” and hence incur the condemnation of the Inquisition Court. If the leaders of this serviceable institution, which the Jew-friendly organisation “Pax Super Israel” represented, had taken account of what misuse Jewry and its agents would exercise with the Edict which condemned hatred towards people, and hence also against the Jewish people, they would have been filled with horror. If one wishes to see still clearer the lies spun by Jewry in this connection, it suffices to take a very evident example, which allows the hatefulness of this truly dialectic sophistry to be discerned, which the Hebrews and their accomplices pretend with the word “Antisemitism”.

What would the Jews have said, if proceeding from the basis that Holy Church condemns hatred between the peoples, one had come to the conviction during the last war that this universal condemnation also includes hatred towards the German people, which analogously was called anti-Germanism, so as accordingly to declare every struggle against the Nazis as impermissible; for the latter were Germans and to fight them is a manifestation of anti-Germanism which was also fundamentally condemned by the Church court? Would the Jews have accepted such a mode of thought, which, under protection of such playing with words, allowed Nazi Germany to be declared as untouchable? With such a rational conclusion, the Jews, like their forefather Caiaphas, would have rent their clothes and have protested against the criminal playing with words, which does not prevent the Hebrews from utilising the same with all calm and cynicism, in order to prevent Christians from being able to defend themselves.

In reference to the condemning of racial discrimination something similar occurs. First of all the Israelites and their accomplices within the clergy give a restrictive meaning to the word “racial discrimination”, by equating it with the demand of one specific race to regard the other races as inferior and to rob them of their natural rights; or by equating it with an Antisemitic racial discrimination which, in blasphemous manner, draws our Lord Jesus Christ, the most Holy Virgin or the Apostles into their critique, so as with such impressive arguments to attain a completely universal condemnation of racial discrimination, which then allows them, as fighters against racial discrimination, to accuse all those who fight for protection of the Church or their nations against the Jewish onslaught, in order to attain their condemnation.

In addition we must bring to mind that a condemnation of racial discrimination is very dangerous for the Catholic Church itself; for there exist orders of his Holiness Paul IV and other Popes that forbid admittance to the honorary offices of the Church to Catholics of Jewish origin, or which confirmed this ban. We will study this order later on. Therefore a condemnation of racial discrimination will be the evil-willed occasion for asserting that Holy Church contradicts itself, and, what is still more weighty, it tacitly condemns several of its most famous Popes who recognised and confirmed the natural rules of the purity of blood.

CHAPTER SIX

CHRIST OUR LORD, THE SYMBOL OF ANTISEMITISM, SO THE JEWS ASSERT

So that the well-meaning Catholic clergy can form an idea of how dangerous this affair of “Antisemitism” is, they must know that the Hebrews at different periods have regarded our Lord Jesus Christ, the Apostles, various Popes, the Councils and Saints of the Church as hostile to the Jews. It is natural that they have done this, for they regard everything as hostile to the Jews that blames or combats their crimes or their conspiracies against mankind; and both our Lord Jesus Christ as well as the Apostles and the other mentioned

Catholic authorities censured and fought on different occasions against the blackmail of the Jews. The New Testament of the Holy Scripture, the Church laws of the Councils, the Bulls and Papal despatches, and the trustworthy testimonies of the Saints who were canonised by the Church, as well as the confessions which in part were made by the Jews themselves, prove this in an unmistakeable manner.

So that Catholics may not have the slightest doubt of the testimonies which are recorded, we translate with special care what the outstanding Zionist writer Joseph Dunner writes in his book “The Republic of Israel”, in which he asserts the following:

“For every sect believing in Christ, Jesus is the symbol of everything that is healthy and worthy of love. For the Jews he is from the 4th century onward the symbol of ‘Antisemitism’, of slander, of violence and of violent death.”³⁶

If the Israelites regard our Lord Jesus Christ as a symbol of “Antisemitism”, or better expressed, of “Anti-Judaism”, then they are completely right; for if they describe as “Antisemites” those who blame and combat their disgraceful deeds, then our Divine Redeemer was the first who did this. When our Lord Jesus Christ had a discussion with certain Jews, He began the following dialogue, as the Gospel of John relates:

Chapter VIII, Verse 39: “They answered and said unto him, ‘Abraham is our father.’ Jesus saith unto them, ‘If ye were Abraham’s children, ye would do the works of Abraham. 40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. 41. Ye do the deeds of your father.’ Then said they to him, ‘We be not born of fornication; we have one father, even God.’ 44. ‘Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. 47. He that is of God heareth God’s words; ye therefore hear them not, because ye are not of God.’ 48. Then answered the Jews, and said unto him, ‘Say we not well that thou art a Samaritan, and hast a devil?’ 49. Jesus answered, ‘I have not a devil; but I honour my Father, and ye do dishonour me.’ ” And this passage of the Gospel ended with the following verses: “57. Then said the Jews unto him, ‘Thou are not yet fifty years old, and hast thou seen Abraham?’ 58. Jesus said unto them, ‘Verily, verily, I say unto you: Before Abraham was, I am.’ 59. Then took they up stones to cast at him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.”³⁷

In the preceding passage of the Gospel of John, one sees how Christ, our Lord, upbraids the Jews for their murderous intentions, and calls them children of the devil. He likewise proves that the Hebrews of that time were unable to carry on discussions in a calm and honourable form, exactly as today, without bringing in insults, slanders or violent actions, always according to its suiting them. And if with our Divine Redeemer they used lies and insults and attempted to dishonour Him, as He Himself gives evidence in Verse 49, or strove to end the discussion with stone-throwing, what could we poor human creatures then expect?

In Chapter XXIII of the Gospel of Matthew, our Lord Jesus, in reference to the Jewish leaders who opposed him so much,³⁸ describes the latter as hypocrites (V. 13, 14, 15, etc), “full of iniquity” (Verse 28), foolish, blind (Verse 17); clean outside, but within full of extortion and excess (Verse 25); whited sepulchres, which indeed appear beautiful outwards, but within are full of dead men’s bones and of all uncleanness (Verse 27); children of them which killed the prophets (Verse 31). The said chapter of the Holy Gospels ends with this express complaint of our Lord Jesus Christ against the Jews, who denied their Messiah and resisted him; and which, because of its importance, we quote completely here:

“Verse 33. Ye serpents, ye generation of vipers! How can ye escape the damnation of hell? 34. Wherefore, behold, I send unto you prophets, and wise men and scribes: some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. 36. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zechariah son of Barachiah, whom ye slew between the temple and the altar. 36. Verily I say unto you: All these things shall come upon this generation. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”³⁹

Better than any other, Christ, the Lord, here reveals to us the murderous and cruel instincts of the Jews. This is understandable, because, in the revelation which He made to His favourite disciple, and which the latter has written down in the “Apocalypse”, he called the Jews, who denied their Messiah, the Synagogue of Satan”,⁴⁰ an equally appropriate as well as divine description, which, in the ensuing centuries, was often used by the Holy Catholic Church as a description for criminal and conspiratorial Jewry, which since its murder of the Son of God has not ceased to commit every kind of crime against God and mankind. In the present book we used on our side this expression “Synagogue of Satan” in order to frequently identify modern Jewry; for one would with difficulty find a more fitting appellation than this, which was already thought of by Christ, our Lord. Only with difficulty will one find among the leaders who have combated Jewry in the Christian era, someone who has used such hard words against the Jews as Jesus Christ himself. It is therefore not to be wondered at that the Jewish writer Joseph Dunner, in his work mentioned, gives the assurance that the Jews regard Christ as the “Symbol of Antisemitism”, all the more as many Christians and Gentiles have been accused of “Antisemitism” on account of far milder attacks. It is therefore dangerous that good-willed Christian clergy allow themselves to be torn away by those who are not. Dangerous again for them to let loose general and unclear condemnations of “Antisemitism” – which exposes them to the danger of condemning even Christ our Redeemer, His Apostles, the Saints and Popes, described by the “Synagogue of Satan” as “Antisemites” –, because the Jews afterwards attempt to use such condemnations as a new carte blanche that justifies them in furthering every kind of crime, offence and conspiracy against mankind and secures freedom from punishment for themselves, so that the former cannot even effectively defend themselves against them.

It is necessary to keep before our eyes that in every land or every institution in which Jewry gains sufficient influence, be it through its open activity or be it in secret manner through its “Fifth Column”, it seeks first of all to attain the condemnation of “Antisemitism”, which on occasions prevents every attempt at defence. When they have been successful, by means of their cheating, in creating such a situation contrary to order, then any kind of conspiracy, any kind of treachery, any kind of crime or offence can only be punished if it was committed by a Christian or a Gentile, but not if committed by one or more Jews. And should anyone wish to lay punishment upon those responsible, one will at once hear the outcry of the press, of the radio and of letters that are artificially organised, in the form of angry protests against the beginnings of “Antisemitism”, which has appeared like a hated plague.

This is in every respect unjust, unbelievable and insane, for the Jews have not the right to demand a special privilege that allows them to commit crimes unpunished, to betray peoples who grant refuge to them, and to instigate conspiracies and unrest, in order to secure domination over the others.

Without discrimination of race or religion, every person or organisation that is responsible for the committing of this kind of crime must receive the deserved punishment. This truth cannot be more open or simpler, and, if the Jews do not wish to believe it, the latter is nevertheless fully and completely in force for them also. It very frequently occurs that the Jews, apart from the fact that they use the condemnation of “Antisemitism” in the form already elaborated, also use another kind of cunning for the same purpose. This malice is founded upon the sophistry that is spun by the Jews themselves and is supported by Catholic and Protestant clergy who consciously or unconsciously work together with them, and solemnly assert in dogmatic form: “That it is illegal to fight against the Jews, because they are the people which gave its blood to Jesus.”

Such clumsy quibbling is very easy to refute. One needs only to quote the passage from the Gospels, where Christ, our Redeemer, after He calls the Jews, who fight against Him, once again a “generation of vipers”,⁴¹ clearly and distinctly rejects the consequence of blood relationship and recognises only the spiritual. In fact one reads in this passage the following:

Matthew XII. “47. Then one said unto him, ‘Behold, thy mother, and thy brethren stand without, desiring to speak with thee.’⁴² 48. But He answered and said unto him that told him, ‘Who is My mother? And who are My brethren? 50. For whosoever shall do the will of My Father, which is in heaven, the same is My brother, and sister, and mother.’ ”⁴³

In spite of the fact that Jesus, on His mother’s side, was blood-related with the ancient Hebrew people of Biblical times, it is evident that for the future He only recognised the spiritual relationship, in that He looked over and beyond the blood-related links with His relatives, and, with even more justice, beyond those with the Jewish people who rejected Him as the Messiah, denied Him, martyred Him and murdered Him after a long and cruel

torture, committing the most monstrous crime of all time and transforming itself into the God-murdering people.

But if Christ called the Jews, who slandered Him, children of the devil and generation of vipers, He confirmed that He is God's Son and allows it to be discerned that no kind of relationship binds Him with the Jews, that indeed none can exist between God's Son and the children of Satan, nor can a connection exist between good and evil.

The thesis that the "Synagogue of Satan", i.e. modern Jewry, had given Christ His blood and therefore must not be combated, is therefore completely false and even heretical. If this most disgraceful thesis were true, neither Christ Himself, nor His apostles, nor many saints, the Councils and the Popes, would have combated it.

It is foolish to equate with the later Jews the original Hebrew people, in which Abraham, Isaac, Jacob, Moses, the most Holy Virgin Mary and the Apostles are included, who received the divine privilege of being the chosen people of the Lord. The later Jews violated the condition laid upon them by God of being the chosen people, and therefore deserved, on account of their crimes, their rebelliousness and misdeeds, the title of "Synagogue of Satan."

The privilege of the chosen people has been inherited by the Holy Church of Christ, which is the real spiritual successor of the original Hebrew people of Biblical times.

Into the same confusion, into which those Christian clergy have fallen who cooperate with the "Synagogue of Satan", fell certain radical circles of Hitlerite Nazism who, in their zeal to combat international Jewry, invented an absurd, nay blasphemous, racial doctrine that identified the chosen people of Abraham, Isaac, Moses, the most Holy Virgin Mary and the Apostles with the "Synagogue of Satan", i.e. with modern Jewry, and in identical manner rejected the one as the other as members of an undesirable race, thereby maintaining a thesis unacceptable to Christians.

The Anti-Communist Germans, who at present fight in such a heroic manner against the Soviet strivings for power, should calmly reflect about this affair, so that those who combat devilish Jewry do not commit anew the errors of the Nazis, which leads to that foolish and anti-Christian confusion of a racist kind, which, apart from the fact that it is unjust, false and blasphemous, would call forth the indignation of Christians at the moment when the unity of all honourable people in the world, all who believe in God and the good cause, is necessary in order to fight the Jewish-Communist monster, which advances unceasingly and thirsty for blood, threatening all mankind equally, without discrimination of race or religion.

In order to give a striking proof of how dangerous it is to formulate condemnations of "Antisemitism", we will in conclusion quote an irrefutable document, and in fact one of the official and most important works of contemporary Jewry: "The Spanish-Jewish Encyclopaedia", which was published in 1948 by the Jewish Encyclopaedia Publishers, Mexico, D.F., and in whose preparation the following collaborated: Ben Zion Uziel,

Grand Rabbi of the Holy Land; Max Yogupsky, of the Latin-American section of the “American Jewish Committee” of New York; Professor Dr. Hugo Bergmann, professor and former rector of the Hebrew university of Jerusalem; Isidore Meyer, librarian of the “American Jewish Historical Society” of New York; Haim Nahoun Effendi, Grand Rabbi of Egypt; Dr. Georg Herlitz, director of the Zionist central archive of Jerusalem; and many other leading personalities and men of science of world Jewry.

The most important thing is how the said Jewish Encyclopaedia defines the word “Antisemitism”, and what the Hebrews regard as such, asserting among other things the following: “In the Middle Ages: With the establishment of the Christian Church as the State religion and its spreading into Europe began the persecution of the Jews; the motives for this were at first of a purely religious nature.

“The spiritual power of the Church was only very imperfectly established. In the measure that heresy raised its head, so the persecution became more intensive and in general fell always upon the Jews as a convenient scapegoat. In the face of the propagandist strivings of the Church the Jew was the constant denier. A great part of Christian ‘Antisemitism’ is to be attributed to the reforming of the religious rituals, which the Church had accepted from Jewry and which it transformed into anti-Jewish symbolism. The Jewish feast of the Passover was linked with the crucifixion... And in the sermons the Jews began to be denounced as traitors, as bloodthirsty, etc, and the feelings of the people stirred up against them. They were said to have magical and maleficent powers owing to their alliance with Satan. The Catholic world came to believe that the Jews knew that the Christian teaching was the truthful one, but that they refused to accept this truth and falsified the Biblical texts to prevent a Christological interpretation being applied to them. The Jewish alliance with Satan was not some kind of mediaeval-minded allegory, nor the invention of a fanatical priesthood. The Gospel itself (John VIII, Verse 44) said that the Jews are children of the devil. The servants of the Church constantly stressed the Satanism of the Jews and called them disciples and allies of the devil.

“The constant ecclesiastical accusation of deicide, of their thirst for Christian blood, their symbolic scourging of the crucifix, their lack of reason and their evil instincts produced a too frightening picture for it not to exert the deepest effects upon the human masses. Although the Church attempted, by means of Papal Edicts and Encyclicals, to contain the popular hatred, which it itself had produced, the anti-Jewish mentality of the time took effect in excesses of the mob, in bloodbaths among the Jews, in expulsions and compulsory conversions, etc...

And after the Hebrew Encyclopaedists have quoted the Jew-hostile laws of certain Christian rulers, of which some were apparently inspired by various Church fathers like Ambrose and Chrysostom, they concluded with the assertion:

“However, the most hostile legislation came from the side of the Church itself, from its councils, from Papal agreements and from Canon Law, whose severity constantly increased from the 4th to the 16th century.”⁴⁴

One of the most recent revelations of Jewish literature that supports the thesis that the Church had been unjust towards the Jews, are the books of Jules Isaac: “Jésus et Israël” and the recently published “L’Enseignement du Mépris”, which was praised by the writer and politician Carlo Bo.⁴⁵

The lasting pressure of those who serve the interests of Jewry within Holy Church and which has been directed towards attaining ambiguous condemnations of “Antisemitism”, can have no other disastrous purpose than to seek to attain that the Church in the end passes judgment on itself. For the Jews, who more than anyone else feel themselves authorised to define Antisemitism, regard Holy Church, as one can see from the preceding, as principally responsible for an unbridled Christian “Antisemitism”.

CHAPTER SEVEN

THE DEICIDE PEOPLE

Let us recall that an association under the name “Friends of Israel”, to which even cardinals and bishops belonged, was dissolved by his Holiness Pope Pius XI, by means of the Sacred Congregation of the Holy Office, in the year 1928; and that among the assertions condemned, assertions which the said association spread, was that the Jewish people were not the murderers of God, which contradicts what the Church has maintained for nearly twenty centuries. Condemned by the Church, this association was dissolved through the Edict mentioned. No one imagined that its adventures would be re-enlivened, until it was established to great astonishment that, after more than thirty years, the Jews had founded the same association again and it was supported by a numerous group of clergy, who nevertheless defiantly contradict the condemnation expressed by the Holy Office and assert that it is completely false that our Lord Jesus Christ was killed by the Jews and that those really responsible for the murder were the Romans; consequently it is unjustifiable to describe the Jewish people as murderers of God. The audacity of the new Friends of Israel verges on the limits of the incomprehensible; for they not only dare to contradict the Apostles of the Lord, but Christ Himself, as will be proved in what follows by means of texts from the New Testament, which reveal:

- I. That Christ accused the Jews and not the Romans of wishing to kill him.
- II. That the Jews and not the Romans were those who had the intention of killing Jesus, and who upon different occasions attempted to destroy him before his Passion and Death.
- III. That the Jews and not the Romans were the instigators and truly responsible for the crime.
- IV. That the Apostles accused the Jews and not the Romans of the death of Jesus.

First Thesis: Christ accused the Jews and not the Romans of wishing to kill him. Proof:

In the Gospel of John, Chapter VIII, the Apostle relates that Jesus, in a verbal dispute with some Jews, said to them (Verse 37):

“I know that ye are Abraham’s seed; but ye seek to kill Me, because My word hath no place in you.”

And afterwards, as the Apostle alludes in verse 40 of the same chapter, Jesus Christ, our Lord, says anew to the Jews:

“But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham.”⁴⁶

And in another chapter of the said Holy Gospel (in the VIIth), the favourite disciple points out that Jesus, having gone on a certain day to the temple in order to preach, said to the Jews:

“19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?”⁴⁷

In no passage of the Holy Apostles does it appear that Christ, our Lord, said that the Romans wished to kill him, but on the contrary he accused the Jews of wanting to do it. Do then the clergy who represent this new kind of (Jew-friendly) thesis believe that Christ, our Lord, was wrong and that now, in this century, they have just discovered that our Lord Jesus Christ could not foresee that it was the Romans and not the Jews who wished to kill Him?

Second Thesis: It was the Jews and not the Romans who repeatedly planned and attempted to kill Jesus, even before His Passion and Death.

Proofs: The Gospel according to Matthew, Chapter XXI, relates to us that Christ our Lord,

“23. When He had come into the temple, the chief priests and the elders of the people came unto Him as he was teaching and said, ‘By what authority doest thou these things? And who gave thee this authority?’ ” The Apostle then tells further of the discussion which Jesus conducted with such high leaders of the Jewish people, to close the passage with these two verses:

“45. And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. 46. But when they sought to lay hands on Him, they feared the multitudes because they took Him for a prophet.”⁴⁸ This passage shows that the intentions of attack did not emanate from irresponsible Jews, but from the respected leaders of the Jewish people, who were then the chief priest as well as the Pharisees, who had a decisive influence in the government of that nation.

In the Gospel according to Mark, Chapter III, one reads the following: “1. And He entered again into the synagogue; and there was a man there which had a withered hand. 2. And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him. 5. And when He had looked around about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, ‘Stretch forth thine hand.’ And he stretched it out, and his hand was restored whole as the other. 6. And the Pharisees went forth, and straight away took counsel with the Herodians against Him, how they might destroy Him.”⁴⁹

One thus sees that the leading strata of the Jewish people plotted against Jesus to cause His death, and in fact long before He was led before Pilate, without there being in the Gospels one passage which alludes to an intention or a plan of the Romans to do this.

John remarks that, because Jesus had healed the lame man on the Sabbath, the Jews persecuted Him. In Chapter V, he says:

“18. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.”⁵⁰

In the Gospel according to Luke, the disciple tells us how Christ was in Nazareth and went on the Sabbath into the synagogue, began to preach and aroused opposition in many of those present with his preaching. In verses 28 and 29 of the fourth chapter the evangelist says:

“28. And all they in the synagogue when they heard these things, were filled with wrath. 29. And they rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.”

If they attempted to kill Him in His own city, this means that the intention of murdering Him was universal and not only restricted to the Jewish leaders of Jerusalem.

Saint John further reveals in Chapter VII, Verse I: “After these things Jesus walked in Galilee, for he would not walk in Judaea because the Jews sought to kill Him.”

This passage cannot be clearer. Throughout the whole of Judaea the Jews sought Jesus in order to kill Him; but since His hour had not yet come, He preferred not to go into this region.

If there were various preceding intentions and conspiracies to kill Jesus, then it was also the Jews and not the Romans who hatched the final conspiracy that was to result in His death.

Third Thesis: The Jews and not the Romans were the instigators and those really responsible for the crime – Proofs:

In the Gospel according to Saint Luke, Chapter XXII, the disciple says: “1. Now the feast of unleavened bread drew nigh, which is called the Passover. 2. And the chief priests and scribes sought how they might kill Him.”⁵¹

In Chapter XI of the Gospel according to Saint John, for its part, is found the following passages:

“47. Then gathered the chief priests and the Pharisees a council, and said, ‘What do we? for this man doeth many miracles?’ 49. And one of them, named Caiaphas, being the high priest that same year, said unto them, ‘Ye know nothing at all. 50. Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.’ 53. Then, from that day forth, they took counsel together for to put Him to death. 54. Jesus therefore walked no more openly among the Jews.”⁵²

Saint Luke says that it was the Jews and not the Romans who bribed Judas to hand Christ over to them (Chapter XXII):

“3. Then entered Satan into Judas surnamed Iscariot, being of the number of the Twelve. 4. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. 5. And they were glad, and covenanted to give him money. 6. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.”⁵³

Chapter XVIII: “1. When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. 2. And Judas also, which betrayed Him, knew the place, for Jesus oft-times resorted thither with His disciples. 12. Then the band and the captain and officers of the Jews took Jesus, and bound Him. 13. And led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. 14. Now Caiaphas was he which gave counsel to the Jews that it was expedient that one man should die for the people. 24. Now Annas had sent Him bound unto Caiaphas the high priest. 28. Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover. 39. ‘Ye have a custom that I should release unto you one at the Passover. Will ye therefore that I release unto you the King of the Jews?’ 40. Then cried they all again, saying, ‘Not this man, but Barabbas.’ Now Barabbas was a robber.”⁵⁴

In Chapter Nineteen, he relates further that, after Pilate had had Jesus scourged (as the Bible annotation of Scio Vol. V, page 255 explains) and Jesus was seen in a condition which would have moved to pity even the wild beasts and softened their hearts:

4. “Pilate therefore went forth again, and saith unto them, ‘Behold, I bring Him forth to you, that ye may know that I find no fault in Him. 5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, ‘Behold the man!’ 6. When the chief priests therefore and officers saw Him, they cried out, saying, ‘Crucify him, crucify him.’ Pilate saith unto them, ‘Take ye him, and crucify him: for I find no

fault in him.’ 7. The Jews answered him, ‘We have a law, and by our law he ought to die, because he made himself the Son of God!’ 15. But they cried out, ‘Away with him, away with him, crucify him.’ Pilate saith unto them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but Caesar.’ 16. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. 17. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: 18. Where they crucified Him, and two others with Him, on either side one, and Jesus in the midst.”⁵⁵

Pilate, like others also who did not belong to the “generation of vipers”, to use the actual words of Christ, could not imagine to what degree the cruelty of the Jews would reach, for it is something extraordinary in the history of mankind. By their denying their God and Lord, they fell into the deepest abyss. If they did even with Jesus what they have done, then we can no longer be surprised at the terrible ritual crimes that the Jews practised for several centuries, concerning whose monstrous occurrences indisputable evidence is at hand, even from the saints of the Catholic Church. These ritual crimes consisted, as is known, in capturing an innocent Christian child and, on Good Friday subjecting it to all tortures of the Passion, and causing it to suffer the same cruel death that they had prepared for Christ our Lord. In the unfortunate child they cold-bloodedly repeated the Passion and Death of Jesus. The veneration that is shown in Italy to the child Blessed Simon of Trent and the child Blessed Lorenzino de Marostica has in fact its origin in that both were martyred by the Jews.

All this would seem incredible to us, if irrefutable proof of their actual execution were not available, not only during the Middle Ages, but also in recent times.

Only a “generation of vipers”, as the Son of God called them, a cold-blooded and merciless race, the murderers of Jesus Christ, could arrive at such uttermost limits of insanity, which today we still experience in the Communist lands, where they tortured and killed millions of Christians and Gentiles with all application of cruelty. As long as the beast, according to the expression used in the Apocalypse of Saint John, lay in chains for a thousand years, i.e. from the fifth to the fifteenth century, it limited itself to crucifying defenceless children, to polluting crucifixes and images of the Holy Virgin Mary, to degrading sacred objects, to dirtying the holy memory of Jesus and Mary with blasphemies and terrible slanders. But when the beast made itself free at the beginning of the 16th century, it finally rolled over the whole world in the 19th and 20th century.

Then it no longer restricted itself to only spitting upon and shamefully polluting the crucifixes or the images of the Holy Virgin Mary, or in slandering in horrible manner the memory of the latter. It was no longer necessary, due to a lack of other objects, to concentrate their entire hatred and their entire cruelty upon innocent children; the horrible monster, freed of its chains and free of ecclesiastical and civil laws, which had kept the Jews locked in the ghettos and separated from the Christians, free of the ban of occupying leading posts in Christian society, stormed loose in order to now bring everything into its possession, in order to destroy one after another of the Christian institutions and to

unleash their diabolic hatred against the whole of Christianity, which is being systematically destroyed in the Communist lands.

The Jewish writer Salvatore Jona confirms the foregoing, when he says: “Once the Hebrews were out of the Ghetto, they flung themselves upon the conquest of all those material and spiritual positions which had been forbidden to them in the past centuries.”⁵⁶

Only the hand that martyred Jesus Christ could be capable of organising Chekas and secret police, in order to commit horrible crimes in frightful number, which have not their like in history.

Saint Mark reports to us in Chapter 14 of his Gospel:

“1. After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. 10. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them. 11. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him.”

It is necessary to establish that Judas did not attempt to betray Him to the Romans, but to the Jews, because they and not the Romans were interested in killing Christ.

Saint Mark continues with a passage which proves that it was the spiritual and civil leaders of the Jewish peoples, and not the Romans, who had Jesus taken prisoner:

“43. And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and elders. 44. And he that betrayed Him had given them a token, saying, ‘Whomsoever I shall kiss, that same is he: take him, and lead him away safely.’ 46. And they laid hands on Him, and took Him. 53. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes (i.e. the leaders of the Jewish people; the most far-reaching representatives of Israel). 55. And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none. 56. For many bare witness against Him, but their witness agreed not together. 59. But neither so did their witness agree together. 60. And the high priest stood up in the midst, and asked Jesus, saying, ‘Answerest thou nothing? What is it which these witness against thee?’ 61. But He held his peace, and answered nothing. Again the high priest asked Him, and said unto Him, ‘Art thou the Christ, the Son of the Blessed?’ 62. And Jesus said, ‘I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.’ 63. Then the high priest rent his clothes, and saith, ‘What need we any further witnesses? 64. Ye have heard the blasphemy; what think ye?’ And they all condemned Him to be guilty of death. 65. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, ‘Prophecy’; and the servants did strike Him with the palms of their hands.”⁵⁷

For two thousand years long the whole world has been filled with horror at the cruelty and hardness that has been displayed by the Jews in the torturing of their own God; this cruelty and this sadism has later always revealed itself, where they have intervened, especially in those lands where they were successful in introducing their totalitarian dictatorship, i.e. in the so-called Socialist or Communist states.

The Holy Gospels show us clearly three of the weapons that have been the favourites of Jewry in its struggle against Christianity and still are: deception, slander and crime; these three were even used mercilessly against our God and Lord. Later they used the same against the whole of mankind, so that it has brought them the name which they bear so rightly as “fathers of deceit and calumny.”

With these despicable weapons they easily discourage even the most resolute defenders of our belief, who are subjected without remedy to the treacherous attacks of the agents of Jewry smuggled into the Church.

The supreme ruler and leader of Israel, the high priest Caiaphas, the chief priests, the elders, the judges, scribes, Herodians and even the influential Pharisees were responsible for the murder of God; for at first the popular mass followed Christ, and those who planned His death, feared the people. However, gradually the priests and leaders poisoned the climate and led the people against Jesus, until finally they were successful in bringing the masses into opposition with their Messiah, as the following passage of the Gospel according to Saint Matthew proves:

Chapter XXVII: “1. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death. 2. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. 15. Now at that feast, the governor was wont to release unto the people a prisoner, whom they would. 16. And they had then a notable prisoner, called Barabbas. 17. Therefore, when they were gathered together, Pilate said unto them, ‘Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?’ 20. But the chief priests and elders persuaded the multitude that they should ask for Barabbas and destroy Jesus. 21. The governor answered and said unto them, ‘Whether of the twain will ye that I release unto you?’ They said, ‘Barabbas.’ 22. Pilate saith unto them, ‘What shall I do then with Jesus which is called Christ?’ They all say unto him, ‘Let him be crucified.’ 23. And the governor said, ‘Why, what evil hath he done?’ But they cried out the more, saying, ‘Let him be crucified.’ 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, ‘I am innocent of the blood of this just person: see ye to it.’ 25. Then answered all the people, and said, ‘His blood be on us, and on our children.’ 26. Then released he Barabbas unto them; and when he had scourged Jesus, he delivered Him to be crucified.”⁵⁸

This passage alone already represents a proof of the complete guilt of the Jews for the murder of Jesus Christ, Our Lord. It also proves the responsibility that the Jewish people had for this crime; for even if its religious and civil leaders and its legal representatives had previously conceived, prepared and completed it, then nevertheless the mass of the

people could have prevented it at the last hour, asking for Jesus instead of Barabbas; instead of that it demanded the freeing of the latter and the crucifying of Jesus, even though as a result the blood of the Son of God would descend upon them and their descendants.

CHAPTER EIGHT

THE APOSTLES CONDEMN THE JEWS FOR THE MURDER OF CHRIST

Fourth Thesis: The Apostles accused the Jews and not the Romans of the death of Christ. Proofs:

In the Holy Scriptures, in the Acts of the Apostles (Chapter II), Saint Peter, addressing his words to the Jews of different lands who were gathered in Jerusalem, where each (after the descent of the Holy Ghost) heard the words of the Apostle in his mother tongue, said:

“14. Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words! 22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him, in the midst of you, as ye yourselves also know. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”⁵⁹

Peter thus clearly lays responsibility for the murder on the entire Jewish people and does not accuse the Romans. Do the clergy, who in such incredible manner assert the contrary, perhaps assume that Peter lied when he said to the Jews who were come from other provinces: “Men of Israel, ye have crucified and slain Him”?

In the third chapter of the aforementioned work we find the passage relating to the healing of the man lame from birth:

“11. And as the lame man which was healed held Peter and John, all the people ran together unto them, in the porch that is called Solomon’s, greatly wondering. 12. And when Peter saw it, he answered unto the people, ‘Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13. The God of Abraham and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. 14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses!’”⁶⁰

In this passage of the New Testament, where the entire people was assembled, Saint Peter upbraids the Jews for having killed Christ.

In addition we find in the “Acts of the Apostles” (Chapter V) a passage where not only Saint Peter, but also the remaining Apostles, categorically accuse the Council of Elders of Israel, which was summoned by the priests, of the death of Christ:

“29. Then Peter and the other Apostles answered and said, ‘We ought to obey God rather than men. 30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.’”⁶¹

We have thus here a common evidence of the Apostles, which accused the Jews and not the Romans, of having killed Christ. If all this will still not suffice, we will quote in addition the evidence of Saint Paul and Saint Stephen, the first martyrs of Christianity.

Saint Paul, in his First Epistle to the Thessalonians (Chapter II), says with reference to the Jews:

“15. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.”⁶²

In this verse Saint Paul describes the Jews in convincing manner as “contrary to all men.” This is a truth that can be doubted by no one who has thoroughly studied the mode of thought and the illegal activities of the Jewish people.

However, it is very probable that, if Paul had lived today, he would have been condemned as an enemy of the Jews, since he publicly announced a truth that may never be announced to any one, owing to the Jews and their accomplices within the clergy. When, on his side, the protomartyr Saint Stephen turned to the Jews of the Synagogue of the Freedmen, the Cyreneans, the Alexandrians and then to those of Cilicia and Asia, i.e. to Jews from different parts of the world, he said to them in the presence of the high priest, the spiritual leader of Israel:

“51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. 52. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers!”⁶³

The evidence of Saint Stephen thus agrees with that of the Apostles and with that of Saint Paul, when he regards the Jews in general, i.e. both those of Jerusalem and the remaining parts of Judaea, as well as those who live in other parts of the world, as a people responsible for deicide. All this is recorded in Holy Scripture, where one does not find a single verse that accuses the Romans of the murder.

In short, the preceding revelations of Christ Our Lord, as well as the evidence of the Apostles, including Saint Paul, represent an irrefutable proof that Holy Church, far from

having erred over nineteen centuries, was completely right to regard the Jewish people as murderers of God; whereas to attribute responsibility for the crime to the Romans lacks any foundation.

Since this doctrine, which asserts that the Romans and not the Jews were responsible for the murder of our divine Redeemer, stands in contradiction to the evidence of Christ and the Apostles, it is proven in clear manner to be false and even heretical. At first sight, it seems absurd and inexplicable that a group of zealous Catholic clergy should be so emboldened to support such an apparent error in our days, which, if it were to prosper, would deny the truth of that which is said in the Holy Gospels, with all its unimaginable consequences. But such godless intrigues are explained, if one bears in mind that the “Synagogue of Satan”, as well as the clergy who stand in its service, are disturbed by the struggle that devout Christians from different parts of the world are conducting against Communism and against its father and instigator, the Jewish striving for power, and that they under all circumstances wish to reform the Church in such a manner as to allow them to use it henceforth as a serviceable tool of the Synagogue, in order to crush Catholics who fight heroically against it for the defence of Christendom and its threatened and oppressed nations. In order to attain this, it must in the first place destroy the Jew-hostile teachings of the Church Fathers, of the Popes and Councils. In their indescribable insolence they go so far as to demand the setting up of new doctrines, such as those which represent the Romans and not the Jews as responsible for this despicable murder. As long as Christians continue to regard the Jewish people as the murderers of God, every assertion that has the aim of regarding them as good, holy and untouchable, is condemned to failure. However, the Hebrews fight bitterly to force upon Christianity a false doctrine, which declares them as the beloved, sacred and untouchable of God and then allows them to carry out free and without contradiction all their conspiracies and crimes. We will study later, how many other reforms, which the so-called Liberals and progressive clergy plan, have no other purpose than to destroy the traditions of the Church as sources of our teaching, in order to render easier the destructive plans of Communism and of Jewish hunger for power.

CHAPTER NINE

MORALITY OF STRUGGLE AND NOT DEADLY DEFEATISM

One of the most godless intrigues, which has yielded the Jews a magnificent result in their struggle against Christianity, has been the utilisation of the idea of Christian morality and love of one’s neighbour, which they shape according to their whim and use with crushing precision as a destructive weapon against Christianity. It appears incredible that such noble things as morality and Christian love of one’s neighbour should be transformed under this disastrous influence into dangerous intrigues. But the Jews have attained this skilled and death-bringing transformation with such harmful results for Holy Church, that it is necessary to sound the alarm and to show the danger in all clarity, in order to prevent Christians from falling into this fatal deception.

For a better understanding of this matter, one can resort to comparisons which, if a little crude, are nevertheless very clear: Let us assume that at a boxing match a boxer is forced at the decisive moments of the match to fight on with one hand bound, leaving him only the possibility of using one hand for striking his opponent, while the latter uses his two hands. What would be the result of such a fight? It would not be surprising if the unfortunate boxer whose one hand is bound were beaten in the fight. Well now, this is exactly what upon different occasions treacherous Jewry has been successful in achieving with the poor Christians, in that Christian charity and Christian morality were distorted and afterwards used to bind the Christians by hands and feet, in order in this manner to attain their defeat.

Every time, therefore, when the Christians react with an attempt to defend themselves against the “Synagogue of Satan” and to protect Holy Church or their country or to preserve the natural rights that they possess as persons, as family fathers, etc, the Jews and their aides, whenever the former are on the point of gaining the victory, of overthrowing and punishing them, always appeal to Christian neighbourly love. They attempt to touch the believers hearts with this appeal, so that they may give up the struggle or refrain from pushing to its conclusion the victory that they are on the point of winning.

They also resort to such cunning in order to prevent appropriate punishment being laid upon them as criminals or as being responsible for a repelled attack. All this for the purpose of re-establishing, under protection of this armistice or of forgiveness which they receive by reason of a misuse of Christian neighbourly love, the necessary power to begin anew the overwhelming, merciless, destructive and irremediable aggression, after whose victory one will be able to expect neither moral acts nor Jewish charity.

In order to carry through their intentions of laying the Christians in chains and preventing them from defending themselves, the Israelites and their agents use wordplay and hair-splitting terminology. For example they say: “If God pardons every sinner who repents of his sins before his death, why do you Christians not imitate your God and Lord?” They thus proceed from a true premise, from the Christian teaching of the forgiveness of sin, and then attempt to use it in hair-splitting form and to draw false conclusions from it.

In this manner they conclude for example, with reference to the said promise, that Christians are obligated to allow Jewish criminals who murder a King, the President of the Republic, or any Christians, to go unpunished. It is also logically concluded from this that Catholics are obligated to allow freedom to spies who have supplied a foreign power with secrets vital to the life of the nation, so that they are able to continue their traitorous activity and render easier the defeat of the country. Likewise the conclusion is reached that Christians are obligated to allow to go unpunished, indeed even to allow to walk in freedom, the conspirators who instigate a bloody revolution and carry it out, so that they, free and unpunished, can carry out further conspiracies, until they have set up the Jewish-Communist dictatorship in the land with their whole bloody apparatus of repression and tyranny. With hair-splitting wordplay like this, they surprise the good faith of many, who

fall easy victim to deceit and give to the Jewish conspirators or their helpers the possibility of victory of their devilish intentions.

Nevertheless it is perfectly clear that if the Catholic Church accepts the forgiveness of sins, this does not imply a recognition that criminals and malefactors or conspirators should escape human justice or even the divine justice.

Some writers, who describe themselves as Christians, but who prove through their activity that they are in the service of the “Synagogue of Satan” use such clumsy sophisms as those which we give in the following: The Jew-friendly Italian Ernesto Rossi makes a summons to Christians in a chapter of his book, which is written for defence of the Hebrews, and attempts to support his defeatist thesis with the words of the Evangelist Saint Matthew:

“Then Peter neared and said to him: ‘Lord, how many times must I forgive my brother, who has sinned against me? Up to seven times?’ And Jesus answered him: ‘I say unto you, not seven times, but up to seventy times seven.’”⁶⁴

And Julian Green, who is quoted by Carlo Bo, says in the article to which we have referred:

“One can strike no Jew, without at the same time touching him who in the truest sense of the word is the man par excellence and the flower of Israel, Jesus Christ; dry the tears and the blood of your Jewish brother and the face of Christ will shine.”

A great cynicism is needed to make the attempt to equate Christ Our Lord with those who nailed him to the cross and continue to oppose him up to our days. Frequently the Hebrews and their accomplices possess the shamelessness to use this cunning utilisation of Christian morality and neighbourly love, in order to prevent believers in Christ from defending themselves or their peoples and institutions from the conspiracies and attacks which emanate from the “Synagogue of Satan”. For this purpose they always use Catholic or protestant clergy, who describe themselves as good Christians but who work together with Freemasonry, Communism or any other Jewish enterprise. These kinds of clergy even go as far as to remind Christians of the Sermon on the Mount and other sermons of our Lord Jesus Christ about the forgiveness of sins or love for one’s enemies in order to touch believers and even to spiritually exercise a pressure, by means of similar cunning, for the purpose of weakening or even crippling the struggle, which the latter have undertaken against the powers of evil. The activity of these clergy has frequently to great part been responsible for Freemasonic or Communist triumphs.

We can without doubt give the assurance that these Godless intrigues largely allow the “Synagogue of Satan”, at least hitherto, to alter the course of history in disastrous form for the forces of Good and in favourable manner for the hosts of evil. Holy Church was able for a thousand years long, up to the end of the fifteenth century, to overthrow the “Synagogue of Satan” in all conflicts which it had to withstand year for year against the same. Christianity was then on the point of carrying off the final victory, which would

have preserved Christianity from the Protestant schism, from the bloody religious wars, from the Freemasonic upheavals, in which streams of blood were shed, and from the even bloodier and more threatening Communist revolutions. The court of the Inquisition, so slandered by Jewish propaganda, which was founded for the purpose of fighting and conquering Jewry as well as the underground movements which it used in the form of false teachings in order to divide Christianity and make it disunited, would have been able with the means at its disposal to attain a final victory for Holy Church, if the treacherous Jews had not been successful in preventing this by using deceit and malice, which we will investigate, particularly in the decisive moments of that struggle, and by employing sophisms about Christian charity (which the Jews never practise), in order to move the Christian, ecclesiastical and civil leading personages through sympathy, in order to obtain their protection from the watchful Inquisitors and even the universal pardoning of the criminals.

Instead of being thankful, Jewry used this forgiveness only in order to strengthen anew its forces in secret, in order afterwards to take up the struggle with new false doctrines again and again. Finally, at the beginning of the 16th century, the international Jews were successful in breaking the unity of Christianity and in opening the breach, through which they stormed to attack the Christian citadel with the disastrous consequences that we can all observe in the present. They therefore cunningly used the goodness of Christians and used the measures of forgiveness and the armistice which they had attained through cheating in every possible way, in order to alter the course of history in a favourable sense for the forces of Satan and his Synagogue. Holy Church can measure the greatness of the catastrophe, if one bears in mind the millions and millions of souls who have been lost to Catholicism through the Protestant division, the Freemasonic upheavals and above all through the Communist revolutions of our days.

It is necessary to establish this characteristic coincidence: in those periods of history in which the leading Christian personages, civil or ecclesiastical, have most tolerated and protected the Jews, the "Synagogue of Satan" has attained greater progress in its struggle against Holy Church and overwhelming victories.

On the other hand, those other historical epochs, in which the Popes, the Ecumenical councils and the Catholic rulers had pursued an energetic and effective policy against Jewry, were victorious for Holy Church in its struggle against the Hebrews and against the false doctrines which these set up and broadcast. These victories were at times gained with force of arms and allowed millions of Christian souls to be saved. It is not our intention to criticise or to censure the leading religious and civil personages, because they committed political faults in good faith, by their granting protection to the enemy, which made possible eventually his triumph over Christianity; for what occurred in reality was that the Christians were subjected to the skilful deceits of the "Synagogue of Satan", by their being attracted by those fearful "Jewish fables" about which Saint Paul talked. One must recall that Satan is the father of lies and master in the art of deceiving men. This art was inherited by his spiritual children, the modern Jews, of whom Christ Our Lord said that they are "children of the devil."

It is not the suitable moment to criticise anyone, nor for useless lamenting about what others could have done and did not; but what is urgent is that we act with speed and energy before it is too late. It is urgent that we Catholics break off our sleep and awaken to the present reality.

In Russia, with the introduction of the socialist dictatorship thousands of archbishops, bishops, dignitaries and priests were thrown into dirty prisons, where they languished for years until their death; many others were tortured and murdered in a cruel manner; millions of Christians of all classes were subjected to indescribable tortures and thrown for years into dark and dirty prisons; further millions suffered a horrible annihilation through the merciless Jews, who do not forgive, but who destroy and enslave.

These terrible dangers threaten the whole world in the same manner. Communism will be victorious over the entire planet, if we do not act together to prevent it; for God does not help those who do not help themselves. Then cardinals, archbishops, bishops, ministers, priests and monks are thrown for years long into dark prisons and interned, tortured and finally murdered in terrible concentration camps. As for example, in Russia, Communist China and all remaining lands, where the all-destroying avalanche of Jewish Communism has triumphed.

Karl Marx, Engels and Lenin, whose doctrines the Communists follow, said it clearly in their works: "The clergy of the different religions, but above all those of the Christian, must be exterminated; the bourgeois class must be destroyed and totally annihilated." By "bourgeois class" is to be understood the owners of private houses in the city and estates on the land, of factories, of public enterprises, of workshops and businesses.

All shall be murdered without discrimination of outlook, irrespective of whether they are members of the parties of the Right, the Centre, or the Left; for it is not a question of the destruction of this or that bourgeois section, but of the whole of the bourgeois class. So it is arranged by the founders and leading personages of Communism.

The only ones who escape the slaughter are naturally the Jews, although they can belong to any one of the condemned classes. Not even the bourgeois Freemasons of Christian origin are saved, but they also are murdered. With this, Jewry proves its ingratitude a further time towards those who aid it, whom it makes use of as long as it needs them, in order to afterwards eliminate them.

But also the workers and peasant class are not spared from the misfortune, who are used by Jewry as a means of setting up the socialist dictatorships. For the Russian and Chinese experiments have clearly shown that the social classes mentioned were not only enslaved in a cruel manner, but also decimated through the murder of millions of their members, who had committed the grave crime of protesting against the deceit to which they had fallen victim to their harm and against those who had promised them a paradise, but given them a hell.

This is the frightful truth. It is useless that they attempt to conceal the same, to diminish its importance or even to deny it. The existence of members of this “Enemy Fifth Column”, who have penetrated into the ranks of Christianity, we will elaborate in the fourth part of this work with palpable and irrefutable proofs. These false Catholics of the “Fifth Column” in service of the enemy attempt to make it believed that the danger does not exist or at least to diminish its importance and its close imminence, which is a reality, in order to lull us all to sleep and to prevent us from effectively defending ourselves.

When the skilled exploitation, ill-intentioned and sophistic, of charity and Christian morality, is added to the above, one can form an idea of the crushing aids which are at the disposal of the enemy, in order to disarm us and to prevent us from fighting against atheistic Communism and the “Synagogue of Satan”. One must not forget that Christian charity carries the obligation of protecting the good from the corruption of the bad, but not of protecting the bad and allowing them free rein, so that they can seduce, rob and enslave the good, at the same time as the powers of the good are chained hand and foot with a fake morality, so that the latter can be subjected to compulsion by the forces of Bolshevism.

If we express ourselves completely and unconditionally for the declarations of their Holinesses the Popes and the power of their authoritative dignity, as well as hold to the Ecumenical Councils, it is clearly evident that every interpretation put forward concerning morality and Christian charity which results in facilitating the victory of the forces of evil over the powers of good, is false; for Our Lord God created morality and charity in order to obtain the triumph of good over the bad, and not the converse. The words of the Lord, which are used in the third chapter of this part of the work as heading, give account of how God in His struggle against the devil or against the Jews, who followed the path of the former, was energetic and not weak, strong and not defeatist.

It is no use resorting to cunning appeals, as the members of the “Fifth Column” do who assert that Christ Our Lord preached love of one’s enemies and forgiveness, setting up an apparent and fallacious contradiction between what the Son of God says in the New Testament and what is commanded by God the Father in the Old Testament. The theologians know very well that these contradictions are not present, and that the love and forgiveness towards enemies, this sublime teaching of our divine Saviour, refers to the enemies of a personal and private kind which arise at every moment in our social relations, not in fact to the evil-natured enemy, Satan, nor to the forces of evil that are led by him. Christ never preached either love or forgiveness for the Devil and his works, but completely the opposite.

When Jesus, like his eternal Father, attacked the forces of evil, They were both equally as unequivocal as energetic. One would attempt in vain to find a contradiction in the mode of action between the two.

As far as concerns the Jews who denied their Messiah, they were described by Christ himself as the “Synagogue of Satan”. Jesus treated them in energetic and implacable

manner in various passages of the Gospels, above all, according to the Apostle Saint Matthew, when He expressed himself verbally - Chapter VIII:

“11. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12. But the children of the kingdom (i.e. the Hebrews) shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.”⁶⁵ Against the forces of evil Jesus was as strict as God the Father. There exists an agreement and harmony between the mode of action of both Persons of the same God. Therefore our struggle against the forces of the Devil must be energetic enough and effective enough to allow us to overthrow them. The Jews and the clergy who cooperate with them would like to see our behaviour so weak and defeatist that it permits the triumph of the forces of hell, even if this were only temporary and involved the loss of millions of souls for Holy Church, just as occurs in the lands where, through our weakness and our lack of energetic activity, atheistic Communism continues its conquests.

L'Osservatore Romano quotes an important publication and says: “The weekly journal ‘Time’ mentions, in its issue of 6th March 1956, that in China, after five years of Communist rule, 20 million persons have been murdered and a further 25 million thrown into concentration camps.”⁶⁶

To conclude: let us hold valid the authority of the great Church Fathers and the meaning that they gave to Christian charity. As our source we will use the “History of the Catholic Church” that was written by three Jesuit fathers, Llorca, Garcia-Villoslada and Montalban. It cannot in any respect be suspected of anti-Judaism, for which reason we prefer to use it in this case, since it limits itself to following the unanimous current of the historical writers of Holy Church.

In this connection the work says: “5. Great figures of Christian charity in the East.- In the midst of this very Christian climate, it is not surprising, that several figures distinguish themselves by their pure charity for the poor and needy, who on their side powerfully contributed to promote this same spirit. In the impossibility of recording them all, we select several of them, who distinguished themselves most of all in the 4th to the 7th centuries.” After the Jesuit fathers refer to Saint Basilus, they go on to describe the figure of the great Church Father, Saint John Chrysostom, and say: “No less illustrious is Saint John Chrysostom as the great promoter of Christian charity”. As an appendix the authors continue with their report of a succession of deeds, which represent Chrysostom as an example of Christian charity, and then refer to two other great Church Fathers, to Saint Ambrose, Bishop of Milan, and Saint Jerome. Of the first they assert among other things:

“6. Great figures of charity in the West.- Saint Ambrose is always the model of a Catholic bishop. Therefore it is not remarkable that he is also the most perfect example of charity and charitable works.” Additionally, the Jesuits go on to relate deeds that prove their assertion that Saint Ambrose is in fact the most perfect example of Christian charity.

Referring to Saint Jerome, the studious priests remark that “Saint Jerome, who so profoundly knew the high society of Rome with all its light and dark sides, has presented us with the most remarkable examples of Christian charity...”⁶⁷

In this connection the Jesuits mentioned quote from the words of Liese and Saint Gregory Nazianzen, the great Father of the Church, who are irrefragable as sources and Christian authorities.

Now we will see what the classical Israelite historical writer Graetz, whose works are regarded as completely trustworthy in Jewish circles, asserts concerning Saint John Chrysostom, Saint Ambrose and Saint Jerome, who, as we have already seen, are regarded by Catholic historians as models of Christian charity and worthy of imitation.

In his work “History of the Jews”, whose possession the educated Hebrews regard as an honour, Graetz says literally with reference to the terrible struggle that took place between Holy Church and Jewry: “The chief fanatics against the Jews in that time were John Chrysostom of Antioch and Ambrose of Milan, who attacked them with great excess.”

Then Graetz records in detail the actions of Saint John Chrysostom against the Hebrews, to whom he devotes a quarter of the book. Referring to the activity of Saint Ambrose: “Ambrose of Milan was an impetuous officer, who was ignorant in theology, and whose renowned violence within the Church had elevated him to the rank of a bishop. He was in fact the most malicious towards the Jews.”⁶⁸

And in the index of the said second volume, pages 638 and 641, Graetz summarises the purpose of each section in very expressive form: “Ambrose, his fanaticism against the Jews”, and “Chrysostom, his fanaticism against the Jews.”

As far as concerns the other great Church Father, the symbol of Christian charity, Saint Jerome, Graetz who stands in such authority in Hebrew circles, says, in order to stress the orthodoxy of this saint, as follows:

“And if it is a requisite to despise the individual persons and the nation, then I abominate the Jews with a hatred which is impossible to express.”

The highly regarded Jewish historical writer comments immediately afterwards:

“This confession of belief, in respect of hatred towards the Jews, was no personal opinion of an isolated writer, but the oracle for the whole of Christianity, which hastily accepted the writings of the Church Fathers, who were revered as Saints. In later times this confession of faith armed the kings, the people, the crusaders and the spiritual shepherds against the Jews. Implements for their torture were discovered and the gloomy fires of the stake erected in order to burn them.”⁶⁹

As one sees, these symbols of Christian charity, who were Saint John Chrysostom, Saint Ambrose of Milan and Saint Jerome, left behind to us a clear description of the same and give us to recognise that they do not exclude energetic and ruthless action against the Jews and against the “Synagogue of Satan”. They transformed this struggle into a very important part of their holy life. They also teach us that Christian love of one’s neighbour is not practised in favour of the forces of evil, which they principally equate with Jewry. On the other hand, it is true what the Israelite Graetz says, when he asserts that this was the unanimous teaching of the Church Fathers. Those who are interested in penetrating deeper into this theme, can do this directly in the works of the Fathers. There they can establish that all energetically condemned the Jews and fought courageously, without hesitation, against those enemies of mankind, as Saint Paul so aptly called them. We Catholics know that the unanimous opinion of the Church Fathers regarding this teaching is in many cases a binding rule of conduct for all believers and in every case is without exception an example worthy of imitation. Only the complex of Judas Iscariot can explain the fact that many clergy, who describe themselves as Catholics, serve the “Synagogue of Satan” better than the Church, and attempt to give us false rules of morality and of Christian charity, in order to bind our hands and to prevent us from fighting with all energy and efficacy against Jewry and its accomplices, “Freemasonry” and “Communism.”

CHAPTER TEN

THE JEWS KILL THE CHRISTIANS AND PERSECUTE THE APOSTLES

Since the origin of the Church, Jewry has declared a war of life and death upon Christianity without any grounds, without provocation, and without the Church in the first three centuries answering violence with violence. The Jews abused in cruel form the gentleness of the first Christians, who restricted themselves to combating their deadly enemies simply with well-founded discussions, in return for which they had to suffer the degrading slanders of the Jews, their imprisonments, their murders and every kind of persecution. These begin with the unjust and cruel murder of Christ Our Lord; there follows the killing of Saint Stephen, which is related to us by the Holy Bible in the Acts of the Apostles, in all its horror, from the planning of the crime in the bosom of the Synagogue, passing to the use of bribery, so that some slandered and cast poisonous accusations against him, up to the use of false witnesses to confirm these accusations, and finally the murder of the Saint by the Jews, which was completed by stoning in a cruel manner, without Stephen having committed any misdeed other than to preach the true religion.⁷⁰ He was the first martyr of Christianity, and the Israelites had the honour of being the first to have shed Christian blood after the murder of Jesus.

The Bible itself, in the Acts of the Apostles, Chapter XII, reveals, how the Jewish King Herod stretched forth his hands ...

“1. ... to vex certain of the church. 2. And he killed James the brother of John with the sword. 3. And because he saw it pleased the Jews, he proceeded further to take Peter also.”⁷¹

However, the Hebrews, not satisfied with their having begun the murder of the leading Saints of nascent Christianity, fell upon the carrying out of cruel persecutions, which degenerated into terrible bloodbaths, as the Bible relates to us in the Acts of the Apostles, and which gave Heaven its first martyrs. In these persecutions, Saul, the future Saint Paul, took part before his conversion,⁷² and in fact with a zeal which he himself describes in his letter to the Galatians in the following manner:

Chapter I, Verse 13: “For ye have heard of my conversation in the past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.”⁷³ The Jews do not accept God, asserts Paul. The Hebrews persecuted with particular tenacity, as is natural, the Apostles and the first leaders of the Church, of which Saint Paul lays witness in his First Letter to the Thessalonians, and in which he categorically asserts that the Jews do not accept God. He says literally: “14. For, ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things for your own countrymen, even as they have of the Jews; 15. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.”⁷⁴

It is therefore false to say that the Jews, who have denied Christ as the Messiah, are pleasing to God, as those clergy assert who work together with them for the purpose of crippling the defence of the Catholic peoples against the Jewish striving for power and its revolutionary activity. How can it be possible that these Jew-friendly priests lay claim to be right, and that Saint Paul lied when he assured us that the Jews are not pleasing to God? Nevertheless, one sees completely clearly that the powers of evil, the children of the Devil – as Christ called them – and an integral part of the “Synagogue of Satan”, could not be acceptable to God. The Jews frequently imprisoned the Apostles. In the Acts of the Apostles it is, confirmed that the Jewish priests, the Sadducees and the officials of the temple laid hands on Saint Peter and Saint John and threw them into prison.⁷⁵

In Chapter V the following is related: “17. Then the high priest rose up, and all they that were with him (which is the seed of the Sadducees), and were filled with indignation. 18. And laid their hands on the apostles, and put them in a common prison.”⁷⁶ Among the persecutions unleashed by the Jews against the first leaders of the Church stand out those on account of their mercilessness which were directed against Saint Paul. It is remarked in the Acts of the Apostles — Chapter IX:

“22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ. 23. And after that many days were fulfilled, the Jews took counsel to kill him.”⁷⁷ Afterwards when Saint Paul and Saint Barnabas had discussed religious questions with the Jews in Antioch, the latter ended the discussion with their usual fanaticism and their intolerance and used the argument of violence. The Acts of the Apostles quotes this — Chapter XIII:

“50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Baraabas, and expelled them out of their coasts.”⁷⁸

Afterwards, in the 14th chapter of the Bible book mentioned, it is confirmed what occurred in the city of Iconium after a further theological discussion by Saint Paul and Saint Barnabas with the Hebrews:

“4. But the multitude of the city was divided: and part held with the Jews, and part with the Apostles. 5. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6. They were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about. 19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.”⁷⁹

One thus sees that even in those days the division was very clear: on the one side the supporters of the Apostles, i.e. the Christians, and on the other, the Jews.

The New Testament of the Holy Bible already makes use in these books of the word “Jews” in order to describe the members of the ancient chosen people who murdered God’s Son and fought against His Church; for those who had converted to the faith of the Redeemer were not Jews, but Christians. The Jews, who in our days persecute the Church still further and threaten to rule and enslave mankind, are in fact the descendants of these Jews, who are described by the New Testament as the worst enemies of Christ and His Church. They have nothing in common spiritually with the old chosen people of Biblical times. The chosen people was loved by God. However, the Jews who denied their Messiah, who murdered Him and who fought against Christianity and continue to fight against it, and who stiff-neckedly grant support to their criminal organisations in our days, are, as Saint Paul said, not acceptable to God.

In Chapter XVII of the aforementioned book of the New Testament, it is said that Saint Paul and Silas came to Thessalonia, where there was a synagogue of the Jews.

“5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, ‘These that have turned the world upside down are come hither also. 7. Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.’ 8. And they troubled the people and the rulers of the city, when they heard these things. 9. And when they had taken security of Jason, and of the other, they let them go.”⁸⁰

The passages quoted of the Holy Scripture prove clearly that the Jews were the only enemies of nascent Christianity and that everywhere they not only directly persecuted the

Christians, but attempted with slanders to stir up the Gentile peoples against them, and, what is still more weighty, the authorities of the Roman Empire. In the preceding passage of the Acts of the Apostles it is evident how they used slanders, in order with criminal intent to thrust the whole power of the then invincible Roman Empire against Holy Church, by their more or less accusing the Christians of recognising another king in place of Caesar, an outrage which infuriated the Roman emperors and their collaborators to the extreme; for this form of treachery to Caesar invited immediate punishment of death upon them. Thus it is beyond doubt what the Israelites strove for, who for many years afterwards applied the whole poison of their slanders and intrigues. However, they were not successful in letting loose the Roman Empire against the Christians. Only on the basis of much pressure did they attain this with Nero. An attempt also took place to stir up the rulers of Rome against Saint Paul, as the following passage of the New Testament proves:

Chapter XVIII: "12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13. Saying, 'This fellow persuadeth men to worship God contrary to the law.' 14. And when Paul was now about to open his mouth, Gallio said unto the Jews, 'If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: 15. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.' 16. And he drove them from the judgment seat. 17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things."⁸¹ This passage of the Holy Bible allows us to recognise: On the one side the religious tolerance of the Roman authorities and the absolute lack of interest in attacking Christians; on the other side it was the Hebrews who constantly sought for means in order to repeatedly unleash, even if unsuccessfully, the rulers of the Roman Empire against the Christians. In conclusion, when such an infamous attempt had failed, the Jews as madmen ended the affair with a general and furious free fight. Here Sosthenes, the superintendent of the Synagogue, became the unlucky object of Hebrew rage and madness. Naturally, we cannot doubt the truthfulness of these facts, for it is a matter of a literal passage from the New Testament.

It is therefore certainly explicable that, when this mob of wolves, in addition with all full powers, was unchained with the victory of the Communist revolutions, it carried out unbelievable bloodbaths and caused Christian and Gentile blood to flow in torrents, until in the end both in the Soviet Union, as also in the Satellite States, they cut one another to pieces, without respect for anything, not even of Rabbinical dignity, as in the case of that poor Sosthenes who is mentioned in the preceding passage of the Bible. It is completely beyond doubt that they are and remain always the same.

In the Acts of the Apostles the disciple Saint Luke tells us of further persecutions undertaken by the Jews against Saint Paul. In his description about the behaviour of the Hebrews in those times, one could say that he might be writing to us in the present day. Nothing seems to have altered in nearly two thousand years. He relates of the stay of the Saint in Jerusalem: Chapter XXI: "27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and

laid hands on him. 28. Crying out, 'Men of Israel, help: this is the man, that teacheth all men everywhere against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.' 30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. 32. Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul."⁸²

This passage of the New Testament shows us how the Jews accused Saint Paul of "teaching all men everywhere against the people", i.e., they caused him in slanderous manner to appear as an enemy of the people, in order to justify his killing. More than nineteen centuries afterwards, when the Jews in the Soviet Union and other Communist lands wished to kill someone, they accused him of being an enemy of the people and an enemy of the working classes. The methods have remained the same. They have not altered in approximately two thousand years. They also slanderously accused Saint Paul of preaching against the temple, just as in the mock trials of Communist lands they accuse the future victims of having carried out a conspiracy against the Soviet Union or the proletarian state. Finally they also accuse Saint Paul of having brought Gentiles into the temple and thus defiled the holy place; for in those days the Jews regarded the temple as closed to Gentiles, just as they now regard Jewry as closed to men of other races. Then they only allowed new converts as far as the door of the temple, thus only to the outside door. Now they accept, so they say, Gentiles and Christians in some lands into Jewry, but also only to the outside door, in that by deceit they only allow the latter into the peripheral organisations and never to enter the real synagogues and communities of the Jewish people. In this, their methods have also remained the same. The book of Holy Scripture mentioned further relates that, when the captain allowed Paul to address his words to the angry Jews, in order to calm them, this occurred (Acts of the Apostles, Chapter XXII): "22. And they gave him audience unto this word, and then lifted up their voices, and said, 'Away with such a fellow from the earth: for it is not fit that he should live.' 23. And as they cried out, and cast off their clothes, and threw dust into the air..."⁸³

We see here the veritably possessed Jews, who, centuries later, in the midst of the Jewish-Communist terror, were to cut their unfortunate victims into pieces with all their application of cruelty.

This passage from the New Testament goes further (Acts of the Apostles, Chapter XXII):

"30. On the morrow, because he (i.e. the Roman captain) would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them."

(Chapter XXIII) "6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, 'Men and Brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.' 7. And

when he had so said, there arose a discussion between the Pharisees and the Sadducees: and the multitude was divided. 8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, 'We find no evil in this man: but if a spirit or angel hath spoken to him, let us not fight against God.'"⁸⁴ A magnificent lesson in how, for the cause of Good, the internal differences of opinion of the Jewish parties and sects could be used. One can do this in effective form, if one knows the secret interior of Jewry, which permits deception through false combat manoeuvres, which are frequently pretended among one another, in order to attain definite political goals.

After the violent struggle that was inflamed between the Jewish leaders mentioned and which compelled the Roman captain to use his soldiers, the Apostle continues his report (Acts of the Apostles, Chapter XXIII):

"12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13. And they were more than forty which had made this conspiracy. 14. And they came to the chief priests and elders, and said, 'We have bound ourselves under a great curse that we will eat nothing until we have slain Paul. 15. Now, therefore, ye with the council, signify to the chief captain that he bring him down unto you tomorrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.' "

The foresight of the captain, who knew the Jews only too well, frustrated their criminal plans. Therefore he sent Paul away under the guard of two hundred soldiers and two officers. Verse 25 explains that the Roman captain did this because he feared that the Jews could snatch away Paul with force and kill him. Also he feared that afterwards they would slander him by saying that he had accepted their money.⁸⁵ This enlightening passage of the New Testament clearly explains that the Jews as swindlers and inventors of the "hunger strike" already put into practice in the times of Saint Paul, when they swore neither to eat nor to drink until they had succeeded in killing him. The Acts of the Apostles does not explain whether, after the salvation of Saint Paul through the caution of the Roman captain, the fasting Jews kept their oath until death. However, the silence of the Apostle allows us to assume that with the Jews then as with the "hunger strikes" of our days, the Hebrew comedians, as soon as they could not achieve their goal, found a suitable excuse to halt the strike.

On the other side, one sees that, even in those distant times, they applied the system of murdering a prisoner on the road, when the latter was brought from one place to another. One further observes that even the Romans had anxiety before the slanders of the Jews, whom they doubtless knew as masters of this disastrous art.

In order to gain knowledge of the wicked activity of Jewry and its mode of action, one scarcely needs to read the famed "Protocols of the Elders of Zion". The teachings of the

Holy Bible as well as other reliable and undisputed documents suffice, which often originated from the most unhoped-for Hebrew sources.

After Saint Paul was led before the deputy (governor), the Acts of the Apostles continues in Chapter XXV:

“2. Then the high priest and the chief of the Jews informed him against Paul, and besought him. 3. And desired favour against him, that he would send for him to Jerusalem, laying wait on the way to kill him. 4. But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5. Let them therefore, said he, which are able, go down with me, and accuse this man, if there be any wickedness in him. 7. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8. While he answered for himself, ‘Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.’”⁸⁶

In order to understand this terrible tragedy, one must bear in mind that Saint Paul was a devout man and illuminated by the grace of God, to such an extent that he is worthy of being regarded as one of the greatest saints of Christianity. Nevertheless, the Jews, with their natural falsity and their insane tenacity, fell into a fury with him in the manner described in the preceding passages of the Holy Bible. The problem was sharpened still more as a result that not only the Jews from Palestine, but also those from the most different parts of the world, exposed their murderous and godless instincts, and that not only the sect of the Pharisees but also the Sadducees, who were opponents of the former. It was not individuals, isolated and without representation, who oozed such maliciousness, but the high priests, the scribes, the leading personages and most illustrious men of Israel; all cut from the same cloth.

The passages of the New Testament teach us to recognise the danger that modern Jewry represents for mankind, whose infamy exceeds the boundaries of everything which other peoples could possibly imagine. Therefore the Popes and Councils repeatedly called them “perfidious Jews”, which words, together with other eloquent expressions, figure in the Liturgy and the rites of Holy Church, and which the Israelites would like to see removed completely and utterly, in order to thrust us Catholics into still greater uncertainty about the monstrous perversity of our thousand-year-old enemies and in order to compel us all the easier by their using their deceitful manoeuvres and usual surprise blows.

The most significant thing is that, in the description of the falsity of this generation of vipers, as Christ Our Lord called them, the New Testament of the Holy Bible coincides perfectly with the writings that were composed hundreds of years later by the Church Fathers, with the ideas that are contained in the Koran of Mohammed, with the prescriptions of different Church Councils, with the trials of the Holy Inquisition, and with the opinion of Martin Luther, as well as with the accusations that have been made in different countries by savants of the problem, and in fact by Catholics, Protestants, Russian Orthodox, Mohammedans, and even by unbelievers like Voltaire and Rosenberg.

All these have, without previous agreement, agreed during the last thousand years to denounce the high degree of falsity and malice among the Jews. This proves that unfortunately this wickedness and falsity, very dangerous for the remaining peoples, correspond to a confirmed and undisputed reality.

The Apostle Matthew spread the word of God far and wide, at first in Macedonia and afterwards in Judaea and converted many to belief in Jesus Christ through his sermons and his miracles. It is said, that the Jews could not suffer this, therefore they laid hands upon him, stoned him to the point of almost killing him, and finally he was decapitated on the 24th February.⁸⁷

CHAPTER ELEVEN

THE ROMAN PERSECUTIONS WERE CAUSED BY THE JEWS

We have already studied, in the preceding chapter, the various attempts that the Jews made in order to incite the Roman authorities against Saint Paul. They accused him of being against Caesar and recognising another King in his place, which assertion they made on account of Jesus. Concerning these intrigues and slanders, an undisputed document, i.e. the New Testament of the Holy Bible provides us with knowledge. These attempts to incite the might of the Roman Empire against nascent Christianity followed frequently upon one another, even if for some time without success. It is a historically proven fact that the Romans in religious matters were tolerant and also in no way hostilely disposed towards the Christians, as, besides the conduct of Pilate in the case of Jesus, the favourable interventions of the Imperial authorities in the persecutions unleashed by the Jews against Paul and the first Christians prove. The following fact is very revealing and recorded by Tertullian and Orosius, who remark that, before the Hebrew attempts at persecution which arose against the Christians, the Emperor Tiberius had a law published that threatened those who accused the Christians with death.⁸⁸

In the ninth year of his government, Claudius commanded all Jews to leave Rome because, according to the evidence of Flavius Josephus, they had caused Agrippina, his wife, to take on Jewish customs; or also, as Suetonius writes, because frequent upheavals gave the impetus to the persecutions of Christians.⁸⁹

One sees that the pagan Emperor Claudius was tolerant in the extreme towards Christians. When he became tired of the mutinies that the Jews caused, he expelled them from the city of Rome. The Acts of the Apostles also report this expulsion.⁹⁰ One sees here the Jewish tendency to cause their influence to rise up to the steps of the throne, by their controlling the Empress in order to exert influence on the Emperor. In so doing, they held to the completely distorted teachings of the Biblical book of Esther, giving this an ambitious interpretation. Esther, a Jewess, was successful in transforming herself into the Queen of Persia and in exercising a decisive influence on the King, in order to destroy the enemies of the Israelites. However, in the case of the Emperor Claudius, the attempt

openly failed, which did not occur with Nero, with whom it was successful in bringing close to him a Jewess named Poppaea, who soon transformed into the lover of the Emperor, and, according to some Hebrew chronicles, into the real Empress of Rome. She was successful in exercising a decisive influence upon this ruler.

Tertullian, one of the Church Fathers, says in his work "Scorpiase": "The synagogues are the places from whence the persecutions against Christians emanate." And in his book "Ad Nationes", the same Tertullian writes: "From the Jews come the slanders against the Christians."⁹¹

During the rule of Nero, tolerance at first reigned towards the Christians; however, the Emperor finally gave way to the persistent intrigues of his Jewish lover Poppaea, who is described as the originator of the idea of laying the blame for setting fire to the city of Rome upon the Christians, based on which the first cruel persecution of Christians that was carried out by the Roman Empire was justified.

The Jesuit fathers R. Llorca S.J., R. Garcia-Villoslada S.J. and F. J. Montalban S.J. have established the following in connection with the Christian persecutions by pagan Rome against the weak and defenceless Christians by Nero:

"The Jews were the most active elements in the promotion of the climate of hatred against the Christians, whom they regarded as the falsifiers of the Mosaic Law... This activity of the Jews must have exercised a notable influence, for it is known to us that they already enjoyed great regard in Rome at the time of Nero and that, on the occasion of the martyrdom of Saint Peter and Saint Paul, some had hinted at the idea that the latter were killed out of the jealousy of the Jews.

"Given this climate of violence incited by the hatred of the Jews, one can easily understand the persecution by Nero. Since they are capable of every crime, it was simple for them to denounce the Christians as the incendiaries of Rome. It needed no great effort for the people to believe it."⁹²

In fact, they accused the Christians in a slanderous manner that they had even committed the disgusting crime of eating children at their ceremonies,⁹³ which naturally called forth alarm among the authorities and the Roman people. It is only too understandable that this constant intrigue, this persistent work of slander and blasphemy, which the Hebrews always unleash against those who disturb their plans, and which was carried out by thousands of individual persons in the Roman Empire month by month, year by year, finally attained its goal and unleashed against nascent Christianity, which they alone could not destroy, the enormous power of the Roman Empire in a destructive fury never previously known in human history.

In order to defend the truth, we will quote the reliable evidence of an authorised Jewish source: "Rabbi Wiener, who, in his work "The Jewish Food Laws", confesses that the Jews were the instigators of the Christian persecutions in Rome, observed that under the rule of Nero, in the year 65 of our calendar, when Rome had the Jewess Poppaea as

Empress and a Jew as prefect of the city, the era of martyrs began which was to extend for over 249 years.”⁹⁴

In these instigations of the Hebrews to call forth the Roman persecutions against Christianity, participated even those Rabbis outstanding in the history of the synagogue, such as the famed “Rabbi Jehuda, one of the authors of the Talmud (the sacred books and the source of the religion of modern Jewry), [who was] was successful in the year 155 of our calendar in obtaining a command, according to which all Christians of Rome were to be sacrificed, and on the grounds of which many thousands were killed. The executioners of the martyrs and Popes, Cayo and Marcelino were in fact Jews.”⁹⁵

During three centuries, the Christians showed heroic resistance, without answering violence with violence. In fact it is understandable that, after three centuries of persecutions, when Christianity had gained a complete victory in the Roman Empire through the conversion of Constantine and the acceptance of the Christian religion as the state religion, that it was finally decided to answer violence with violence, in order to defend the victorious Church – as well as the peoples who had placed their faith in it and who also saw themselves continually threatened by the destructive and annihilating activity of Jewish imperialism – against the lasting conspiracies of Jewry.

On the other side, it is necessary that the cowards, who, given the present position, think of capitulating to the “Synagogue of Satan”, out of fear of its persecution, power and influence, bear in mind that the terrible threats of our days are far removed from being so grave as those which Christ our Lord, then the Apostles and after them the first Christians faced. They had to expose themselves not only to mighty Jewry, but to the then apparently unconquerable power of the Roman Empire, the greatest and strongest of all times. To these two deadly dangers were added those which arose through internal dissension, which the Jews, by means of their “Fifth column”, had called forth in the bosom of Christianity, along with Gnosticism and other false destructive doctrines.

One must bear in mind that, despite the fact that that situation was far graver and more tragic than that of the present, Holy Church could only save itself if it achieved a complete victory over its deadly enemies. If it was successful in this, then it is because it was able to rely upon spiritual shepherds who never despaired, never lost courage, nor entered into shameful alliances with the powers of the Devil. At no moment did they think of seeking situations of cooperation, nor of peaceful coexistence, nor of diplomatic capitulations, which are always quibbles used by the cowardly clergy and accomplices of the enemy, who in our days strive to achieve that Holy Church and its spiritual shepherds deliver the sheep, whose careful protection Christ our Lord entrusted to them, into the claws of the wolf, for the disadvantage of the Church itself and of the trust that true Catholics have placed in it.

[1] Authorized commentaries on the Bible, Scio, Madrid 1852, Volume 1, p. 59.

[2] Ibid. Volume IV, page 115.

- [3] Talmud, Baba Metzia, Fol. 114, Section 2.
- [4] Jebamoth. Fol. 94, page 2.
- [5] Eben Ha Eser, 6 and 8.
- [6] Aboda Sara, 26 b Tosephot.
- [7] Shabbath. Fol. 89, page 2.
- [8] Kaballa ad Pentateucum, Fol. 97, Col. 3.
- [9] Chaniga, Fol. 3-a, 3-b.
- [10] Talmud Bab. Sanhedrin. Fol. 104, Col. 1.
- [11] Talmud. Bab. Schabb. Fol. 120, Section I and Sanhedrin, Fol. 88, Section 2 and Fol. 89, Section I.
- [12] Divre in "Dav". Fol. 37.
- [13] Cecil Roth: Storia del Popolo Ebraico, Milan 1962. Pages 327 and 408.
- [14-23] Trials of Luis de Carbajal [El Mozo], edition of the Mexican government, 1935, official publication of the General archive of the nation, pages 127 and 128.
- [24] Cecil Roth: Storia del Popolo Ebraico, Milan 1962, page 477.
- [25] The fathers of the Church understand by this prophecy the calling of the heathen to faith, who for this reason are gloriously preferred to the Jews. San Cipriano, Contra Judae. Book I, Chapter 21. Annotation of Scio, Bible, Volume I, page 477.
- [26] Deuteronomy. Chapter XXVIII, Verses cited.
- [27] Bible, Prophecy of Isaiah, Chapter LXV. Verses 11 and 12.
- [28] Bible, Prophecy of Ezekiel, Chapter VIII, last verse, and Chapter IX, the verses quoted.
- [29-30] Hosea. Chapter IV and V, verses cited. Amos, Chapter VIII.
- [31] Bible, Prophecy of Daniel, Chapter IX, Verse 25, 26 and 27.
- [32] Paul in his letter to Titus, Chapter I, Verses 13 and 14, said: "And do not listen to the Jewish fables nor to statutes of men who deny the truth."
- [33] Apostle John, Chapter VIII, Verse 32.
- [34] We refrain from using more severe terms to describe the Protestant and schismatic churches, because we hold to the desire of his Holiness the Pope, John XXIII, to promote a daily greater association among the whole of Christianity before the Communist threat.
- [35] Vicente Risco: Historia de los Judios. 3rd edition, 1960. Pages 430 and 431.
- [36] Joseph Dunner: The Republic of Israel, Edition of October 1950, page 10.
- [37] Gospel of St. John, Chapter VII, Verses quoted.
- [38] Our Divine Redeemer here reprimands the scribes, pharisees and Rabbis, all persons who formed the spiritually leading strata of the Jewish people.
- [39] Gospel of Matthew, Chapter XXIII, Verses cited.
- [40] Apocalypse, Chapter 2, Verse 9; Chapter 3:9.
- [41] St. Matthew's Gospel, Chapter XII, Verse 34.
- [42] It is customary in Biblical language to describe the closest relatives as brothers.
- [43] St. Matthew's Gospel, Chapter XII, the verses quoted.
- [44] Enciclopedia Judaica Castellana, Mexico, D.F., 1948. Word: "antisemitism". Vol. I, pages 334-337.
- [45] Carlo Bo: "E ancora deficile dire ebreo." Article from the periodical L'Europeo of 26th August 1962.
- [46] Gospel of John, Chapter VIII, Verses 37-40.
- [47] Gospel of John, Chapter VII, Verses 19-20.
- [48] Gospel of Matthew, Chapter XXI, Verses 23, 45 and 46.
- [49] Gospel of Mark, Chapter III, Verses 1, 2, 5 and 6.
- [50] Gospel of John, Chapter V, Verse 18.
- [51] Gospel of Luke, Chapter XXII, Verses I and 2.
- [52] Gospel of Saint John, Chapter XI, Verses 47, 49, 50, 53 and 54.
- [53] Gospel of Saint Luke, Chapter XXII, Verses 3-6.
- [54] Gospel of Saint John, Chapter XVIII, Verses 1, 2, 12, 13, 14, 24, 28, 39 & 40.
- [55] Gospel of Saint John, Chapter XIX, Verses 4, 5, 6, 7, 15, 16, 17, & 18.
- [56] Salvatore Jona, Gli Ebrei in Italia durante il Fascismo. Milan, 1962, page 7.
- [57] Gospel of Saint Mark, Chapter XIV, Verses 1, 10, 11, 43, 44, 53, 55, 56, 59-65.
- [58] Gospel of Saint Matthew, verses quoted.
- [59] Acts of the Apostles, Chapter II, verses quoted.
- [60] Bible, Acts of Apostles, Chapter III, Verse 11-15.
- [61] Bible, Acts of Apostles, Chapter V, Verses 29, 30.

- [62] First Epistle of Saint Paul to the Thessalonians, Chapter II, Verse 15.
- [63] Bible, Acts of the Apostles, Chapter VI, Verse 9; Chapter VII, Verses 51, 52.
- [64] Ernesto Rossi, *Il Manganello e L'Aspersorio*, Florence, p. 356.
- [65] Gospel according to Saint Matthew, Chapter VIII, Verses 11, 12.
- [66] *L'Osservatore Romano* of 19th April 1956, pages 877-878.
- [67] B. Llorca, S.J., R. Garcia-Villoslada, S.J. and F. J. Montalban, S.J., *Historia de la Iglesia Catolica*. Madrid: Biblioteca de Autores Cristianos, 1960. Volume I, pages 927-928.
- [68] Heinrich Graetz, *History of the Jews*, Edition of the Jewish Publication Society of America, 5717. Philadelphia, 1956. Volume II, pages 613-614.
- [69] Graetz, *Ibid.*, the same edition. Volume II, pages 625-626.
- [70] Bible, Acts of the Apostles, Chapter VI, Verses 7-15; Chapter VII, Verses 54-59.
- [71] Bible, Acts of the Apostles, Chapter XII, Verses 1-3.
- [72] Bible, Acts of the Apostles, Chapter VIII, Verses 1-3; Chapter XXVI, Verses 10, 11; Chapter XXII, Verses 4, 5.
- [73] Bible, Letter of Saint Paul to the Galatians, Chapter I, Verse 13.
- [74] Bible, First Letter of Paul to the Thessalonians, Chapter II, Verses 14, 15.
- [75] Bible, Acts of the Apostles, Chapter III; Chapter IV, Verses 1-3.
- [76] Bible, Acts of the Apostles, Chapter V, Verses 17, 18.
- [77] Bible, Acts of the Apostles, Chapter IX, Verses 22, 23.
- [78] Bible, Acts of the Apostles, Chapter XIII, Verses 44-50.
- [79] Bible, Acts of Apostles, Chapter XIV, Verses 1-6 and 18.
- [80] Bible, Acts of the Apostles, Chapter XVII, Verses 1, 5-9.
- [81] Bible, Acts of the Apostles, Chapter XVIII, Verses 12-17.
- [82] Bible, Acts of the Apostles, Chapter XXI, Verses 27-32.
- [83] Bible, Acts of the Apostles, Chapter XXI, Verses 35-40; Chapter XXII, Verses 19-23.
- [84] Bible, Acts of the Apostles, Chapter XXII, Verse 30; Chapter XXIII, Verses 1-9.
- [85] Bible, Acts of the Apostles. Chapter XXIII, Verses 12-25.
- [86] Bible, Acts of the Apostles, Chapter XXV, Verses 1-8.
- [87] Saint Jerome, quoted in the catalogue of Adricomio and also mentioned in the Bible of Scio, Page 670, Section II. Another different reading, concerning the death of this apostle (Saint Matthew), also quotes the source that records the place of his death in Egypt or Ethiopia. In face of the persecution unleashed by the Jews against the Christians all over the world, the first reading appears to us in fact very possible and the source, which we record, quotes it in first place.
- [88] Tertullian: *Apologeticum*, Book V; Orosius, Book VII, Chapter II.
- [89] Chronological Tables after Scio. Bible edition quoted, page 662, Section II, taken from Adricomio.
- [90] Bible, Acts of the Apostles, Chapter XVIII, Verse 2.
- [91] Tertullian, *Scorpiase* and *Ad Nationes*, quoted by Ricardo C. Albanes in *Los Judios a través de los siglos*, Mexico, Pages 432 and 435.
- [92] B. Llorca, S.J., R. Garcia-Villoslada, S.J. and F. J. Montalban, S.J. *Historia de la Iglesia Catolica*, edition quoted, Volume I, pages 172, 173.
- [93] Ricardo C. Albanes, *op. cit.*, page 435.
- [94] Rabbi Wiener: *Die Jüdischen Speisegesetze*, quoted by Ricardo C. Albanés, *op. cit.*, page 435.
- [95] August Rohlieng, Catholic priest, *Die Polemik und das Manschepfenopfer des Rabbinitismus*, quoted by Ricardo C. Albanés, *op. cit.*, page 435.

PART FOUR

THE "JEWISH FIFTH COLUMN" IN THE CLERGY

CHAPTER ONE

THE OCTOPUS STRANGLING CHRISTIANITY

The Freemasonic-Jacobin revolution was successful in ruining the whole of Christianity, according to the same method that now triumphs in overwhelming form in the Jewish-Communist revolution: for the Holy Catholic Church and the whole of Christianity have only been able to fight against the arms of this octopus (the Communist party, revolutionary groups and in a few cases, as in Spain, Freemasonry), although its powerful head has remained untouched. For this reason the monster has been able to renew and restore the limbs which were occasionally cut off it, in order to use them anew and still more effectively, until gradually it has been successful in enslaving half the Christian world (Russia and the East-European states), and now has the plan of enslaving the rest of mankind.

The lasting victory of the Jewish-Freemasonic and Jewish-Communist revolutions since the end of the 18th century up to our days is also to be attributed to the fact that neither the Holy Catholic Church nor the separated Churches¹ have fought effectively against the “Jewish Fifth Column”, which has smuggled itself into their bosom.

This “Fifth column” is formed by the descendants of the Jews, who in earlier centuries were converted to Christianity and seemingly held in enthusiastic manner to the religion of Christ, while in secret they preserved their Jewish belief and carried out clandestinely the Jewish rites and ceremonies. For this purpose they organised themselves into communities and secret synagogues, which were active centuries-long in secret. These apparent Christians, but secret Jews, began centuries ago to infiltrate into Christian society, in order to attempt to control it from within. For this reason they sowed false doctrines and differences of opinion and even attempted to gain control of the clergy in the different churches of Christ. With all this, they applied the cunning of introducing crypto-Jewish Christians into the seminaries of the priesthood, who could gain admission into the honorary offices in the Holy Catholic Church and then into the dissident churches, upon whose division these secret Jews had so much influence.

While the Church of Rome, their Holinesses the Popes and the Ecumenical Councils fought effectively through the thousand years of the Middle Ages against Jewry and above all against the “Fifth Column”, the revolutionary movements that were organised for the division and destruction of Christianity were completely conquered and destroyed. So it occurred from Constantine until the end of the fifteenth century. Unfortunately afterwards Holy Church, for reasons which we will study later, could no longer attack in an effective manner the “Fifth Column”, which was formed by secret Jews who had been smuggled in as believers, as priests and even as dignitaries. Then the power of the Jewish revolutionary movement became ever stronger, until, at the end of the eighteenth century, it took on the character of an irresistible avalanche.

In the 20th century, when Jewish cunning had reached its uttermost limits of causing Catholics to forget the gigantic struggle of several centuries, which had taken place between Catholicism and Jewry, the latter attained its greatest progress in its plans for the control of the world. For it has already been successful in enslaving a third of mankind under the Jewish-Communist dictatorship.

In the Middle Ages, the Popes and the Councils were successful in destroying the Jewish revolutionary movements which appeared within Christianity in the form of false teaching and which were introduced by those who were Christians in appearance but Jews in secret. The latter then recruited upright and good Christians for the arising heretical movement by persuading the latter in a crafty way.

The secret Jews organised and controlled in secret manner the movements, which were the creative and driving force of wicked false teachings, such as those of the Iconoclasts, the Cathars, the Patarines, the Albigensians, the Hussites, the Alumbrados and others.

The work of these Jews smuggled as a “Fifth Column” into the bosom of the Church of Christ was made easier through their hypocritical conversion to Christianity or that of their forefathers. In addition, they laid aside their Jewish surnames and took on very Christian names, which were embellished with the surnames of their godfathers. Thus they were successful in mixing with Christian society and taking possession of the names of the leading families of France, Italy, England, Spain, Portugal, Germany, Poland and the other lands of Christian Europe. With this system, they were successful in penetrating into the bosom of Christianity itself, in order to conquer it from within and to destroy the core of the religious, political and economic institutions.

The network of secret Jews existing in Mediaeval Europe passed on in secret manner the Jewish belief from fathers to children, even if all openly led a Christian life and filled their houses with crucifixes and images of Catholic saints. In general they observed Christianity in an ostentatious manner and appeared most devout, in order not to arouse any suspicion.

Naturally this Jewish system of converting themselves in hypocritical manner to Christianity, in order to take the Christian citadel and to make easier the loss of its unity, was finally discovered by Holy Church to the corresponding scandal and alarm of the Holy Fathers, the Ecumenical, the provincial councils and those clergy steadfast in their faith. However, what called forth most scandal was the fact that these secret Jews introduced their sons into the established clergy and monasteries, and in fact to such good effect that many of them attained the dignity of canon, bishop, archbishop and even cardinal.

The Ecumenical and provincial councils of the Middle Ages combated Jewry violently as well as the “Jewish Fifth Column” which had penetrated into the ranks of the Catholic clergy; there thus remains a copious set of canonical legislation, which was provided for the purpose of obviating the cunning of the enemy.

In order to combat not only the tentacles of the octopus, which the heretical revolutions in the Middle Ages represented, but the head itself, the Holy Catholic Church resorted to different methods, amongst which the Holy Office of the Inquisition, so slandered by Jewish propaganda, stands out on account of its importance,. This organisation was intended to eliminate the false doctrines and to give the death blow to the secret power of Jewry, which directed and stirred up the same. Thanks to the Inquisition, Holy Church

was able to overthrow Jewry and for several centuries to hold up the catastrophe that now hovers threateningly over mankind; for several of the so-called false doctrines were already revolutionary movements of the same kind of scope and pretensions as those of recent times, and they not only fought to destroy the church of Rome, but also to destroy all princes and to destroy the existing social order in favour of Jewry, which was the concealed director of those earlier heretical movements and later of the Freemasonic-Jacobin and Jewish-Communist ones of the present time.

Those Catholic clergy who are horrified at mention of the word Inquisition because they are influenced by the age-old propaganda of International Jewry and above all by the “Jewish Fifth Column” introduced into their ranks, should understand that, if so many Popes and Councils, whether Ecumenical or provincial, defended for six hundred years first the Papal European Inquisition and later the Spanish and Portuguese Inquisition, there must have been well-founded motives for this. Catholics, who are shocked and horrified when they hear talk of the Inquisition court, do not recognise the facts that have just been mentioned above and whose truthfulness will be proved in later chapters, with credible verification and indisputable sources.

CHAPTER TWO

THE ORIGIN OF THE “FIFTH COLUMN”

In order to prove some of the facts that were mentioned in the preceding chapter, we fall back upon the evidence of that contemporary Jewish historian who is very authoritative in his material, the careful and painstakingly exact Cecil Roth. The latter is rightly recognised in Israelite circles as the most outstanding contemporary Jewish historical writer, above all on the subject of crypto-Jewry.

In his celebrated work “History of the Marranos”, Cecil Roth provides some very interesting details about how the Jews, thanks to their apparent but false conversions, entered Christianity and publicly acted as Christians, but all the while secretly held to their Jewish religion. He also shows us how this secret belief was passed on by parents to children, cloaked with the appearance of an outward Christian militancy.

In his “History of the Marranos”, published by Editorial Israel of Buenos Aires, 1946, Jewish Year 5706, he says:

“Introduction: The Early Life of Crypto-Jewry. Crypto-Jewry is in its various forms just as old as the Jews themselves. At the time of Greek rule in Palestine, those weak of character attempted to conceal their origin, in order to avoid arousing derision at athletic exercises. Likewise under Roman discipline the evasions increased so as to avoid payment of the special Jewish tax, the ‘Fiscus Judaicus’, which was introduced after the fall of Jerusalem. The historian Suetonius gives a lively report of the indignities that were exercised upon a ninety year old man to establish whether he was a Jew or not.

“Official Jewish conduct, as this finds expression in the judgments by the Rabbis, could not be clearer. A man can and should save his life, if it is in danger, by every means, excepting murder, incest and idolatry. This maxim came into use in those cases in which a public abandonment of faith was required. The simple secrecy of Jewry, on the other hand, was something very different. The strict doctrinaires demanded that the typical priestly garments should not be renounced, if these were imposed as a measure of religious suppression. Such a rigid fidelity to principles could not be demanded of all people. The traditional Jewish law makes exceptions for cases where, as a result of legal compulsion, it is impossible to keep the commandments (‘*ones*’) when the whole of Jewry is living through hard times (‘*scheat-ha-schemad*’). The problem became a reality at the close of the Talmudic period, in the 5th century, during the Zoroaster persecutions in Persia. However, it was solved more on grounds of an enforced neglect in the following of tradition than of a positive concordance with the ruling religion. Jewry became in a certain manner subterranean and only obtained years later its complete freedom.

“With the increase of Christian teachings, which were finally introduced in Europe in the fourth century, there began a very distinct phase of Jewish life. The new faith demanded for itself the exclusive possession of the truth and inevitably regarded proselytising as one of its greatest moral obligations. The Church admittedly disapproved of compulsory conversion. Baptisms, which were undertaken under such conditions, were regarded as invalid. Pope Gregory the Great (590-604) repeatedly condemned them, although he gladly received in a friendly and heartfelt way those who were attracted by other means. The majority of his successors followed his example. Nevertheless, heed was not always paid to the Papal ban. Naturally it was recognised that compulsory conversion was not canonic. In order to circumvent it, the Jews were threatened with expulsion or death, and they were given to understand that they would save themselves through baptism. At times it happened that the Jews submitted to a hard necessity. In such cases their acceptance of Christianity was regarded as spontaneous. In this manner a compulsory mass conversion took place in Mahon, Minorca (418) under the auspices of Bishop Severus. A similar episode took place in Clermont (Auvergne) on the morning of the day of the Ascension of Mary in the year 576; and, despite the disapproval of Gregory the Great, the example spread into different places in France. In the year 629, King Dagobert commanded all Jews of the land to accept baptism under threat of banishment. The measure was imitated a little later in Lombardy.

“Obviously, the conversions obtained by such measures could not be sincere. Insofar as it was possible, the victims continued to practise their Jewish beliefs in secret and used the first opportunity to return to the belief of their forefathers. One such notable case took place in Byzantium under Leo the Isaurian, in the year 723. The Church knew this and did what it could to prevent the Jews maintaining relations with their rebellious brothers, irrespective of the methods by which conversion had been obtained. The Rabbis called these reluctant rebels ‘Anusim’ (compelled) and treated them very differently from those who abandoned their belief out of their own free will. One of the first manifestations of Rabbinical wisdom in Europe was represented by the book of Gerschom, of Mainz, ‘The Light of Exile’ (written round about the year 1000), which forbade harsh treatment of the

'compelled' who came back to Judaism. His own son had been a victim of the persecutions. Although he died as a Christian, Gerschom was in mourning, as though he had died in the faith. In the Synagogue service there exists a prayer that implores divine protection for the entire house of Israel and also for the 'compelled' who find themselves in danger, be it on land or on water, without making the least distinction between the two. When the martyrdom of medieval Jewry began with the massacres of the Rhine during the first crusade (1096), countless persons accepted baptism to save their lives. Later, encouraged and protected by Salomon ben Isaac of Troyes, the great French-Jewish scholar, many returned to the Mosaic faith, even if the ecclesiastical authorities regarded with a baleful eye the loss of those precious souls that had been gained by them for the Church.

“However, the phenomenon of Marranism went beyond forced conversion and the consequent practice of Judaism in secret. Its essential characteristic is that it was a clandestine faith passed down from father to son. One of the reasons put forward to justify the expulsion of the Jews from England in 1290 was that they seduced newly-made converts and made them return to the 'vomit of Judaism'. Jewish chroniclers add that many children were seized and sent to the north of the land, where they continued for a long time to practise their former religion. It is owing to this fact, reports one of them, that the English accepted the Reformation so easily; it also explains their preference for Biblical names and certain dietetic peculiarities which are preserved in Scotland. This version is not so improbable as would seem at first sight, and constitutes an interesting example of how the phenomenon of crypto-Jewry can appear in places which seem obviously so little suited to it. In the same way, some malicious genealogists discovered that, after the Jews had been driven out of the south of France, some proud ancestral families, as a result of rumours, carried on Judaism in their homes as the remnant of the bloodline of those Jews who preferred to remain as public and confessing Catholics.

“There are similar examples from much earlier times. The most remarkable is that of the 'neofiti' (neophytes or new converts) of Apulia, recently brought to light after many centuries of oblivion. Towards the end of the 13th century, the Angevins, who ruled in Naples, induced a general conversion of Jews in their lands, located in the neighbourhood of the city of Trani. Under the name of 'neofiti', the proselytes continued to live for three centuries as crypto-Jews. Their secret loyalty to Judaism was one of the reasons why the Inquisition became active in Naples in the 16th century. Many of them met their death at the stake in Rome in February 1572; among others, Teofilo Panarelli, a scholar of reliable repute. Some were successful in escaping to the Balkans, where they joined the existing Jewish communities. Their descendants in south Italy still preserve some vague memories of Judaism up to the present day.

“This phenomenon in no way remained restricted to the Christian world. In various parts of the Mohammedan world, ancient communities of crypto-Jews are found. The 'Daggatun' of the Sahara continued to practise Jewish rules for a long time after their formal conversion to Islam, and their present sons have still not completely forgotten it. The 'Donmeh' of Salonica originate from the adherents of the pseudo-Messiah Sabbetai Zevi, whom they followed in his rebellion. Even if they were in public complete

Moslems, they practised at home a messianic Judaism. Further to the east there are still other examples. The religious persecutions in Persia, which began in the 17th century, however, left countless families in the land, especially in Meshed, who in private observed Judaism with punctilious scrupulosity while outwardly they appeared devout disciples of the dominant belief system.

“But the classic land of crypto-Jewry is Spain. The tradition there has been so durable and universal that one can only suspect that a Marranian predisposition is present in the atmosphere of the land itself. Even at the time of the Romans the Jews were numerous and influential. Many of them asserted that they were descended from the aristocracy of Jerusalem, who had been deported by Titus or by earlier conquerors into banishment. In the 5th century, after the attacks of the barbarians, their situation improved very much: for the West Goths (Visigoths) had taken on the Arian form of Christianity and favoured the Jews, both because they believed in one God, as also because they represented an influential minority, to secure whose support was worth the effort. However, after they were converted to the Catholic faith, they began to reveal the traditional zeal of neophytes. The Jews immediately suffered the unpleasant consequences of such zeal. In the year 589, when Reccared came to the throne, the Church legislation was at once applied to them down to the smallest detail. His successors were not so strict; but when Sisebutus ascended the throne (612-620), a very stiff-necked fanaticism prevailed. Perhaps he was incited by the Byzantine emperor when in 616 he published an edict which ordered baptism for all Jews of his kingdom under threat of expulsion and of loss of their entire property. According to the Catholic chroniclers, ninety thousand accepted the Christian faith. This was the first of the great misfortunes that distinguished the history of the Jews in Spain.

“Until the time of the rule of Roderick, the ‘last of the Visigoths’, the tradition of persecution was faithfully continued apart from a few short interruptions. During a great part of this period the practice of Judaism was completely forbidden. However, as the watchfulness of the government relaxed, the newly-converted used the opportunity to return to their original belief. Successive Councils of Toledo, from the fourth to the eighteenth, devoted their powers to the discovery of new methods that would prevent a return to the synagogue. The children of suspects were removed from their parents and educated in an unspoilt Christian atmosphere. New-converts were compelled to sign a declaration, as a result of which they obligated themselves in the future to respect no Jewish rites with exception of the ban on eating of pork, for which they, so they said, felt a natural aversion. But, in spite of such measures, the notorious unfaithfulness of the newly converted and their descendants continued to be one of the great problems of Visigoth policy until the invasion of the Arabs in the year 711. The number of Jews who were discovered by the latter in the land proves the complete failure of the repeated attempts to convert them. The Marrano tradition had already begun on the peninsula.

“With the arrival of the Arabs, the golden era began for the Jews of Spain, at first in the Caliphate of Cordoba, and after its fall (1012) in the small kingdoms that arose on its ruins. Jewry became considerably stronger on the peninsula. Its communities exceeded in number, culture and wealth over those of Jews of the other lands of the West. However,

the long tradition of tolerance was interrupted by the invasion of the Almoravids at the beginning of the 12th century. When the puritanical Almoravids, a North African sect, were summoned to the peninsula in the year 1148, in order to hold up the advance of the Christian armies, there arose a violent reaction. The new rulers introduced intolerance into Spain, which they had already shown in Africa. The practice of Judaism as well as of Christianity was forbidden in the provinces which continued to remain under Musulman rule. Upon this the greater part of the Jews fled into the Christian kingdoms of the North. In that time began the hegemony of the communities of Christian Spain. The minority, who could not flee and saved themselves from decapitation or sale as slaves, followed the example that their brothers in North Africa had given in earlier years, and took on the religion of Islam. In their deepest innermost heart they nevertheless remained always true to the belief of the ancients. In a new way one came to know on the peninsula the phenomenon of the dishonest proselytes who paid lip service to the ruling religion and within their houses kept to the Jewish traditions. Their unfaithfulness was evident.”²

So much for the complete text of the Jewish historian quoted, Cecil Roth, who proves:

1. That crypto-Judaism or concealed Judaism is in its different forms as old as the Jews themselves and that the Jews even in the times of pagan antiquity already used cunning to conceal their real nature as such, so as to appear as ordinary members of the (pagan) people in whose region they lived.
2. That in the 5th century of the Christian era, during the persecutions in Zoroastrian Persia, Jewry went to a certain extent underground.
3. That with the period of flowering of Christian teaching in the 4th century a new phase began in Jewish life, in that the latter claimed for itself the new faith and exclusive possession of the truth, inevitably regarding proselytism as one of its greatest moral obligations.

Although the Christian Church condemned the compulsory conversions or those attained with force and attempted to protect the Jews against these, it nevertheless accepted that they should be subjected to difficulties and pressure, so as to make them more inclined to conversion. In this case they were judged as acting from their own impulse. The author then cites conversions of this kind that were carried out on Minorca, in France and Italy in the 5th and 6th century of the Christian calendar, going on to conclude from this that such conversions of Jews to Christianity could not be sincere and that the new converts continued to practise their Judaism in secret.

He observes how in Byzantium something similar had already happened in the times of Leo the Isaurian, in the year 723, and proves that even in the eighth century of the Christian calendar, i.e. more than two hundred years earlier, the infiltration of the Jews into the bosom of the Church, by means of false conversions had become universal practice from France to Constantinople, from one end of Christian Europe to the other. In this manner there arose alongside Jewry, which openly practised its religion, a subterranean Judaism, whose members were only Christian in appearance.

4. That in Marranism, besides the hypocritical conversion and the practice of Judaism in secret there exists a deeply-rooted tradition, which obligates the Jews to transfer this inclination from parents to the children. The author cites the events in England and Scotland since 1290, where one of the reasons presented for the expulsion of the Jews was that they misled the newly converted to practise Judaism, and that many children were stolen by them and brought into the north of the land, where they continued to practise the old religion i.e. the Jewish. It must be pointed out that after 1290 the Jews were banished from England and no one could be domiciled in the land if he were not a Christian.

In this connection a very interesting reference is made by the renowned Hebrew historian to the assertion of a Jewish chronicler, viz. that to the presence of crypto-Judaism is to be attributed the fact the English so easily accepted the Reformation as well as their preference for Biblical names. It was thus a false conversion of the Jews to Christianity that allowed that “Fifth Column” to arise within the Church of England and made easier its severance from Rome.

It is also evident that these false conversions of Jews in England, far from obtaining for the Church the expected salvation of souls, brought it instead the loss of millions of souls, when the descendants of these false proselytes promoted the Anglican schism.

There are still other very outstanding cases of false conversions of Jews to Christianity, among them that of the “*neofiti*” in the south of Italy, as recorded by Cecil Roth, who were persecuted by the Inquisition and of whom many were burned at the stake in Rome.

It is important to mention the fact that the Inquisition which functioned in Rome was, of course, the Holy Papal Inquisition whose serviceable activity was successful in the Middle Ages in holding up the progress of the apocalyptic beast of the Antichrist for three hundred years.

5. That the phenomenon of Crypto-Judaism was not merely confined to the Christian world. One still finds in different parts of the Musulman world, communities of Crypto-Jews, as Cecil Roth observes, who records several examples of Jewish communities in which the Hebrews, who outwardly were Musulmen, are in secret still Jews. This means that the Jews have also introduced a “Fifth Column” into the bosom of the Islamic religion. This fact perhaps explains the many divisions and the uproar which has occurred in the world of Mohammed.

CHAPTER THREE

THE “FIFTH COLUMN” IN ACTION

The renowned Jewish writer Cecil Roth explains, as we have already seen earlier, that Crypto-Judaism, i.e. the conduct of Hebrews who conceal their identity as such by

covering themselves with the mask of other religions or nationalities, is as old as Judaism itself.

This infiltration of the Hebrews into the innermost heart of religions and nationalities, whilst still preserving their former religion and their organisations in secret, has really formed Israelite “Fifth Columns” in the bosom of the other peoples and the different religions; for if the Jew has gained entrance into the citadel of his enemies, he is active there, follows orders and carries on an activity which was planned in the Jewish secret organisations. This aims at controlling the people from within, whose conquest was resolved upon, as well as the control of its religious institutions, and to attempt to attain the decomposition of the same. It is evident that as soon as they have gained control of the power of a religious confession from within, that they have then always used the same to favour their plans of world domination. In so doing they above all use their religious influence to destroy the counter-defence of the threatened people or at least to weaken it. It is necessary that we mark well these three chief goals of the “Fifth Column”, since for two centuries they have represented their essential activity, whether they present themselves in the bosom of Holy Church or in the other Gentile religions. This explains how the work of crypto-Jews as members of the “Fifth Column” has been all the more effective, the greater the influence it acquired in the religion in which it concealed itself; therefore one of the most important activities of the crypto-Jews has been that of smuggling themselves into the ranks of the clergy itself, in order to ascend the ecclesiastical hierarchy of the Christian Church or of a gentile religion which they control, reform or wish to destroy.

An activity of primary importance also consists for them in creating worldly saints, who in this realm can control the masses of the faithful with a definite political goal, which is useful for the “Synagogue of Satan”. In the plan of playing along with and of mutual aid with the religious personages who belong to the “Fifth Column” and who work for the same purpose, the religious leaders always receive a valuable and frequently decisive aid in the face of spiritual authority, with which it was successful for these religious, crypto-Jewish personages to first of all provide themselves.

In this manner the priests and church dignitaries, with aid of the political and religious leaders, can disintegrate the real defenders of religion and of the threatened peoples by their weakening or even destroying the defence of both, and promote the victory of Jewish Imperialism and its revolutionary undertaking.

It is important to indelibly imprint this truth, for in these few lines is summarised the secret of success of the Imperialist and revolutionary Hebrew policy for some centuries. The defenders of religion or of their threatened country must therefore bear in mind that the danger comes not only from the so-called Left or from revolutionary Jewish groups, but from the bosom of religion itself or from the circles directed to the Right, from Nationalists and Patriots, always according to how the case lies; for it is a thousand year old policy of the Jews, to infiltrate secretly into particularly these sectors and religious institutions, in order by means of slanderous intrigue, which is well organised, to eliminate the true defenders of the country and of religion, above all and particularly

those who, because they know the Jewish danger, might have the possibility of saving the situation. With these methods they eliminate the latter and replace them with false apostles, who cause the failure of the defence of religion or of the country and make possible the triumph of the enemies of mankind, as Saint Paul so strikingly called the Jews. In all this the great secret of the Jewish triumphs, especially in the last five hundred years, has taken root.

It is necessary that all peoples and their religious institutions seize upon suitable defence measures against this internal enemy, whose driving force is formed by the “Jewish Fifth Column”, which has infiltrated into the Christian clergy and into the remaining Gentile religions.

If Cecil Roth, the Flavius Josephus of our days, assures us that almost the entirety of all conversions of Jews to Christianity were pretended, we can ask ourselves if it is possible to believe that the said Jesus Christ, our Lord, who attempted to convert them, could be deceived. The answer has to be negative; for no one can cheat God; in addition the facts prove, that Jesus placed a greater trust in the conversion of the Samaritans, of the Galileans and the remaining inhabitants of Palestine than in that of the Jews properly speaking, whom the others despised because they had a low opinion of them although they likewise observed the law of Moses.

In fact, Jesus did not trust in the honesty of Jewish conversions; for He knew them better than anyone else, as the following passage of the Gospel according to Saint John proves:

Chapter II. “23. Now when He was in Jerusalem at the Passover, in the feast day, many believed in His name, when they saw the miracles that He did. 24. But Jesus did not commit himself unto them, because He knew them all.”³

Jesus Himself despised the Jews, because He was a Galilean. Unfortunately, the Samaritans, Galileans and the other inhabitants of Palestine were ruined by assimilation into modern Jewry, with the exception of those who had already previously been converted to the faith of our Divine Redeemer.

This rule of distrusting the conversions of the Jews was also heeded by the Apostles; and later by the various hierarchies of the Catholic Church. If precautionary measures were not always enforced to clearly prove the honesty of the conversions, the results were disastrous for Christianity; for these conversions served only to increase the destructive crypto-Jewish “Fifth Column”, which had infiltrated into Christian society.

Another passage of the Gospel contained in Chapter VIII, Verses 31-59, shows us, how various Jews, who according to Verse 31, had believed in Jesus, afterwards attempted to contradict His sermons and even to kill Him, as Christ Himself confirms this in verses 37 and 40.⁴ The Lord has first to conduct with them a verbal dispute for the defence of His teaching and afterwards to conceal Himself, so that they did not stone Him; for His hour was not yet come. The Gospel of Saint John shows us here something further of the classical tactics of the Jews falsely converted to Christianity and their descendants:

misrepresentation of belief in Christ, in order to afterwards attempt to destroy His church, exactly as they then attempted to kill Jesus Himself.

In the Apocalypse appears another very revealing passage in this connection:

Chapter II. "1. Unto the angel of the Church of Ephesus write... 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."⁵

This is a clear allusion to the necessity of examining the honesty of those who give themselves out to be apostles; for from these examinations results that many are false and lying. The Holy Scripture proves to us that Christ and His disciples not only knew the problem of false new converts and of fake apostles (the Bishops are regarded as successors of the Apostles), but that they expressly warned us to be cautious of them. If Christ, our Lord, and the Apostles had wished to avoid this topic out of fear of a scandal, as so many cowards now wish to do, they would not also have remarked the danger in such express form and would not have referred so clearly to such dreadful deeds as the betrayal of Christ through Judas Iscariot, one of the twelve disciples.

Even more, if Christ had not held as advisable the public exposing of these false Apostles, who are so richly represented in the clergy of the twentieth century, it would have been possible for Him as God to avoid that the instigator of the greatest betrayal might be one of the twelve Apostles. If He did this and publicly exposed him, so that the greatest betrayal is remarked in the Gospels for the knowledge of all until the end of the world, then a quite special reason existed for this. This fact shows to us that Christ, our Lord, as well as the Apostles, regarded it as the lesser evil to unmask the traitors at the right time, in order to prevent them causing the Church further deadly harm, and that it is worse to cover them out of fear of a scandal by allowing them to continue to destroy the Church and to conquer the peoples who have placed their faith and their trust in this Church. This explains the reason why Holy Church, every time an heretical or estranged bishop or cardinal or a false pope appeared, regarded it as indispensable to unmask them publicly, in order to prevent them dragging the faithful further into misfortune.

A priest who makes easier the triumph of Communism in his country, with all its deadly danger for Holy Church and for the rest of the clergy, must immediately be accused before the Holy See, and in fact not only in one but in various ways in case one fails, so that with recognition of the danger, the means are removed from him of causing further harm. It is monstrous to have to think that the confidence placed by the nations in the clergy is utilised by Judases, in order to lead the said peoples into the abyss.

If this had been done in time, the catastrophe of Cuba would have been prevented, and the Church, the clergy and the Cuban people would not have fallen into the bottomless abyss in which they find themselves at present; for the destructive and traitorous work of many clergy in favour of Fidel Castro was the decisive factor for his victory. It influenced the majority of clergy, who were not conscious of deceit and who with good faith

encouraged a people involuntarily to suicide, to favour Fidel Castro; a people who had particularly placed its faith in these spiritual shepherds.

We observe this circumstance with absolute clarity, so that all may realise the gravity of the problem, in view of the fact that clergy of the “Fifth Column” are attempting to drive more Catholic states, such as Spain, Portugal, Paraguay, Guatemala and various others towards Communism. They use as means the most subtle deceptions and even cloak their activity with equally sanctimonious false zeal, by pretending to defend religion itself, which they wish to destroy in its innermost heart. These traitors must be quickly discovered and charged in Rome, in order to nullify their activity and hence to prevent their destructive work which opens the doors to the Freemasonic or Communist victory. If those, who have the possibility of doing this, maintain silence out of cowardice or indifference, they are in a certain respect just as responsible for the catastrophe breaking out as the clergy of the “Fifth Column”.

Before Saint Paul upon one occasion travelled to Jerusalem, he called together in Ephesus the bishops and presbyters of the Church and spoke to them:

Chapter XX. “18. And when they were come to him, he said unto them, ‘Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. 19. Serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews. 28. Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood. 29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.’”⁶

Saint Paul thus held it as imperative to open the eyes of the bishops and to warn them that raging wolves would come among the flock and would not spare them, as well as that even among the bishops men would appear, who spoke godless things, in order to bring the disciples onto their side. This prophecy of Saint Paul’s has fulfilled itself literally in the course of centuries, even up to our days, where it takes on a tragic actuality. And so must it come; for Saint Paul spoke with divine insight; and God cannot err, if He predicts future things. It is also interesting that this martyr and apostle of the Church, far from concealing the tragedy out of fear of scandal, wished to warn all of the same and recommended the bishops present to be constantly watchful and to bear it in mind; to fail to remember these things, as Christians often do, has largely made possible the victories of the “Synagogue of Satan” and its destructive Communist revolutions.

On the other hand, it is worth noting that, if the Apostles had held it to be unwise or dangerous to speak of the wolves and traitors who should appear even among the bishops, this frightening passage of the Bible in the Acts of the Apostles would have been left out; but, as it is remarked there, it shows that, far from regarding their knowledge as scandalous or unwise, they held it as indispensable to perpetuate it and to broadcast it to

the end of time, so that Holy Church and Christians could be ever watchful against this inner danger, which in many cases is more destructive and deadly than those which the enemies from without represent.

As we will show in the course of this work with irrefutable proofs, the gravest dangers that have appeared against Christianity come from those wolves about whom the prophecy of Saint Paul speaks so clearly. The latter, in disgraceful alliance with Jewry and its false destructive doctrines and revolutions, made easier the victory of the Jewish cause. Always, when Holy Church set about at the right time to bind the hands of these wolves and to destroy them, it was able to triumph over the “Synagogue of Satan”, which on its side began from the 16th century onwards to carry off victories of ever greater importance, when in a large part of Europe the watching-over through the Papal Inquisition was suppressed. This was constantly expressed in the ranks of the clergy itself and among the bishops; in fact, the latter allowed themselves to be mercilessly crushed, when the wolf in sheep’s clothing appeared in their ranks.

Jewish activity also began to show decisive successes in the Spanish and Portuguese Empires, when, at the end of the 18th century, the hands of the State Inquisitions were bound in both Empires. Then the wolves in sheep’s clothing were able to make possible first the Jewish-Freemasonic triumphs and afterwards the Jewish-Communist ones, which fortunately were of limited extent. However, these become greater in number day by day if one allows these wolves who have penetrated into the high clergy to use the power of the Church in order to crush the true defenders of the same, the patriots who defend their peoples and those who fight against Communism, Freemasonry or Jewry.

Saint Paul mentions clearly and distinctly this work by members of the “Fifth Column,” when he says in Chapter II of the “Letter to the Galatians”: “1. Then, fourteen years later, I went up again to Jerusalem with Barnabas, and took Titus with me also. 3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. 5. To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.”⁷

A very evident allusion to the false brothers, i.e. the false Christians, who attempt to bind us in slavery and distort the true teaching of Christ and the Gospels. Neither Saint Paul nor his disciples ever allow themselves to be subjected to this slavery.

Saint Paul, the leader of the Church, alludes also in his letter to Titus to the vain gossips and liars, for the most part Jews, who cause so much misfortune and says in this connection:

Chapter I. “10. For there are many unruly and vain talkers and deceivers, especially they of the circumcision.”⁸

In the later centuries the facts have proved that from the false converts from Judaism and from their descendants have emanated the boldest talkers and flatterers or “vain talkers” as Saint Paul calls them. In his Second Epistle to the Corinthians he lets us clearly see the outward show, which the false Apostles would take on in the future. He says:

Chapter XI. “12. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14. And no marvel; for Satan himself is transformed into an angel of light. 15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”⁹

In this passage of the New Testament Saint Paul describes with prophetic words and with divine insight some of the fundamental characteristics of the clergy of the “Fifth Column” in the service of the “Synagogue of Satan”, the fake apostles of our days, for according to Holy Church the bishops are the successors of the apostles. These religious personages, who simultaneously stand in concealed but effective collusion with Communism, Freemasonry and Judaism, attempt like the Devil to disguise themselves as true angels of light and to take on the outward appearance of servants of justice. However, one must not judge them according to what they say, but according to their works and their real link with the enemy. The prophetic words of Saint Paul are also very worthy of being borne in mind, when he accuses them in the Verse 12 mentioned of glorifying themselves as standing like the true Apostles. It is curious that those who glorify themselves most of all for their investiture in the clergy, are particularly those who aid Communism, Freemasonry or Judaism; for it is necessary for them with their high churchly authority to crush those who defend their country or Holy Church against these sects. The latter they command in private, as prelates, to cease their much justified defence. They make use of their authority as bishops and use it to favour the victory of Communism and its dark forces, which direct and drive it on. But if in spite of such shameful misuse of their authority as bishops, the defenders of Catholicism and of their country fight on, they accuse them of being rebels against churchly authority, as rebels against the high personages and against the Church itself; they are even excommunicated in some cases, so that the faithful refuse them their aid and the defence fails, whereby they in great measure make use of that vain talk of which Saint Paul speaks, and which is so very harmful for our Holy Religion.

Finally, we also quote the Second Epistle of the Apostle Saint Peter, the first Pope of the Church, who says:

Chapter II: “1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves a swift destruction. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”¹⁰

In the course of the following chapter we will see how this prophecy of the first deputy of Christ upon earth has been fulfilled; Peter reveals in another passage of the Epistle in question:

Chapter II. “21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22. But it happened unto them according to the true proverb: The dog is turned to his own vomit again (Proverbs XXVI, 11) and the sow that was washed, to her wallowing in the mire.”

We allude to this for many Hebrews have criticised the harsh expressions, which were used by various Councils of Holy Church against the Hebrews, who with the water of baptism were washed clean of sins and then returned to the vomit of Judaism. It is thus worthy of mention that the Holy Synods used only the words of Peter when they quoted the Bible verses in this connection.

With the passages of the New Testament mentioned one can thus confirm that both Christ the Lord as well as the Apostles distrusted the sincerity of the conversions of the Jews. Since they realised what the false new converts and the false Apostles would do, they warned the faithful against this deadly danger, so that they could defend themselves.

CHAPTER FOUR

JEWRY, THE FATHER OF THE Gnostics

The first false teaching to bring the life of the nascent Church into danger was that of the Gnostics. The latter was formed not by one but by various secret societies, which began to carry out a really destructive work within Christianity. Many Gnostic sects pretended to give a further significance to Christianity because, as they revealed, they linked it with the oldest religious teachings. The idea was transferred from the Jewish “Cabbala” to Christianity that the Holy Scriptures had a double meaning, an *exoteric* one, i.e. outwardly and literally according to the text visible in the Holy Scripture; and an additional *esoteric* or concealed meaning, which is only accessible to the high initiates, the experts in the art of deciphering the secret meaning of the text of the Bible. As we have seen, many centuries before the appearance of the Cabbalistic works “Sepher-Yetzirah”, “Sepher-ha-Zohar” and others of lesser importance, the oral “Cabbala” was practised among the Hebrews, above all in the secret sects of the higher initiates, whose false interpretations of the Holy Scripture contributed very greatly to turning the Hebrew people away from the truth revealed by God.

Concerning the real origins of Gnosticism, the renowned historians John Yarker and J. Matter agree that Simon the Magician, a Jew converted to Christianity, was the true founder of Gnosticism. Apart from the fact, that he was a mystic cabbalist, he favoured magic and occultism. With a group of Jews he founded a priesthood of “Mysteries”, in

which his own teacher Dositheus and his pupils Menandro and Cerinthus figure, who represented a section of his collaborators.¹¹

Simon the Magician, founder of the false Gnostic doctrine – the first to disrupt early Christianity – was also one of the pioneers of the Jewish “Fifth Column” that penetrated into the bosom of Holy Church. The Holy Bible tells us in the Acts of the Apostles how this Jew obtained admittance to Christianity:

Chapter VIII. “9. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. 12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women. 13. Then Simon himself believed also: and when he was baptised, he continued with Philip, and wondered, beholding the miracles and signs which were done. 14. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16. (For as yet He was fallen upon none of them; only they were baptised in the name of the Lord Jesus.) 17. Then laid they their hands on them, and they received the Holy Ghost. 18. And when Simon saw that through laying on of the Apostles’ hands the Holy Ghost was given, he offered them money. 19. Saying, ‘Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.’ 20. But Peter said unto him, ‘Thy money perish with thee, because thou thought that the gift of God may be purchased with money.’¹²

And after Peter had blamed Simon, the latter answered: “24. Then answered Simon, and said, ‘Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.’”¹³

This passage of the New Testament reports to us, how the “Fifth Column” of falsely converted Jews arose and what their mode of thought was. Simon the Magician is converted to Christianity and receives the water of baptism; but then, even in the bosom of the Church, he strives to destroy it and attempts nothing more or less than to buy the favour of the Holy Ghost. After the failure of this attempt in the face of the incorruptibility of the apostle Saint Peter, the supreme head of the Church, he pretends repentance in order afterwards to introduce the inner division of Christianity with the heretical schism of the Gnostics. Upon this as also on other occasions the Holy Bible raises its warning cry and shows us what would happen in the future, if the Jews belonging to the “Fifth Column” within the Church and the clergy followed the example of Simon the Magician, by being converted to Christianity in order to attempt to destroy it by means of Simony, to divide it through heretical teachings and then to strive to attain the highest honorary offices of the Church by the most diverse means, including that of buying the favour of the Holy Ghost.

As we will see later, the Councils of Holy Church occupied themselves with energetically suppressing the bishops who wished to buy a place by means of money; and the Holy Inquisition confirmed that the clergy of Jewish origin were the most principal spreaders

of simony and of false doctrine. A further classical example is revealed to us by the Holy Evangelists; it is that of the first Christian personage of Jewish origin who betrayed Christ and sells him to the Hebrews for thirty pieces of silver. And the latter was even more than a bishop or a cardinal; for he was one of the twelve Apostles: Judas Iscariot, who had been chosen by Jesus himself to such high dignity. Why did our Divine Redeemer do such a thing? Did He err when He made the choice and Himself invested Judas with the highest dignity of the nascent Church after Jesus Christ Himself? It is clear that Christ, because He is God Himself, could never err. If He did such a thing, then it was only because it was convenient for Him to do it, in order to let His Holy Church clearly recognise whence the greatest danger would come for its existence; in other words, He wished to warn it of the enemies who would appear among its own ranks and especially in the highest hierarchies of the Church, because if a Judas arose amongst those chosen by Christ Himself, then it is obvious, with all the more reason, that they would appear amongst those appointed by Christ's successors.

The faithful should therefore never vex themselves about this and still less lose their faith in the Church when they learn, through history, of those cardinals and bishops who were heretics and schismatics and brought the life of Holy Church in danger; even less so, when they realise that in the struggle of our days there are still cardinals and bishops who themselves help Freemasonry, Communism and Jewry itself in their work of destroying Christianity and enslaving all peoples on Earth.

If we come back to Gnosticism, which was originated by the newly converted Jew, Simon the Magician, it is necessary to establish that many years later Saint Irenaeus, described Valentinus, a Jew from Alexandria, as the leader of the Gnostics.¹⁴

J. Matter, the renowned historian of Gnosticism reports to us that the leading Jewish personages, the Alexandrian philosophers Philo and Aristobulus, who were completely and utterly true to the religion of their fathers, resolved to deck themselves out with the remains of other systems and make a way clear to Jewry for enormous conquests; both were also leaders of Gnosticism and Cabbalists. The said author explains: "That the Cabbala predates Gnosticism, is a viewpoint that Christian writers little understand, but which the scholars of Judaism profess with true certainty"; they also assert that Gnosticism was not exactly a falling away from Christianity but a combination of systems in which several Christian elements were taken up.¹⁵

After diligent study of the material, the learned English writer Nesta H. Webster comes to the conclusion that "the goal of Gnosticism was not to adapt the Cabbala to Christian practice, but to adapt Christianity to Cabbalist practices, by mixing its pure and simple teaching with theosophy and even with magic."¹⁶

This attempt to adapt Christianity according to Cabbalist practices, the Jewish Cabbalists have repeated as often as they could. After the Gnostic failure, they introduced it into the Manichaeic sects, then into the Albigensians, the Rosicrucians, Freemasonry, theosophical societies, spiritualists and other sects of different eras which are said to have

practised Occultism, which is nothing other than the Hebrew Cabbala with all its derivations.

In his confirmation that Cabbalists founded Gnosticism, the famous historian of Freemasonry, Ragon, reports that: “The Cabbala is the key to the secret sciences. The Gnostics emanated from the Cabbalists”.¹⁷

The “Jewish Encyclopaedia” asserts that Gnosticism had a “Jewish character” before it was transformed into a Christian one.”¹⁸

An interesting coincidence is the fact that the principal centre of Gnosticism at the time of its apogee was Alexandria, which at that time was the most important centre of Jewry outside Palestine, until Saint Cyril, the bishop of said city – centuries later – gave this breeding ground of infection for Christianity a deadly blow by expelling the Jews from Alexandria. The evidence of the Church Fathers completes the total picture of proofs, which we have laid before the reader, in order to show that Gnosticism was the work of Jewry; for they name several of the leaders of the Gnostic schools as Jews.¹⁹ On the other hand the “Jewish-Castilian Encyclopaedia” indicates that: “The fact that the original Gnosticism, both the Christian as well as the Jewish, used Hebrew names in its system and that it even based its opposition upon Biblical ideas, points to its Jewish origin.”

It says in addition that it influenced the later development of the Cabbala.²⁰

After it is proved that Gnosticism is of Hebrew origin and was directed by Israelites, of whom some had infiltrated into Christianity through baptism, we will see what its extent has been in the Christian world. The most dangerous thing about Gnosticism is its appearance as a science; for it is necessary to establish that the word “Gnosticism” means science, knowledge.

As one sees, the system of the Jew Karl Marx and other Israelites to attempt to dress its false and destructive teachings with a scientific exterior is not new, in order to set the unsuspecting in astonishment and to capture them; for almost two thousand years ago their predecessors, the Gnostics, did the same with very good results. One thus sees that also in this respect the Jewish tactics are always the same.

In addition they had no kind of scruples about introducing into Gnosticism ideas of Persian dualism; and above all of the Hellenistic culture, in which the Jews of Alexandria who have been the decisive factor in the spreading of Gnosticism, were educated. It is necessary to recall that also in this respect, the Jewish tactics have not altered, for they introduced into the teachings, customs and symbols of Freemasonry – as well as Cabbalist and Jewish elements – elements of Greco-Roman and Egyptian-Oriental origin, in order to deceive Christians concerning the real origin of the brotherhood.

On the other hand, it is evident that only the Jews already dispersed all over the world could work out so easily this highly-coloured mixture of Jewish, Christian, Platonic, Neo-Platonic, Egyptian, Persian and even Hindustani ideas, of which Gnosticism is composed,

which, similarly to the Hebrew Cabbala, was founded as an esoteric teaching for chosen people and was spread in the form of secret societies according to Jewish style. These increased in number and deviated each time more among each other in their doctrines. The attempts made like those of the Cabbala to find a concealed meaning in the Holy Scriptures, were so made that each gave different interpretations of the Gospels, just as later happened with the free inquiry of Protestantism, which split it into an infinity of Churches, which were at times even rivals. The principle of the existence of concealed meanings, deviating from the literal text of the Bible, made it possible for the Gnostics to turn away completely from the real Christian doctrine. With their multiplicity of sects they represented a veritable cancer, which threatened to disintegrate the whole of Christianity in its innermost.

The Gnosis proceeded from the basis of the existence of a good God and of matter regarded as the origin of evil. This God, as Highest Being created through emanation of intermediary beings called aeons, who are connected with one another and who, united with the Highest Being, represented the kingdom of light. According to the degree, in which they removed themselves from God, they were less perfect, although even the lowest aeon possessed particles of the divinity and were therefore incapable of creating matter, bad by nature.

They explained the creation of the world through one of these aeons, whom they called Demiurge. The latter claimed to be like God and rose against him, for which reason he was cast out of the kingdom of light and thrown into the abyss. There he created our universe, gave form to material and created man, whose soul, as a particle of light, remained enchained in matter. Then God, in order to redeem the souls of the ruined world, sent another aeon, named Christ, upon earth, who was truly devoted to the Highest Being, and who never had a real body, for matter is intrinsically evil. The various Gnostic sects gave diverse interpretations to this complete mechanism, sometimes going so far as to identify Jehovah with the evil Demiurge. For some Jehovah was the Supreme Being and for others he was only an aeon faithful to the latter. Manichaeism took over from Gnosticism the form of a struggle between the world of the spirit and that of matter.

The redemption of the souls incorporated in matter took place, according to this host of sects, through the Gnosis, i.e. the knowledge of the truth, without need of morality or good works. This had the disastrous consequence, in many sects, of calling forth the most repellent immorality and dissoluteness of morals and practices.

The most dangerous of all these secret sects for Christianity was directed by the crypto-Jew Valentinus, a classic "Fifth Columnist." For he was outwardly active as a true Christian and sowed disintegration in Holy Church by extending his disastrous sect. At first he had the city of Alexandria as his principal bastion, but towards the middle of the second century he went to Rome with the intention of undermining Christianity in the capital of the Empire itself. The Valentinians seriously threatened to disintegrate Holy Church from within, which finally, in order to nullify the disastrous work of this false Christian, a true Jew of the "Fifth Column," cast him out of its bosom.

Gnosticism spread doctrines, which are now fundamental in many subversive Jewish movements of modern times. For example, the sect of the Carpocratians attacked all then existing religions and only recognised the Gnosis – knowledge of which was provided by the great men of every nation, such as Plato, Pythagoras, Moses and Christ – which “frees one from all that the vulgar call religion” and “makes man equal to God.” Gnosticism in its purest forms strove to give Christianity the widest possible meaning by linking it with the oldest religious doctrines. The learned historical writer, Matter, assures us in connection with the Gnosis, that “the belief that the divinity has revealed itself in the religious institutions of all nations” leads to the idea of a kind of universal religion, which contains the elements of all.²¹ Many of these concepts we find at present in the secret doctrine of the Freemasons and the theosophical societies.

N. H. Webster in her diligent study of the material finds that the Gnostic sect of the Carpocratians of the second century “arrived at much the same conclusions as modern Communists with regard to the ideal social system. Thus Epiphanius held that, since Nature herself reveals the principle of the community and the unity of all things, human laws which are contrary to this law of Nature are so many culpable infractions of the legitimate order of things. Before these laws were imposed on humanity, everything was in common – lands, goods, and women. According to certain contemporaries, the Carpocratians returned to this primitive system by instituting the community of women and indulging in every kind of licence.”²²

As one can see from this, the subversive movements of modern Jewry are to the greater part a repetition of the doctrines of the great Gnostic revolution, although they emanate from a contrary philosophic foundation. For modern Communism is materialistic, while the Gnosis itself regarded matter as bad and objectionable. However, the facts prove to us that the Jews have been very skilled in using the opposing philosophical system to attain similar political results.

The Gnostics possessed mysteries and initiations. “Tertullian, a Father of the Church, assures us that the sects of the Valentinians perverted the mysteries of Eleusis and made a ‘sanctuary of prostitution’ out of them.”²³ And we must not forget, that Valentine – the false Christ and crypto-Jew from Alexandria – was revealed by Saint Irenaeus to be the leader of the Gnostics, whose sects, according to some, were directed by one and the same power. It is thus evident that the Hebrews are the same as eighteen hundred years ago and spread immorality and prostitution in Christian society in order to ruin it and to make easier its destruction.

Some Gnostic sects reached the highest degree of perversion in their doctrines. Thus Eliphaz Levi assures us that certain Gnostics introduced into their rites the profanation of the Christian Mysteries, which were made to serve Black Magic,²⁴ whose principal propagators have also been the Hebrews. Dean Milman says in his “History of the Jews” that the Ophites worshipped the serpent because the latter had rebelled against Jehovah, “to whom they referred using the Cabbalist expression of the Demiurge.”²⁵

It is thus evident that this glorification of evil, which is so important to modern revolutionary movements secretly controlled by the Synagogue of Satan, is likewise nothing new. It was already unleashed as poison by the Gnostic Jews into the nascent Christian society of more than eighteen centuries ago.

E. de Faye in his work “Gnostics and Gnosticism,” as well as Matter in his already mentioned work “History of Gnosticism”, both assure us that another secret Gnostic sect, called Cainites on account of the cult in which they worshipped Cain, represented the latter, Dathan and Abiram, the homosexual inhabitants of Sodom and Gomorrah and Judas Iscariot himself as noble victims of the Demiurge, i.e. of the malicious creator of our universe according to their perverse teachings.²⁶

Apparently, these Gnostic sects were the forerunners of the Bogomils, of the Luciferians, of Black Magic and of certain small satanic masonic circles, which all, apart from rendering homage to Lucifer, regarded as good everything that Christianity holds to be evil and vice versa. Voltaire himself regards the Jews during the Middle Ages as the spreaders of Black Magic and satanism. The Marquis De Luchet reports in his famous work “Essai sur la Secte des Illuminés” that the Cainites, incited by their hatred towards all social and moral order, “called upon all men to destroy the work of God and to commit every kind of infamy.”²⁷

The great leader, who appeared in the Church in order to combat Gnosticism and to triumph over it, was in fact Saint Irenaeus, who thoroughly studied its disastrous sects and their dark teachings and mercilessly fought them in word and deed. Simultaneously he attacked the Jews, whom he described as the leaders of this disintegrating subversive movement,²⁸ whose strongest and most dangerous sect for Christianity was that of the Valentinians, which was led by Valentinus, behind whose false Christianity Saint Irenaeus discovered the Jewish identity.

Thanks to the virile and ceaseless labour of Saint Irenaeus, Holy Church was successful in triumphing over the Gnosis, which for nascent Christianity was a more threatening internal danger than the grave external snares then represented by the frontal attacks of the Synagogue and its intrigues, which managed, as we have already observed, to unleash the whole power of the Roman Empire and its terrible persecutions against the nascent Church, resulting in so many martyrs for Christianity. These facts prove that, from its first beginnings onwards, the activity of the Jewish “Fifth Column” which had penetrated into its interior, was far more dangerous for Holy Church than that of its external foes. Naturally, the existence of a devout and very combative clergy, to whom indulgence disguised with the cloak of peaceful coexistence, dialogue or diplomacy was unknown, had the effect that Holy Church emerged victorious from this terrible struggle, in which it completely overcame its foes: Jewry, Jewish Gnosticism and Roman paganism.

Never has the situation been so grave for the Church as in that time; for Christianity then was much weaker than in the present and the difference in strength between the Church and its enemies was immeasurably greater in favour of the adversary. If Holy Church was able then to triumph over its enemies who were relatively stronger than they are now, it

should now be able to do so even more; always presupposing that it is successful in fighting and eliminating the destructive and perfidious activity of the crypto-Jewish "Fifth Column" which has infiltrated the clergy; and with the presupposition that within the religious hierarchies leaders appear who imitate Saint Irenaeus and sacrifice everything in order to defend the faith of Christ and the cause of mankind, which is threatened by a cruel servitude; leaders who are likewise able to overcome the resistance presented by cowards and conformists who, however sincere in their beliefs, think more about not compromising the ecclesiastical preferments they hanker after and of living a peaceful and financially safe life than in defending Holy Church and humanity in these times of mortal danger.

Finally, let us examine another of the teachings of the gnostic revolutionary movement. The Jews who sowed poison in Christian society were careful to ensure that said poison did not end up poisoning the poisoners themselves. The Synagogue had to face up to this grave danger for the first time. It is very difficult to disseminate poisonous ideas without running the risk of being infected by them. It is true that the Gnosis, which the Hebrews at first spread in the Synagogue, was in the main a collection of mystic interpretations of Holy Scripture, which stood in close connection with the Cabbala. But the accumulation of stupidities, contradictions and perverse actions which the Hebrews smuggled into the Christian Gnosis, formed a serious danger for the synagogue itself, but which the latter certainly guarded against by energetically combating every possibility of infection among the Jews.

Eighteen hundred years later the same phenomenon appears; the Hebrews as spreaders of atheism and of Communist materialism among the Christians, Mohammedans and the other Gentiles, take every kind of precautionary measure to prevent the materialistic cancer from infecting the Israelite communities, which they have been better able to achieve at present than in the times of Gnosticism; for the experience of eighteen centuries in this kind of service has made these destroyers into true masters in the art of handling poisons and of spreading them throughout the world without the poison infecting the Jews themselves. At all events even still in our days the Rabbis must be constantly on guard, in order to prevent materialism, with which they have immersed half the surrounding world, from causing damage in the Hebrew families. They constantly seize upon measures of different kind, in order to prevent this. The atheistic and materialistic poison is only destined for the Christians and Gentiles, in order to render their domination easier; for Jewry must preserve itself with its mystique purer than ever. They know that it is mysticism which makes men who fight for an ideal invincible. Just as the Hebrews had no scruples at other times when they spread teachings against Jehovah himself and advocated the cult of Satan, which is so common in Black Magic, so they now have no scruples in spreading the atheistic materialism of the Jew Marx, although the latter denies the existence of God of Israel himself. The end justifies the means. This maxim the Hebrews observe down to its most unbelievable consequences.

With the conversion of Constantine, the victory of Holy Church over Paganism, Gnosticism and Jewry was complete.

When once Holy Church was controller of the enormous power of the Roman Empire, the Jews lacked any possibility of persecuting it further and attacking it directly or inciting persecution through pagan emperors against Christianity, as they had done previously. However, the “Synagogue of Satan” did not give way before such a bleak picture. It clearly understood that, in order to destroy the Church, only one aid remained of the three which we have studied. It directed its special attention to its “Fifth Column” of false new converts who were smuggled into Christianity, in order through Church divisions and internal underground movements to be able to attain the desired goal, the destruction of the Church of Christ. The fact that in some points the Christian doctrine was not well defined made the task far easier for them.

CHAPTER FIVE

THE JEW ARIUS AND HIS HERESY

Arianism, the great heresy, which split Christianity over three and a half centuries, was the work of a concealed Jew, who outwardly practised Christianity; a striking and infamous example of the descendants of Judas Iscariot, like all those priests who, as members of the “Jewish Fifth Column”, have infiltrated into the Catholic Church.

The well-known American writer, William Thomas Walsh, who is outstanding for his zealous Catholicism and has well documented works, says to us, referring to the mode of action of the Jews who infiltrated into Christianity, the following: “Arius, the Catholic Jew (Father of the heresy) treacherously attacked the divinity of Christ, and he was successful in dividing the Christian world for centuries.”²⁹

From the trials by the Inquisition against the crypto-Jews, who were called the Judaizing heretics, one can conclude that the Trinity is one of the Catholic dogmas which the Jews reject most violently; for what repels them most of all in their deadly hatred towards Christ, is the fact that Jesus Christ is regarded as the second person within the Holy Trinity; this means that God is One in essence and Three in person. It is therefore illuminating that the Jews, after they had infiltrated into the Church through their pretended conversion to Christianity, afterwards strove to alter the dogma of the Church in such a way as to regard God as one in person and hence to deny the divinity of Christ.

Arius was born in Libya, which at this time was under Roman rule. Already as a youth he joined himself to the schism of Melesius, who usurped the office of the Bishop of Alexandria; however, after the cause of Melesius had suffered severe setbacks, Arius was reconciled with the Church. It is well known how the Jews make use of such reconciliations with the Church, of which they say themselves that such were performed as true comedies, exactly as suits them.

The always universally kind Holy Church, which is fundamentally ready to pardon the repentant sinner, sanctioned the reconciliation with Arius, by taking him anew into its

holy bosom, while this secret Jew merely made use of this kindness, like all who belong to his race, in order to later cause it inconceivable harm which could easily have caused such misfortune as that which threatens us today.

After Arius had consoled himself, he had himself consecrated as Catholic priest and presbyter of the Bishop Alexander of Alexandria, by whom he was entrusted with the church of Baucalis. Various outstanding Church historians attribute to Arius an extraordinary and impressive asceticism as well as a remarkable mysticism; to which are added his great talents as a preacher and a convincing dialectic skill, which allowed him to convince the great mass of believers and even the hierarchies of Holy Church.

The basic principle of the Arian doctrine was the Jewish thesis of the absolute unity of God, denying the Trinity and representing Christ solely as the most exalted of all creatures, but in no way as possessing divine nature. This was one of the first serious attempts to provide Christianity with a Jewish stamp.

He neither attacked Christ nor criticised Him, as the professing Jews did; for then his mission would have failed, because no Christian would have supported him. In order to arouse no suspicion, he rather praised Jesus beyond all measure. So he gained the sympathy and interest of the faithful and then in the midst of all these speeches of praise he allowed his poison to seep in with the cunning denial of the divinity of Jesus Christ, since it is the point which encounters the most stiff-necked rejection by the Jews.

It is curious that, fourteen hundred years later, the Jews strike the same note when they deny the divinity of Christ and simultaneously praise Him in their doctrines and instructions in order to provoke no strong reactions amongst Christians introduced into the sect.

A further innovation which the Arian heresy brought with it, was the attempt to alter the doctrine and policy of the Church in relation to the Jews. While Christ damned them and upon various occasions attacked them in the sharpest possible way, and the Apostles did the same, as did the Church in general in its beginnings, Arius and his heresy strove to effect a true reform in this respect, in that they carried out a pro-Jewish policy and strove for an accommodation to the "Synagogue of Satan."

Like John Huss, Calvin, Karl Marx, and other Jewish revolutionary leaders, Arius was a man of strong dynamism, of extraordinary perseverance as well as an artist of words and with the pen, who wrote pamphlets and even books,³⁰ in order to convince the Church hierarchies, the civil governors and other outstanding personalities within the Roman Empire. The first important assistance was given to him on the part of Bishop Eusebius of Nicomedia, who on grounds of his great friendship with the Emperor possessed the boldness of wishing to win the latter for the Arian heresy. Even if he was not successful in this, he nevertheless succeeded unfortunately in leading Constantine astray, by making him believe that it was simply a question of discussions between different orthodox viewpoints. Under this assumption the Emperor sought in vain to introduce a settlement between Arius and the Bishop of Alexandria. He sent his advisor, Hosius, the Bishop of

Cordova, so that the latter might bring about an understanding between the two parties. No result was attained. As if it had merely been a personal dispute between Bishop Alexander and Arius!

In the course of these negotiations Hosius and the Church reached the conviction that here it was not a simple dispute between different schools or persons, but rather a conflagration which threatened to scorch the whole of Christianity.

This is worthy of being remarked, since it is the classical technique with which the Jews begin a revolutionary movement. Upon many occasions they give themselves out to be harmless, good-willed, of small influence and without any kind of danger, so that the institutions threatened by the revolutionary germ do not allot to the latter its true importance and therefore look away from applying their whole force against it, which is imperative if it is to be rapidly and effectively destroyed.

Lulled through this outward conduct, the Christian or Gentile leading personages are accustomed to avoid such measures, by reacting in a modest way. This is utilised by Jewry, in order to treacherously kindle the conflagration, so that, when combative measures are finally resolved upon, it already possesses such an overwhelming force that it is impossible to halt it.

It is interesting to remark that, after Arius had finally been excommunicated by the Synod called in the year 321 by the Prelate of Alexandria and attended by over a hundred bishops, the heretic at first went to Palestine, in order to win disciples. And it is further worthy of note that the first Synod to support Arius by betraying Catholicism was precisely that of Palestine, as well as that of Nicomedia, where Eusebius, Arius' right-hand man, was Bishop. It is illuminating that it was Palestine where, in spite of the repressive measures of Titus and Hadrian, the most compact Jewish population was found, and where the "Jewish Fifth Column", which had infiltrated into the Church, was very powerful. It is therefore not strange that Arius, declared outlawed through excommunication and in a desperate position, sought his salvation in flight, in order to seek support with his brothers in Palestine. He was so successful in this intention that an entire Synod of Bishops and high-ranking clergy, as was the Synod of Palestine, decided upon support of him and gave new power and prestige to his cause, which, after its condemnation by the Synod of Alexandria, seemed condemned to failure.

In the same manner another Synod, which was assembled in Nicomedia, supported Arius and imparted to him, like that of Palestine, its approval to return to Egypt. In such a way did Arius and his fellow travellers set one Synod against the other and thus divide the episcopate of the Catholic world.

The study of this giant struggle which lasted for centuries, is extremely valuable, since it allows us to clearly recognise that the "Jewish Fifth Column" which has seeped into the clergy of Holy Church, was then already effective with the same methods as centuries later, when it was successful by means of a crypto-Jew, Cardinal Pierleoni, in usurping the dignity of Pope. These are likewise the same methods which, a thousand years later,

were combated by the Holy Inquisition, and the same of which we are witnessing in our days.

Arius and the Arianist Bishops intrigued against the clergy who defended Holy Church. They persecuted and feuded against them and even attacked the venerable Bishops and all priests, without regard for their rank, who had appeared to the fore through their zeal in the defence of Catholicism. They persecuted and fought them by means of secret and poisonous intrigues and by means of false accusations, until they were rendered harmless or destroyed.

By means of a well-organised action the Arians on their side strove to bring under their control the Bishops' offices when they fell vacant, and they were successful in occupying them with clergy of their own way of thinking and of preventing true Catholics from finding admittance to this office.

These infamous manoeuvres were set in motion above all after the Ecumenical Council of Nicaea. At this council Arius and his heresy were condemned in spite of the opposition of a minority of heretical bishops, who participated with them in the Council and who vainly attempted to bring about the victory of their viewpoints which were just as novel and contrary to the traditional Catholic doctrine as those which some bishops wish to make prevail at the present Ecumenical Council of Vatican II.

In the campaign instigated by the heretical bishops against the Catholics, the uproar that they set in motion against Eustasius, the Bishop of Antioch, is particularly notable. The latter was accused by them of pretending to observe the agreement of the Council of Nicaea, but in reality sowing the Sabellian heresy and discord. With these and other accusations the traitorous clergy were so successful that he was deposed and an Arianist bishop named in his stead. In addition, they were successful in deceiving Constantine, who, in the belief that he was offering the Church a service, exiled the devout bishop of the land and allowed the hypocritical heretics to enjoy his support, since he regarded them as the true defenders of the Church. ³¹

But more important still is the conspiracy that they instigated in order to destroy Saint Athanasius, who had succeeded Alexander, after the latter's death, in the Patriarchate of Alexandria. Already at the Council of Nicaea he had demonstrated that he was one of the bulwarks in the defence of Holy Church. This had cost him the hatred of the Arian clergy, who recognised the necessity of making him harmless. In order to gain the Emperor to their side, they accused Saint Athanasius of cultivating relations with certain rebels of the Empire. This is the classical manoeuvre of Jewry in all times; if it is wished to remove any kind of leading personage from the sphere of the head of State, then at the suitable moment a conspiracy is instigated, in order to make the latter believe that the former conspires against him and is secretly allied with his enemies. In this manner they succeed in getting the head of State to remove leading personage who hinders the Jewish plans. In such a manner they accused Saint Athanasius of having humiliated the clergy by laying upon them a linen tax, as well as sowing discord in the ranks of the Church.

This slander is also a classical method of the “Fifth Column,” which, when it is seen that a conspiracy is instigated against Holy Church and someone denounces it or rushes to the defence of the institution, sends its crypto-Jewish clergy into the field to accuse the defenders of the Church of undermining the unity of the Church and of sowing discord among Christianity. In reality it is they, the enemies of Christ who have infiltrated into the clergy, who with their conspiracies and dark machinations provoke those schisms and divisions, and not the true Christians upon whom lies the duty of defending Catholicism and preventing the former from winning ground.

So it occurred in the case of Saint Athanasius; the heretical clergy were in reality those, who through their mode of action conjured up the schism. But they possessed the insolence to accuse Saint Athanasius of sowing discord, because he attempted to defend Holy Church in the face of the machinations of heresy.

The blow was additionally directed higher up; for Arius and his followers knew very well that the unity of the Church lay before the eyes of Constantine as the highest goal, and thus they hoped to bring down Saint Athanasius with a typical accusation of provoking discord.

Later, the Melesian heretics, working together with the Arians, accused Saint Athanasius of having murdered one of the collaborators of their leader; however, Athanasius was successful in discovering the whereabouts of the man whom he was falsely alleged to have murdered, so that the slanders were exposed.

Since up to then all intrigues had failed, they now took refuge in one last manoeuvre. In Tyre they summoned a Synod of Bishops, at which they accused Saint Athanasius of having seduced a woman; however, he was also successful in refuting this slander.

However, the Arian Bishops were successful in bringing under their control the Synod of Tyre and resolved upon the deposition of Saint Athanasius as Patriarch of Alexandria. Concerning this, an inflammatory note was despatched to bishops all over the world, so that the latter should break off all relations with Saint Athanasius, who was accused of various crimes. Constantine, who highly respected the decisions of the Synods of Bishops, was highly impressed. This together with another skilfully launched slander campaign, which accused Saint Athanasius of selling grain to the Egyptians in order to prevent it reaching Constantinople and in this manner to create a food shortage in the capital of the Roman Empire, made the Emperor furious. He banished the unfortunate Saint, whom at this time he regarded as the most dangerous disturber of public order and the unity of Holy Church.

While the Arian bishops first gained the sister of the Emperor, Constance, who exercised a strong influence upon him, and other confidants, to their side, they continually gave the hypocritical appearance of watching with zeal over the unity of the Church and of the Empire, which was so strongly desired by Constantine, and they accused the Catholics of endangering this unity with their exaggerations and eccentricities. They thus attained that Constantine, who had supported orthodoxy at the Council of Nicaea, carried out a

deviation towards Arians and approved the solemn reacceptance of the latter into the bosom of the Church. This would have been without doubt the apotheosis and the highest triumph of the Jew Arius, who already played with the idea of demanding the Papal dignity of the Holy Catholic Church, which, regarded by modest human understanding, did not seem impossible; for he could already count upon the friendly approval of the Emperor and on the support of a daily growing number of bishops within Christianity. However, in the face of the support which God allows his Holy Church to enjoy, all human calculations must fail. The Church, will certainly be persecuted, but never conquered; and Arius died on the threshold of his victory in such a mysteriously tragic manner, as Saint Athanasius himself has recorded for posterity. It is very interesting to quote what the “Castilian Jewish Encyclopedia”, an official Jewish document, asserts about this great Church Father and Saint, Athanasius:

“Athanasius (Saint), Church Father (293-373), Patriarch of Alexandria, resolute opponent of the Arian teachings which approach a pure Monotheism and hence the Jewish doctrines. Athanasius polemicised against the Jews from dogmatic grounds, but the situation of the Jews worsened everywhere so that the teachings of Athanasius triumphed over the Arian doctrines, as was the case with the Visigoths in Spain.”

Like other Church Fathers, Saint Athanasius fought bitterly not only against the Arians, but also against the Jews. As one sees, the latter attribute such an importance to his teachings that the Jewish Encyclopaedia categorically admits, that “the situation of the Jews worsened where the teachings of Saint Athanasius triumphed.” It is therefore understandable that the powers of evil unleashed a satanic hatred against the Patriarch of Alexandria.

If Saint Athanasius and other great Church Fathers had lived in our time, the “Jewish Fifth Column”, which has infiltrated into the clergy, would certainly have done all in its power so that the Church condemned them on account of Antisemitism.

As far as the Bishop of Cordova, Hosius, is concerned, he had been another Paladin of the Church in the struggle against Arianism and was the soul of the Council of Nicaea, and was an active fighter against Jewry. After he had distinguished himself at the Council of Elvira, which under the name Illiberian Council was held in the years 300 to 303, he exercised a decisive influence upon the approbation of canons tending to effect a separation between Christians and Jews, in order to counter the nefast influence of the latter over the former. Since at that time the harmful fraternising of the Catholic clergy with the Jews was the order of the day, the Illiberian Council accordingly strove to counter this evil state with drastic measures. In this respect the following rules are interesting:

Canon L (50). “Should a priest or one of the faithful sit at table with Jews, then for his amendment he shall be excluded from Communion.”

Canon XLIX (49). “It has been found good to thoroughly admonish teachers that they should not suffer their fruits received from God to be blessed by Jews, so that our

distribution of blessings does not become weak or valueless. Should anyone be presumptuous enough to do this, after it has been forbidden, then he should be excluded from the Church.”

Canon XVI (16). “It is determined among other things that the Jews, and likewise heretics, must not be permitted Catholic wives. So that there may be no communion between the faithful and unfaithful.”

This last Canon is clear and sharp. Any communion between Christians and Jews is regarded as dangerous.

The Illiberian Council had a great importance, since its disciplinary measures were to a great part incorporated in the general legislation of the Church.

After Constantine’s death, his three sons took over the government of the Empire: Constantine II and Constans in the west, and Constantius in the East. The first two were passionate Catholics, while Constantius was admittedly a good Christian, but was very influenced through friendship with his father’s friend, the Arian Eusebius of Nicomedia. After the death of Constantine, however, both Constantius as well as his two brothers approved of the return of Saint Athanasius and other orthodox bishops from banishment, who had been expelled from the land through the intrigues of the Arians. In addition, after the death of Eusebius of Nicomedia, in the year 342, this bad influence upon Constantius vanished, who, under the influence of his brother Constans and of Pope Julius, finally supported Catholic orthodoxy.

Extremely alarmed over the progress of Jewry, Constantius applied against the latter the measures that the Jews call the first great persecution on the part of the Christians.

For the course of twelve years, up to the death of Constans and of Pope Julius, the Catholics were successful in almost overcoming Arianism. Under the imprint of the sermons and the great regard for Saint Athanasius as well as Bishop Hosius of Cordova, it seemed destined to perish. Constantius had a long and extremely heartfelt conversation with Saint Athanasius in Antioch, during which the Emperor of the Orient showed him the greatest deference. And finally the illustrious Father of the Church made his entrance into Alexandria in a kind of veritable apotheosis.

When Ursacius and Valente, the leaders of Arianism, recognised imminent defeat and were alarmed by the firm conduct of Constantius in favour of orthodoxy, they bowed to the situation and went so far as to beg from the Pope their reconciliation with the Catholic Church.

This was one further example of the classical tactics of the foe, which the Jew Stalin called “strategic withdrawal.” This consists in yielding in the moment of defeat, in abandoning the struggle outwardly, in order to avoid defeat, and in conspiring in the background until one is sufficiently strong to risk a new attack as soon as the possibility of triumph appears.

If things went badly with Arianism, then it was worse still for Jewry; for when Constantius had convinced himself of the danger that it represented for the Empire and Christianity, he began, as the great Jewish historian Graetz proves, to expel the Jewish doctors of laws from the land. In consequence of this decree, many of them had to emigrate to Babylonia. The persecutions worsened to such a degree that the leading Jews were threatened with death, which resulted in an even greater flow of emigration, particularly from Judaea. This development caused the decline of the Jewish Academy of Tiberiades. The very frequent marriages between Jews and Christians were punished by Constantius with death, whereby he went beyond what was laid down in this respect by Canon 16 of the Illiberian Council.

As shown by the Israelite Graetz, the Jews were called “the murderers of God” by Catholics in that time. In answer to this, the Jews instigated isolated rebellions against the Empire, which, however, were nipped in the bud.

But all these setbacks did not discourage me enemy, who lurked in the background and awaited the first favourable opportunity to assert themselves again. This favourable opportunity began to show itself when first Constans and then Pope Julius died, whose beneficial influence had caused Constantius to hold firm to Catholicism.

The Arian leaders Valente and Ursacius, who had hypocritically implored their reconciliation with orthodoxy, took up their intrigues anew, while they sought at all costs to estrange Constantius from orthodoxy. For this purpose they flattered his selfishness and made use of his utterly violent reactions towards everything which might lessen his authority or his prestige. In the background the Arians instigated a true conspiracy, in order to distance Constantius from Saint Athanasius and thus obtain his withdrawal with them from orthodoxy. Among other slanders they accused him of disseminating defamatory rumours against the Emperor, by which he was alleged to represent the Emperor as a heretic and as excommunicated. In this manner they attempted to cause the people to withdraw their support from Saint Athanasius and at the same time to lyingly present him as an enemy of the Emperor. The Arians represented themselves as his most loyal subjects.

These sinister machinations against Athanasius and the Catholics infuriated Constantius. More and more he inclined to the side of the Arians, until finally in common with them he attempted to persuade Liberius, the new Pope, to divest the illustrious Church Father of his dignity.

It is incredible, how Jewry frequently manages to transform its sworn opponents into unconscious allies, whereby, as in this case, it makes use of the most subtle means in order to attain its goal. In history there have been several examples like that of Constantius.

The Holy Father, pressed by the Emperor, pointed out the necessity of calling a new Council to attempt to put an end to this dispute. With the agreement of the Emperor the Council of Arles was called, which took place in the year 353 in the presence of two

Papal Legates. Great were the expectancies which the good placed upon the Council for the obtaining of Christian unity; but the bishops, led by Valente and Ursacius in the service of the "Fifth Column", were able to instigate such intrigues and such pressures that the Council finally yielded to the demands of the Arians, who were granted support through the implacable pressure of Imperial power. Even the two Papal Legates yielded and, as a disastrous consequence, the unjust condemnation of Saint Athanasius was resolved upon.

The sole Bishop, who voted against the resolution, was Paulinus of Trier, who for this reason was expelled from the land. But when Pope Liberius received the knowledge of its disastrous outcome, he raised objections and proposed summoning another Synod, which was held in Milan in the year 355. But this Synod also was the target of countless conspiracies and exposed to the pressure of the heretical bishops who enjoyed the support of the Emperor. Finally they were successful. This new Synod composed of 300 Bishops condemned Saint Athanasius once again. Thus Arianism gained a complete triumph and was able to again ban the highly regarded Saint. Since the Pontifex Maximus refused to yield to the demands of the Arians and of Constantius, the Emperor banished the Pope as well, a banishment which lasted quite some time.

However, the efforts of Athanasius, that Saint and Father of the Church, that iron and dynamic man, who revealed so much courage and tenacity in the face of the enemy, finally bore fruit. After three centuries of struggle Holy Church finally triumphed over Jewry and its heresy. What the Church and men of today urgently need are men who possess the hardness, the courage and the energy of such as Saint Athanasius, to counter the Jewish-Communist threat, which, exactly as in the case of the Jewish-Arian heresy, has brought Catholicism to the edge of the abyss.

We are certain that in this situation, as also in similar situations, the Lord God shows us His mercy so that among the hierarchies of Holy Church new Athanasiuses will appear, which the Church needs for its salvation. This is the maxim of our time in which the modern instruments of Jewry within the Church, such as false apostles, play into the hands of Communism and the "Synagogue of Satan." They cripple the defensive powers of the Church, in order to mislead the truly faithful and to make possible the triumph of the worldly foe, just as they intend to do at the present Ecumenical Council Vatican II, called by John XXIII.³²

Finally we must point out that the inconstancy of Constantius is also revealed in his conduct towards Jewry. In contrast to his hostile policy, he decreed measures which favoured it; thus the law that equated the Jewish patriarchs and officials working in the service of the synagogue with the Christian clergy, exempted them from the severity of the law, as the Israelite historian Graetz himself reports to us.

THE WICKED ARE HELPED AND THE GOOD EXCOMMUNICATED

What occurred to Saint Athanasius more than sixteen hundred years ago, occurs in the 20th century in greater or larger measure with many excellent defenders both of Holy Church as also of the Free World, be they clergy or laymen. Some cardinals and bishops who in a suspicious manner favour the principal enemies of Christ and his Church, namely the Jews, take them under their protection or favour the development and the triumph of the political or social movements controlled by Freemasonry and Communism, and, while they show the forces of Antichrist so much favour and support, are at the same time enraged concerning the cardinals, prelates or priests who fight with more resolution and efficacy against the beast. The activity of the "Fifth Column" of the descendants of Judas Iscariot has altered little since the time of Arius up to our days. If any Catholic regent or political leader fights so effectively against the forces of Jewry, Freemasonry or Communism that he defeats them, then these Prelates and even Cardinals appear upon the scene, in order once more to play into the hands of the hellish forces and make possible their victory which normally is beyond their reach. If the Jewish-Freemasonic or Jewish-Communist forces see themselves conquered in practice by direct action through the Catholic leaders or regents, then the "Fifth Column", which has infiltrated into the highest honorary offices of Holy Church, hits upon the plan of unleashing a wild campaign of intrigues and Church censures, to set the entire clergy against those leaders or regents, who represent a serious hindrance for the Freemasonic or Communist triumph. And if this campaign of slander and defamation alone does not suffice to destroy the support of the said leaders or regents with the Catholic masses, then those false Apostles, of whom Saint Paul speaks, send forth a fulminant excommunication as their sharpest weapon. Thus, by undermining the prestige of such regents or leaders, they gain the support of the mass of the people in their favour to make possible as a result the triumph of Freemasonic or Communist forces. This is the secret of many victories of the forces of evil.

CHAPTER SIX

THE JEWS AS ALLIES OF JULIAN THE APOSTATE

In the year 360, Julian, a cousin of Constantius, was proclaimed Roman Emperor by the army. Constantius, who had prepared for battle against him, died on the way; this made easier the final victory for Julian and his proclamation as Emperor of the Orient and Occident.

The policy of Julian had three principal aims: 1. To renew paganism and to again declare it a state religion of the Empire, so that Rome, which according to his view had declined through Christianity, might return to its old glory. 2. To destroy Christianity. 3. To concede to Jewry its old positions, from which it had been expelled by Constantine and his sons; even the rebuilding of the Temple of Solomon was to be arranged.

From the beginning the Jews were his unconditional allies, which once again proves that, when it suits them, they are capable of fighting for paganism and the cult of idols, even

indeed against monotheism, whenever this allows them to work for the destruction of the Church, even though they are inwardly monotheists and enemies of the cult of idolatry.

While the Jews allied themselves with Julian and allowed him to enjoy their help, they supported the restoration of idolatry, although they say that they are so greatly repelled by it. However, in order to obtain their goal, namely the destruction of Christianity, they prove that they are capable of everything, even of utilisation of the atheistic and materialistic teachings of modern Communism, although they remain deeply religious and spiritual.

The famous Jewish historian Graetz says of Julian:

“The Emperor Julian was one of those strong characters who imprint their names indelibly on the memory of men. Only his early death and the hatred of the ruling Church were responsible for his not being provided with the tide ‘Julian the Great’” He adds that Julian paid great admiration to the Jewish religion, and confirms that “the period of government by Julian, which lasted just two years (November 361 to June 363), was a time of extreme felicity for the Jews of the Roman Empire.”

Graetz likewise establishes that the leader of Jewry in the Empire, the Patriarch Hillel, was expressly called by Julian “his respected friend”, and that he promised him in an autographed letter to make an end of the misdeeds committed by the Christian Emperors against the Jews.

Further, Julian made all necessary preparations in order to begin the rebuilding of the Temple of Jerusalem. He addressed a letter to all Jewish congregations of the Empire, in which he spoke in friendly way of the leader of Jewry in the Empire, the Patriarch Julos (Hillel), as his brother. He promised the abolition of the high taxes laid upon the Israelites by the Christians, guaranteed that in future none should accuse them of blasphemy, promised freedom and security, and promised to have Jerusalem rebuilt at his expense, as soon as he returned victorious from the Persian war.

For the rebuilding of the Temple of Jerusalem Julian commissioned his best friend, Alypius of Antioch, to whom he gave instructions to spare no expense, and commanded the governors of Palestine and Syria to assist with everything necessary.

In his zeal to restore paganism, Julian also prepared all means for the reconstruction of the pagan temples. He reorganised the worship of idols and gave them a hierarchy similar to that of the Church. He renewed the pagan cult with great splendour and celebrated the pagan feasts in ancient pompous manner.

Labriolle and Koch provide us with information concerning the zeal of Julian to provide paganism with new strength by means of the creation of welfare institutions which were similar to the Christian ones. Hospitals, hostels for children and old men, charitable institutions and others of the like were erected; at the same time he made efforts to add to paganism a kind of religious order, which resembled that of the Christian monks.

It was not only a question of the re-establishment of the idolatrous cult, but of the creation of a reformed and strengthened paganism with methods copied from the Christians.

The threat, which drew over Holy Church, could thus scarcely be graver. The Emperor, paganism and Jewry joined themselves together closely, in order to face Christianity with a struggle for life or death.

Although in principle Julian gave the assurance of maintaining religious tolerance, since he recalled the bad results which the violent persecutions through the Roman Emperors had produced, he nevertheless applied all means in order to achieve the annihilation of Christianity. As Saint Gregory Nazianzen reports to us, who describes the period of Julian's government "as the cruellest of all persecutions", martyrdoms unleashed through the fury of the unbelievers were the order of the day.

Among the measures decreed by Julian against Catholicism, the following stand out: the renewed expulsion of Saint Athanasius, who was regarded as the bulwark of orthodoxy; the removal of all Christian symbols on coinage and the cancelling of rights accorded to the clergy through the Catholic Emperors; as well as the elimination of Christians from public offices, unless they recanted. And with all this it was pretended that these were measures necessary for the maintenance of religious freedom and of equality for believers of all confessions in the Roman State. His Jewish allies had thus in Julian a good master, just as in our own time they applied the same methods with identical hypocrisy in order to cause their Freemasonic Liberal revolutions to triumph, through which, under the pretence of introducing freedom of conscience, they robbed the Church of all her rights.

But the true intentions of the Emperor were revealed when he announced that the Galileans (disciples of Christ) must vanish, because they were enemies of Hellenism; the books he personally wrote to combat Christianity also prove what hatred the Emperor felt for the Church.

The fact that the rebuilding of the Jewish temple among other things failed as a result of mysterious flames shooting up out of the earth and burning those that worked there, has all the elements of a confirmed historical event; Christian historians also confirm the latter, and it is also accepted by such prestigious Hebrew historians as Graetz. Only that the latter, instead of attributing the occurrence to a miracle, as Catholics do, assumes a natural cause. According to his explanation, the cause was gases compressed in subterranean passages, to which an outlet was blocked, and which, becoming free and making contact with the air, unleashed those fires, which among other reasons caused Alypius to stop the works.

As the Catholic historians report in that time it was not only pagan hordes who martyred and slaughtered the Christians. The Jews, enjoying the protection and friendship of the Emperor, likewise attacked and began to destroy the churches in Judea and the neighbouring regions as well as to cause Christians every conceivable harm. The Jew Graetz naturally calls these versions malicious slanders.

For those who have experienced what deeds the Jews are capable of against Christianity if they are allowed a free hand, it cannot be remarkable that in the time of Julian they used all their power in order to destroy Catholic churches. They did this in the same manner in the Middle Ages, when they were supported by some heretical sects; and so have they acted in our days, in order to secure the triumph of their Freemasonic and Communist revolutions.

Much of that which they perform in the present is a repetition of what they learned in the times of Julian the Apostate, whose period of rule, if it had lasted longer, would have taken a catastrophic course for Christianity.

Fortunately, Julian died before he could cause Christianity greater harm, struck by a deadly arrow in a decisive battle against the Persians. It is said that, before he died, he addressed our Lord Jesus Christ, calling out: "Thou hast conquered, Galilean!"

Through the death of Julian the Apostate, Holy Church was spared from the threatening destruction which had faced it since the last pagan persecutions.

As far as the Israelites are concerned, then the following commentary of the Jewish historian Graetz, speaks for itself:

"The death of Julian close to the Tigris (June 363) robbed the Jews of their last ray of hope for a peaceful and untroubled life."

And the Jewish-Castilian Encyclopaedia remarks under the word "Julian" the following:

"He particularly valued the Jews. He had extensive knowledge of the Jewish cause and refers in his writings to various religious institutions of the Jews. It appears that he wished to found among the Jews of Palestine a Patrician Order (called "Aristoi" in the Talmud), which was to exercise judicial functions. He attributed a higher value to Judaism than to Christianity, although he regarded it as inferior to the pagan philosophy. With his death, the short period of tolerance was at an end, which the Jewish community enjoyed between the setting-in of Christian persecutions."³³

CHAPTER SEVEN

SAINT JOHN CHRYSOSTOM AND SAINT AMBROSE CONDEMN THE JEWS

The first dissensions to occur within Arianism were apparently produced by the increasingly moderate tendencies of the bishops, who though in error nevertheless acted in good faith; they therefore clashed with the extremists who were undoubtedly controlled by the "Fifth Column."

This gradually weakened the heresy in the Roman Empire.

Upon the death of Julian the army proclaimed General Jovian as Emperor. The latter was a Catholic, so that orthodoxy almost controlled the situation.

The new Emperor summoned Saint Athanasius back out of banishment and appointed him his advisor. Unfortunately and unexpectedly, however, Jovian died the next year and Valentinian I was proclaimed as new Emperor. The latter appointed his brother Valens as Regent for the Eastern part of the Empire. Thus it came about that, while the former allowed religious freedom, Valens, who was a zealous Arian, made efforts to resurrect this heresy at least in the eastern part of the Empire. Meanwhile the heretics used the situation in order to exert influence on the Germanic tribes who threw themselves into the arms of Arianism and thus in the Jew-friendly direction.

Valens unleashed a new persecution of Catholics and once again banished the now aged Saint Athanasius. At the same time he began, as the Catholic historian Theodoretus reports, to grant the Jews and pagans all kinds of guarantees. Also he was not satisfied with persecuting the Christians, but included the moderate Arians, whom he, without wishing it, drove into the arms of Holy Church.

The Jewish historian Graetz agrees in this regard, when he alludes to the fact that Valens was “Arian and had had to suffer so much from the Catholic party that he now became intolerant towards the latter. He allowed the Jews to enjoy his protection and heaped honours and distinctions upon them.”

It is therefore evident that the resurgence of Arianism in the East coincided with the persecutions of Catholicism and with a preferential treatment of Jewry.

With Gratian set in years of deadly struggle between Pagans and Christians. The outcome remained changeable until the Spanish general Theodosius took over the Emperorship both in the east as well as the west.

Theodosius the Great dealt paganism as well as Arianism, which had risen to new life in the east under the protection of Valens, deadly blows and hence provided Catholicism in the Empire with the final victory. It was to be hoped that he would also combat Jewry, but the Hebrews knew how to gain his tolerance at the right hour, under which they wished to extend anew their influence in Roman society. This activity was so dangerous for Holy Church that both the Bishop of Milan, Saint Ambrose, as well as Chrysostom, another of the great Fathers of the Church, saw themselves necessitated to conduct an energetic struggle against the Jews as well as against those Christians who secretly furthered the protection of the Jewish cult. Concerning this struggle, the Israelite historian Graetz, to whom we will hand over at this point, reports:

“On Saturdays and the Jewish festivals, many Christians, especially of the female sex, both women of noble birth as well as those of lowly status, were regularly to be encountered in the synagogues. They listened devoutly to the trumpet call on the day of

the Jewish New Year, were at the solemn cult of the Day of Atonement and took part in the celebration of the Feast of Tabernacles. The fact that they performed all this behind the back of the Christian clergy and therefore had to beg their neighbours not to betray them, made the matter still more attractive. Against this spontaneous honouring by Christians of Jewish institutions, Chrysostom directed his violent monkish sermons and used all kinds of harsh expressions against them, by his preaching that the synagogues were disgraceful exhibitions, dens of thieves and even worse.”³⁴

This great Father of the Church undoubtedly expressed great truths; in fact if he had uttered them in our days, then he would have been condemned as an Antisemite by the Jews as well as by the Christian clergy who play into the latter’s hands.

On the other hand one sees from this how widespread even in Rome the core of Christians was who outwardly appeared Christian, but in secret practised the Jewish cult. The Jew Graetz describes to us how these kinds of Christians attended the synagogues behind the back of the Catholic clergy, and how they were concerned that their neighbours did not betray them, if they noticed this most suspicious activity. It is therefore natural that the great Father of the Church, Chrysostom, thundered against these false Christians; for Holy Church had still not created the institution for their combating and prosecution, namely the Holy Office of the Inquisition.

Saint Ambrose, Bishop of Milan, one of the great Saints and illustrious Church Fathers, who exercised such a decisive influence upon the Emperors Gratian and Theodosius I, and to whom belongs thanks for the final triumph of Holy Church in the Roman Empire, was at that time the most restless and most energetic fighter against the “Synagogue of Satan”. Upon different occasions he condemned the Jews and attempted to prevent them gaining control of the Roman Empire. It was also his heart’s wish to prevent them being successful in destroying Holy Church; above all when the usurper Maximus temporarily revealed himself to be lord of half the Empire. As Saint Ambrose himself provides evidence, Maximus was a Jew and had attained his crowning as Emperor of Rome by murdering the devout Catholic Gratian.

As was to be expected, Maximus supported anew the Jews and pagans who gathered around him. However, he was fortunately defeated by Theodosius in the year 378, as a result of which the hope of the Jews of this time gaining control of the Imperium of the Caesars vanished.

In order to form an idea of the anti-Jewish zeal and Catholic saintliness that formed the quintessence of Saint Ambrose, we will again allow Graetz, the official and classical historian of Jewry, who enjoys so much prestige and authority with the Hebrews, to speak. With dismay he confirms:

“Ambrose of Milan was a violent official, who had not the slightest inkling of theology. Particularly for this reason, because he was notorious within the Church as violent, he was elevated to the rank of Bishop... On a certain occasion, when the Christians of Rome had set on fire a synagogue and the usurper Maximus had ordered that the Senate should

rebuild it at state expense, Ambrose called him a Jew. When the Bishop of Callinicus in North Mesopotamia had caused a synagogue there to be burned by monks, Theodosius commanded that it should be erected at his expense, and punished those who had participated in this deed (388). Ambrose broke out into a violent rage over this and, in the letter he sent to the Emperor upon the occasion, used the harshest and most provocative turns of phrase, so that the Monarch saw himself obliged to rescind the command. Ambrose accused the Jews of disregarding and deriding the Roman Laws. In connection with this he abused them by saying that they might not provide either Emperors or governors from their ranks; that they were refused admittance to the army or Senate and they did not even possess the right to sit at table with nobility. The Jews were thus only there to pay high taxes.”³⁵

Apart from other extremely interesting things, the outstanding Israelite Graetz tells us something which awakens our main interest, namely that Saint Ambrose “on account of his reputation for being violent”, was elevated to the dignity of Bishop. Graetz himself confirms his violence with details which prove his energy in combating Jewry. As we will later expressly prove, the honorary offices of the Church during the times of the apogee of Holy Church, as with those in the times of Saint Ambrose, were entrusted to those who defended the Church most zealously and energetically, especially against its principal enemy, Jewry. This gives an exact explanation for the glorious period of Catholicism in such times. A combative hierarchy, which is conscious of the enemy on the other side, guarantees the possibilities of triumph, whilst a largely non-combative hierarchy, which does not recognise the true danger, coincides exactly with the epochs of weakness and decline of Holy Church. The epochs of Saint Athanasius and the Arianist triumphs coincide with the unmistakable fact that the honorary Church offices were bought by indifferent representatives and even by members of the “Fifth Column”. The true defenders of the Church were at that time pressed to the wall, disregarded and even persecuted. So it occurred with Athanasius, the great Father of the Church, and with all the bishops and clergy who followed him.

The same occurs in many places in our time. A great number of clergy and religious dignitaries, who have stood out through their adherence to Christ and their energy in the defence of Holy Church, see themselves humiliated and even persecuted through other clerics who provide Communism and Freemasonry with every assistance. Those clergy, who serve the interests of Jewry, strive to purchase the offices of bishops and cardinals when these become vacant, in identical manner as their predecessors in the time of Arius.

This concealed manoeuvre has made possible the Freemasonic and Communist triumphs, so that it already seems as if no one can any longer stop them.

By means of these deceptive tactics, of slandering the good and pressing them to the wall, in order to purchase the honorary Church offices for the wicked, which fortunately has not been successful in many places, although in others far more so, the “Fifth Column” has been able to bring under its control in recent years many positions, which in fact form a minority within the clergy of Holy Church, but have a decisive influence. They form the principal cause why in some lands a more or less considerable part of the Catholic

clergy has promoted the revolutionary Freemasonic or Communist movements. As a result the defence of Catholic governments has been completely crippled, or at least the good patriots frustrated, by being robbed of the support of great sectors of Catholicism and being unconsciously driven into the Freemasonic or Communist revolts.

The most recent case of Cuba, in America, speaks volumes in this respect and should be for all the occasion of a deep reaching study and investigation, since it represents a typical example. The Communist and persecutor of the Church, Fidel Castro, was, when he was about to suffer shipwreck, protected by Catholic bishops, and his revolutionary movement was supported by the clerics and bishops with an enthusiasm and zeal which would have been worthy of a better cause. It was this circumstance that in the first place motivated the deeply orthodox Cuban people to commit itself unreservedly to the cause of the Communist leader. Thus the latter carried off a triumph, whose desolating result we all know.

It is understandable that Saint Ambrose, Bishop of Milan and a great Church leader in his time, was dismayed that Theodosius allowed the Jews to overstep the laws of Rome, which blocked admission for them to the Senate as well as allowing them no admittance to the army and to government positions; for he was conscious of the great harm which they could cause Christianity and the Empire, if they gained control of the government. A further important fact must be mentioned. The Jews were the initiators and propagandists of the Arian heresy, to which sect many Germanic barbarians from the frontier regions also belonged, of whom the majority, which was an open secret, were inspired by the wish to attack and conquer the Roman Empire. If Saint John Chrysostom had lived in our times, then undoubtedly the Jews and their satellites within Christianity would have thrown against them the accusation of being Nazis and disciples of Hitler, just as they do the same with all zealous Catholics who at present wish to protect the Church from the Jewish threat. The Jew Graetz says, as we have already quoted elsewhere, in reference to the role which both played in that period of open struggle of Holy Church against the Jews:

“The chief fanatics against the Jews in that time were John Chrysostom of Antioch and Ambrose of Milan, who attacked the Jews with most extreme violence.”³⁶

Naturally, before Holy Church was able to carry through its final triumph over the “Synagogue of Satan” and Arianism, it had to withstand such critical moments as in our days. We are given vivid details of this in the letter which was signed by thirty-three of the most well-known bishops. Among these are found the first president of the Ecumenical Council of Constantinople, Saint Meletius of Antioch; the great Church Father Saint Gregory Nazianzen, who presided over the said Ecumenical Council after the death of Meletius; Saint Basil, likewise Father of the Church; and other outstanding personages through their reputation and their holiness. From this letter we quote word for word the following paragraphs:

“The dogmas of religion are distorted and the laws of the Church are turned upside down. The ambition of those who do not fear the Lord reaches out for the honorary offices of

the Church, and the office of bishop is offered as prize for the most subtle infamy and in fact with such craft that he who utters the gravest blasphemies is held to be most capable of all for leading the people as bishop. The seriousness of the bishop's office has been lost.

“There is a lack of shepherds, who conscientiously guard the flock of the Lord. The property of the poor is permanently used by the ambitious for their own advantage and used for gifts to aliens. The true following of the Canon has come into forgetfulness... concerning all this the unbelievers laugh, and those weak in faith hesitate; the faith itself has become doubted. Uncertainty has poured itself over souls; for those who mocked the word of God in their maliciousness, reflect the true state of affairs, and the voice of the devout is silent.”³⁷

What finds expression by the aforementioned bishops in this memorable letter can in fact be applied to what occurs at present in some dioceses, even if fortunately not in all. However, there are dioceses, above all such in which the “Fifth Column” predominates, in which the Semitophilic Prelates are at work in perceptible alliance with Freemasonry and Communism to secure themselves in boldest manner the bishop's office, exactly as the Saints quoted reveal. They interfere in the internal affairs of other dioceses, in which devout bishops officiate, and only await their death in order to stretch out their feelers in Rome. By means of deceptive manoeuvres and misrepresentations they strive to buy the successors of the vacant dioceses and in fact not only for the most capable, but for the accomplices of the “Fifth Column”. In such a way they trample upon the right of those, who on grounds of their virtue and services should occupy bishop's chairs.

But in that epoch these Saints, who have now been canonised by the Church, managed to save the situation. If they also on their side revealed unnecessary caution and hesitancy, then they nevertheless resolutely opposed the powers of evil and unmasked them publicly. They also pilloried all evil conditions, as we clearly recognise by means of the letter quoted, because as these saintly Church Fathers say, the silence of the Good makes possible the victory of the Evil. As a result of such clear as well as energetic conduct, Holy Church was able to carry off the triumph over Jewry, paganism, Arianism and other heresies.

However, the Saints who saved Catholicism in such different times, had to pass along a painful path of suffering; and in fact not only from the side of Jewry, against which they fought with such resolution, but also from the side of those within the clergy, who consciously or unconsciously served the interests of the Jews. We have already seen that Saint Athanasius was persecuted by the bishops adhering to the heresy of the Jew Arius, as also by the Emperors standing under the heretical influence. Even two Church Councils did not call a halt to this, but these that had actually been summoned for the salvation of Catholicism, transformed themselves, once they were controlled by the Arians and turned against the Orthodoxy, into veritable heretical Councils.

And in order to complete the picture, which shows how those Saints had to suffer, who like Saint Chrysostom opposed Jewry and heresy with energy and resolution, we take

over literally what the biographers of the Saints mentioned say. As sources we quote Chrysostom himself as well as the Catholic historians John Cassian, Martirius and others:

“What is most astonishing and incomprehensible for us, as for John Cassian and the obscure eulogist of the 7th century, Martirius, is, that he (Saint John Chrysostom) was not banished or finally condemned to death by a governor of Decius or Diocletian, but by a band of ambitious and ill-willed bishops...

“On the other side there were bishops who, while whispering to the weak Arcadius and the raving Eudoxia that John was guilty of insulting their majesty, which meant nothing less than demanding his head, protested that they could not intervene and that the Emperor would in fact know what was to be done in such a case, for which naturally no small punishment existed. And why should one not recall the terrible scenes at Caesarea in Cappadocia, when the Saint, coming from distant Cocusus, trod the soil there. Tired, exhausted and delirious, with high fever, he was almost tom to pieces by a horde, as he called them himself, of wild monks who were incited by the Bishop. And what was worse, they belonged to the protective troop, which should have accompanied the poor banished Saint. And while the people wept and as a result showed that it was better that its shepherds, the envy of the local Bishop mercilessly pursued the outlawed Saint into his refuge, where the magnanimous neighbourly love of a noble woman granted him a roof. And they compelled him to continue his march on a night without moonlight over treacherous mountain paths.”³⁸

These were the men, who made Christianity great; who allowed Holy Church to triumph, and saved them from the cunning of their outer and inner foes. At present the same type of Catholics, clergy and laymen, are needed in order to save Christianity and the whole of mankind, who are threatened by Communism, Freemasonry and the Synagogue of Satan which has instigated the whole conspiracy.

The high dignitaries of the Church and the worldly political leaders, who fight for the salvation of Catholicism under such difficult conditions, must be prepared to suffer not only all kinds of attacks from the side of the revolutionary forces of Jewry, but also from the side of the descendants of Judas Iscariot. The latter play within the clergy in this or that form the cards of the forces of Satan; and it is they, who through their high and arrogantly usurped struggle within Holy Church can instigate the most violent, destructive and painful attacks against those who fight for the defence of a Catholicism and their gravely threatened nations. May the Lord God provide faith, resolution and strength to them who, in imitation of Christ, take up the cross in order to follow Him in this decisive hour for the fate of the world.

CHAPTER EIGHT

SAINT CYRIL OF ALEXANDRIA CONQUERS NESTOR AND EXPELS THE JEWS

After the death of Theodosius I, his sons Honorius and Arcadius inherited the throne of the already divided Empire; the first in the West and the second in the East. Their policy towards the Jewish enemy was weak, since they completely disregarded the norms of an energetic struggle, such as had been preached by Saint John Chrysostom and by Saint Ambrose. In addition, Arcadius in the East surrounded himself with corrupt advisors, who sold their protection to the Jews Rufinus and Eutropius, who, according to Graetz, “showed the Jews most extreme favour”. Rufinus was avaricious, and the Jews had already discovered the magic power of gold in order to thaw out the most hardened hearts. As a result various laws favouring the Jews were announced. Among these laws is found that which had already been put in force again through Constantius and confirmed, concerning which Graetz asserts:

“The Patriarchs and likewise all Synagogue servants were placed equal to the Christian clergy, by their being freed from the heavy burden of the magistracy.”³⁹

What the renowned Jewish historian stresses here, is in fact of the highest importance; for it shows that the Jews had already discovered the power of gold, in order to bribe the Christian and pagan leaders. In reality they had already found this out much earlier, as the example of the Jew Simon the Magician proves, who even wished to bribe Saint Peter; or that of the Jewish superintendents, who were successful in buying one of the Twelve Apostles, that he might betray Jesus. In the course of history the Jews have systematically used the power of gold in order to buy political and religious leaders and to maintain a policy favourable to Jewry. The successors of Judas Iscariot have caused the Church and mankind grave harm by means of this method, and they are to a great part guilty of the misfortune which stands before our door.

The protection in the East and tolerance in the West allowed the Jews to collect sufficient strength, which was extremely dangerous, if one takes into consideration that they were the sworn enemies of the Church and of the Empire. Even in our times Jewish evidence has been handed down to us, which provides us with information about the hatred that the Jews fostered against ancient Rome.

In the east of the Empire Theodosius II, the successor of Arcadius, was attentive to the danger at the correct time and seized upon a series of measures, in order to counteract them and to ward off the Jewish danger in a resolute manner. However, the Jewish historians always record these defensive measures of the Christian states as persecutions which were unleashed through the fanaticism and the anti-Jewish tendency of the Catholic clergy.

The Jew Graetz speaks about these events as follows:

“The Middle Ages began for Jewry with Theodosius II (408-450), a very talented Emperor, but guided by monks, and whose weakness granted freedom from punishment to the fanatical zeal of some bishops and fostered cruelty. Edicts of this Emperor forbade the Jews to build new synagogues, to celebrate on Thursdays the synagogue service communally for Jews and Christians, and to keep Christian slaves. In addition they

contained some other bans of lesser importance. Under this Emperor the Patriarchy finally fell.”⁴⁰

The Patriarchy was an institution which for a long time performed the representation of Jewry in the Roman Empire and in many other places; it had its seat in Jerusalem.

What Graetz does not mention is the reason the Catholic clergy had for reacting in such a violent manner against the Jews. As in all cases, so here also, the Jewish historians give information concerning the measures that Holy Church or the Catholic monarchs entered upon against them; however, they never mention the occasions the Jews gave to provoke these reactions.

In the struggle of the Church against Jewry of that time one must mention the decisive appearance of Saint Cyril of Alexandria. He was the leading spirit in the defence of Catholicism against a new heresy which was led by Nestor and which was on the point of dividing the Church in exactly the same way as the Arian heresy had done.

Saint Cyril, the Patriarch of Alexandria, plays at these moments the same role against Nestorianism which previously the great Church Father, Athanasius, had taken up in the struggle against Arianism. Like the latter, Saint Cyril applied himself actively in the defence against Jewry, by his condemning the Jews upon different occasions and combating all their false machinations.

The heresy of Nestor divided the Episcopate, since various bishops made common cause with the heretical patriarchs. After a long drawn-out struggle, however, Saint Cyril was successful in obtaining the condemnation of Nestor from his Holiness the Pope. At the Third Ecumenical Council which took place later at Ephesus, the heretical bishops were fully defeated and Catholicism triumphed. The spirit of the Council in question was naturally Saint Cyril of Alexandria, who had to fight further against the remnants of the heresy, until he could destroy them.

In order to obtain knowledge of the conduct of Saint Cyril towards the Jews, let us refer to the words of the Jewish historian Graetz, which repeat faithfully the feelings of Jews towards the Fathers and Saints of the Church:

“During the rulership of Theodosius in the East and Honorius in the West, the Bishop of Alexandria, Cyril, who was remarkable for his quarrelsomeness, his violence and his impetuosity, tolerated the bad treatment of the Jews and expelled them from the city. He aroused the Christian rabble and incited them against the Jews. His excessive fanaticism called his attention to the synagogues, of which he seized possession in the name of Christianity. He drove the Jewish inhabitants half-naked out of the city, which had previously served them as home. Without his being able to be hindered, Cyril gave their property free for plundering by the mob, as indeed the latter always thirsts for enrichment.”⁴¹

In its turn, the “Jewish-Castilian Encyclopaedia” already quoted states under the word Cyril in this reference:

“Cyril (Saint) of Alexandria, Patriarch (376-444). Was practically the master of Alexandria, from whence he drove out the non-Christian populace. In the year 415 he commanded the expulsion of the Jews, in spite of the protests of the Imperial Prefect, Orestes.”⁴²

All Church histories agree with one accord, that, although Saint Cyril had a fighting nature, he nevertheless possessed a moderate and conciliatory nature. He was, in the complete meaning of the word, an absolutely virtuous man and therefore deserved to be canonised.

What the Jewish historians who, like Graetz or the official encyclopaedists of Jewry, stand in such high regard with the Jews, say about all those who dare to fight against the destructive activity of the Israelites, provides an idea to what degree they degrade and pollute the memory even of the most magnificent Saints of the Church. That Saint Cyril drove the Jews half-naked out of Alexandria and is said to have left their goods to the mob for plundering, sounds improbable for all those who know the history of this Saint well. The fact was that Alexandria had long been transformed into the principal centre of the Jewish conspiracy against Holy Church and the Empire. This city was the principal centre of Jewish Gnosticism, and from there radiated every kind of subversive idea directed against the existing order. It cannot therefore be remarkable that Saint Cyril, who was conscious of the Jewish threat, resolved to extirpate this cancerous tumour. So he expelled the Jews from the city, just as after him in other lands excellent defenders of Christianity have had to do.

If one knows the events as well as the blameless leadership of the Saint, then it appears more credible that he made all necessary provisions that this expulsion should take place under humane conditions; and that he disapproved of every excess and abuse which was committed by the masses on grounds of Jewish perfidy.

The Jewish historian describes further the bloody episodes in the struggle conducted by Saint Cyril and the Christians against the Jews. Among other things Graetz asserts:

“The Prefect Orestes, who was very concerned at the barbaric treatment of the Jews, lacked the power to protect them. He merely pulled himself together to lay complaint against the Bishop. However, Cyril won the case before the court of Constantinople. What now occurred after the expulsion of the Jews in Alexandria, gives a proof of how great the fanaticism of this Bishop was. Not far from the city there was a mountain, which was called Mount Nitra, where lived an order of monks whose desire to acquire the crown of martyrdom had transformed them into a pack of wild beasts. Goaded by Cyril, these monks threw themselves upon Orestes and stoned him as punishment for his not having approved the expulsion of the Jews; only when they had half killed him did they leave off attacking him. The same fanatical band cut up into pieces the body of the

celebrated philosopher Hypatia, who had astonished the world through his deep knowledge, his eloquence and his purity.”⁴³

The Catholic clergy at this time, who certainly knew what importance the terrible Jewish problem had, and who possessed an exhaustive knowledge of the Jewish conspiracy against the Church and the Empire, threw themselves without hesitation into the fight in order, as good shepherds, to defend their sheep against the cunning of the wolf. But the Jews always exaggerate in their history books what had occurred by inserting hair-raising passages with the aim of discrediting Catholicism and the Saints defending the Church.

As we have seen in addition, all these stories described in exaggerated and striking terms, serve to educate the Jewish youth and to inoculate into them from birth onwards a satanic hatred towards the Church and its clergy. Thus they breed an unquenchable lust for revenge, which expresses itself at the first opportunity offered in the burning down of monasteries, destruction of Churches, cruel slaughtering of priests and all kinds of violence against the Christians.

It is beyond doubt that, if Cyril had lived in our time, then he would not only have been condemned on account of Antisemitism, but he would also have been abused of being a war criminal, Nazi and the like.

The Jews believe that they possess the right to agitate against the peoples, to cause them to bleed in civil wars and to commit every kind of crime and infamy, without receiving the deserved punishment for this. But if anyone restrains them with the energy of such as Saint Cyril and punishes their excesses in a just manner, then they heap imprecations on him and attempt to lower his respect before men. Not even after death do they pardon him, as the example of this excellent Saint of the Catholic Church teaches us.

It is interesting to read the description by Graetz of how the Israelites at that time celebrated the feast of Purim of Queen Esther:

“On this day the Jews were accustomed, in the midst of the joyous feast, to hang up on a stage the figure of Haman, their arch-enemy, and his gibbet, which, after their burning of him took on accidentally or intentionally the form of a cross. Naturally, the Christians complained that their religion was being profaned, and Emperor Theodosius II commanded the provincial governor to bring about a cessation of this activity. In spite of severe punishments threatened for this, it was nevertheless not successful in preventing such acts. Upon one occasion this carnival entertainment, as it is reported, had terrible consequences. The Jews of Inmestar, a small place in Syria, which is situated between Antioch and Chalcis, had erected one of these gallows for Haman. The Christians at once accused them of having hanged a Christian child, crucifying him on it and whipping him to death. The Emperor gave the command, in the year 415, to punish those responsible.”⁴⁴

This, the highly renowned, authorised Israelite historian Graetz, standing in such high regard with the Jews, calls enjoyment and carnival entertainment!

One can easily imagine the alarm that was caused by such kind of Jewish conduct among the Christians. Just as at present in the Soviet Union and other Communist lands, the sacrifices, blasphemies and political assassinations committed by Communist Jews would provoke the Christians there, had they not been enslaved and made incapable of defending themselves.

In contrast to the temples of other religions, the synagogues do not restrict themselves to holding religious services; they are far more assembly places, in order to discuss and approve political decisions. They are the chief centres of the Jewish conspiracy, from whence every kind of measures take their outlet, which aim at the conquest of peoples which with goodwill grant them hospitality. In these measures the exerting of economic pressure is also planned, in order to rob the Christians and Gentiles of their wealth, which the Jews believe belongs to them by divine right. How right the great Church Father John Chrysostom was to call the synagogues “infamous exhibitions, thieves’ dens and even worse.” The aforementioned Israelite historian does not dare to mention this. It is therefore understandable that the Catholic clergy at that time, conscious of the danger that they represented for Christianity and the Empire, accordingly strove to close down those centres of conspiracy and infamy.

Besides the measures already referred to, which the clergy introduced for this purpose, it is worth mentioning what occurred on the island of Minorca, which at that time was a Roman possession, and of which Graetz says, that:

“Severus, the Bishop there, set on fire the synagogues on the island and drove the Jews through the streets with blows, as a result of which he was successful in leading many of them to Christianity.”⁴⁵

This last mentioned measure was a grave error, since the conversions, as the renowned Israelite historian Cecil Roth elaborates, were pretended, and the Jews secretly adhered to their old religion. Thus the number of underground Jews was increased, who certainly practised the Christian religion outwardly, but in truth formed the Jewish “Fifth Column” in the bosom of Holy Church. It was the cause of most heresies, to which it provided aid and stimulation.

A further, very holy opponent of the Jews was at that time the famous ascetic and Saint Simon Estilita (Simon Stylites), who, on account of the rigorous penances he observed during all his life, was very well known. Hanging for several years on a pillar, he mortified himself and did penance out of love of God. His example and his preachings had the consequence that several nomad tribes originating from Arabia confessed to Christianity. On account of his saintliness he stood in high esteem with Emperor Theodosius II, with whom he always made intercession for all those persecuted. In the controversies between the Catholic Church and the heretics he made his influence felt in favour of orthodoxy.

How great must have been the malice of the Jews and the intrigues of their synagogues, if this man, who represented the incarnation of neighbourly love and was in the extreme a

mediator and protector of the persecuted, who was canonised by the Church as a saint and was famed on account of his penances as well as representing a model for youth, made an exception in his peaceful life concerning Judaism and intervened energetically in the decisive struggle unleashed against the “Synagogue of Satan”!

In connection with this Saint, Graetz informs us that, when the Christians of Antioch took away their synagogues from the Jews, which occurred as requital on account of the Christian child killed by the Jews at Inmestar at the feast of Purim, the Prefect of Syria described to the Emperor this expropriation of the synagogues in such an impressive manner that he succeeded in getting Theodosius II, despite his “priestly fanaticism”, to order the inhabitants of Antioch to return the same, which greatly vexed Saint Simon Stylites.

On this matter the noted Jewish historian Graetz expresses himself as follows:

“This decision was, however, disputed by Simon Stylites, who led the life of a rigorous asceticism in a kind of stall not far from Antioch. From the top of his pillar he had rejected the world; however, his hatred of the Jews was sufficient to move him to interfere in earthly things. Scarcely had he received knowledge of the command of Theodosius relating to the return of the looted synagogues, than he immediately addressed an arrogant letter to the Emperor, in which he informed him that he recognised God alone, and no other, as Lord and Emperor, and begged him to lift the Edict. Theodosius could offer no resistance to such intimidation. In the year 423 he revoked his command and even displaced the Syrian Prefect, who had raised his voice in favour of the Jews.”⁴⁶

What has been elaborated in the last chapters, gives us proof of the capability of the clergy and of the Saints of the Church, who made possible the triumph of Christianity in the face of the deadly enemies of the Church and mankind. The present Ecumenical Council of Vatican II will therefore offer a splendid opportunity for the success of the present clergy in moving at the same heights as those who in those times were capable of saving Holy Church in the midst of so many catastrophes, and who allowed it to triumph in the face of so many enemies. This is extremely urgent, since in fact the Communist danger, which threatens to drag everything with it, can only be banished if and when the clergy of Holy Church and the temporal leaders attain that moral fighting courage and that spirit of sacrifice which inspired the Catholic hierarchies during the first centuries of Christianity. If one does not react energetically in this sense, then it is completely possible that God may punish us with the worldwide triumph of Communism and the resultant catastrophe for Christianity.

SAINT AUGUSTINE, SAINT JEROME AND OTHER CHURCH FATHERS CONDEMN THE JEWS

Saint Jerome, the great Church Father, wished to study the Bible in its original sources and therefore undertook seriously to acquire a deep knowledge of the Hebrew language.

So he came into contact with such outstanding Jews as Bar Canina; but in spite of the personal friendship that the Saint had with distinguished Hebrews, his conduct towards Jewry rested upon complete rejection.

One can say the same of the most illustrious Church Father and Bishop of Hippo, Saint Augustine.

Our information will be taken from the texts of Jewish authors of undisputed authority in Jewish circles, so that there is no risk of these sources being branded antisemitic. With reference to Saint Jerome and Saint Augustine, the Israelite historian Graetz expressly states the following (initially referring to Saint Jerome):

“After his enemies had accused him on grounds of his Judaic studies of being infected with heresy, Jerome proved to them his orthodoxy, by affirming his hatred for the Jews. ‘If I had to give expression to my contempt for individuals and the nation, I would detest the Jews with a hatred difficult to put into words.’ But Jerome was not the only one who thought thus. His views were shared by a younger contemporary, the Church Father Augustine. This confession of belief with regard to hatred towards the Jews was not the opinion of a definite author but an oracle for the whole of Christianity, which hastily accepted the writings of the Church Fathers, who were revered as Saints. In later times this mode of thought led to that practice by kings who invented instruments of torture for the Jews and erected the stake in order to burn them.”⁴⁷

Here Graetz gives a resumé of the policy that was followed by Holy Church and Catholicism more than a thousand years ago. What he is naturally silent about is what the grounds were that compelled the Church, its more outstanding Saints, the Church Fathers, Popes and Councils, to take refuge in this kind of defence.

Whoever has experienced the slaughtering of Christians and the desecrations of the Church that have been carried out by pagans and heretics instigated by the Jews; whoever has been eyewitness of the crimes committed by the Jews themselves; and as we know of the crimes, which have been perpetrated by the Israelites in Soviet Russia and the Communist lands — it is not difficult for us to imagine, that in the face of such an extremely dangerous and criminal foe, against a foe who threatens humanity as well as religion, and both Holy Church as well as other civilised institutions, the right of self-defence exists, and that one seizes upon such extraordinary measures as the infamy of the enemy in fact demands.

CHAPTER NINE

THE BARBARIAN INVASION: A TRIUMPH OF THE ARIAN JEWS

The renowned Jewish historian Narcisse Leven in his work “Fifty Years of History: The Universal Jewish Alliance” – to which we will refer later in more depth – points out

among other things that, when the Church triumphed in the Roman Empire and was transformed into the official religion, “it guided the forces of the Empire against the Jews”, and that it persecuted the Jews who openly confessed their religion as well as those who had passed over to Christianity through baptism. He says further:

“Honorary rights (*jus honorum*) were taken from them, and even the baptised were excluded from the higher offices and a military career. Upon pain of death they were forbidden to carry on trade with Christians and town slaves, even if the latter were pagans... Justinian went so far as not to recognise the evidence of Jews against Christians as proof in the courts of law.” In conclusion the Israelite historian says that these orders were summarised “in the Codices of Theodosius II and Justinian, but that they lost their power with the barbarian invasion. The East Empire preserved and renewed them... in the Western Empire the barbarian invasion halted the persecution.”⁴⁸

The interesting part about the legislation enacted in Catholic Rome lies in the fact that the hierarchies of the Empire and of Holy Church were in harmony, to exclude not only the declared Jews, but also those baptised, from the higher offices and a military career. This reveals that the Jews and their descendants who had gone over to Christianity were excluded from leading positions of state and the army despite their baptism.

The grounds for such measures become evident, if one takes into consideration that other authorised Jewish historians like Graetz and Cecil Roth openly admit that the conversions of the Hebrews to Christianity were feigned. Although they confessed outwardly to the said religion, they were secretly just as much Jews as before; and among these false Christians the secret cult of Judaism was passed on by father to son, although the latter were baptised and outwardly lived like Christians.

On the basis of such facts it is understandable that the Imperial authorities, who certainly knew that the conversion of the Jews was in almost all cases only a farce and baptism the same, included in their measures the descendants of Jews, even if they had received water of baptism. These defensive measures without doubt formed a distant forerunner of the famous laws or statutes for ethnic purity, by means of which in some lands Catholics of Jewish origin were removed from the leading positions of the State and honorary offices of the Holy Catholic Church. These laws for ethnic purity were approved by Popes Paul III, Paul IV and others. These were approved as means of preventing the false Christians, who were secretly Jews, from infiltrating further into the clergy. This means that these false Christians were regarded as a Jewish “Fifth Column” introduced into the bosom of the Church, the principal cause of the triumph of heresy and subsequently of the Freemasonic and Communist revolutions, as we shall when the opportunity presents itself.

The position of the Jews on the eve of the decline of the Roman Western Empire is described to us by the Israelite Graetz as follows:

“The fanaticism of Theodosius II was also alive in the Emperor of the Western Empire, Honorius and his absurd laws. Both placed the Jews in that abnormal position in which

the then developing, new Germanic states found them. It was already no longer permitted the Jews, as was previously the case, to occupy public offices or to obtain military ranks.”⁴⁹

The historian and great friend of the Jews, José Amador de los Rios, says, in commenting upon the situation of the Jews in the Empire after the Illiberian Council:

“The situation that the Fathers of the Illiberian Council created by virtue of such legal ideas, could not be more awkward and distressing for the sons of Israel. Inspired without doubt by the same spirit that is reported to us at the end of that century, as the ‘Lyre of Prudence’ reveals, these Church Fathers gave a striking example of the regrettable animosity which that host of unfortunate Jewish believers all over the world encounters, upon whose shoulders rests the terrible accusation of deicide.”⁵⁰

Such Jewish and Semitophilic historians lament the situation of the Jews in the last days of the Roman world. However, they are careful not to mention the true reasons which placed them in that situation. It is worthy of note that Catholicism attained its complete triumph in the Empire exactly at that time when the Jewish beast was enchained, a highly significant coincidence.

Therefore the invasion of the Teutonic Arians was for the Jews a great triumph, albeit it only a temporary one.

The Northern Teutonic tribes, standing under the influence of the Arian sects, in fact pursued a policy of friendship and alliance with the Israelites, which was opposed to that observed by the triumphant Catholics in the Roman Empire.

On the basis of this circumstance, the situation of the Jews and Catholics in the Western Empire altered with the invasion of the barbarians into the Western Empire. The former clambered once more upon the ladder of power and of influence, while the Catholics, especially in some districts, had to suffer the cruellest persecutions.

Some assure us that the Jews encouraged the Teutonic leaders, to fall upon the Empire, and that they were even helpful to them with the carrying out of the conquest. We have had no time to set up an exact investigation concerning this point, but in the “Jewish-Castilian Encyclopaedia” we find something very interesting. Under the reference word “Arianism”, which refers to the good treatment of the Jews on the part of the Arian intruders, the following is stated:

“As a consequence of the tolerant treatment shown them by the invaders, the Hebrews declared their solidarity with them (the Arians) in their wars against the Catholic monarchies. Thus they took an active part in the defence of Arles (508) against Clovis, the king of the Franks, and in that of Naples (537) against Justinian.”⁵¹

The Jewish historian, Graetz, remarks in addition that: “In Italy, since the time of the Republic, the existence is known of Jews, who enjoyed full political rights until these

were taken away from them by the Christian Emperors. They (the Jews) probably viewed the fall of Rome with great satisfaction and were delighted when they saw that the city, which had guided the fates of the world, was transformed into the booty of the barbarians and subject to the derision of the whole world.”⁵²

It is evident that the Jews are not willing to admit that they bear a great part of the guilt for the destruction of the Roman Empire and for the catastrophe that this signified for civilisation. But the pleasure they felt at the fall of Rome, and the general confirmation that they felt a solidarity with the Arian barbarians “in their wars against the Catholic monarchies”, reminds us that the principal Catholic monarchy against which the Teutonic disciples of Arius fought was in fact the Roman Empire of the West.

In order to illuminate the historical truth and define the responsibilities, one must strive to gain a profile of this and at the same time take into consideration that the destruction of the then prevailing order and its replacement by one that favoured them suited no one more than the Jews.

Almost all Teutonic tribes penetrating into the Empire were Arian. Among the few exceptions stand out the Franks, who embraced Christianity from the beginning.

Speaking of the political change that took place with the invasions of the barbarians, the Philosemite J. Amador de los Rios says the following in relation to the Iberian peninsula:

“It was in this way that, when Arian tolerance had made the way free to a hitherto unknown prosperity the Israelite community on Iberian soil became stronger during the first epochs of the Visigoth rule. Thanks to their intelligence and their wealth they attained no less favour and importance and came to enjoy the exercise of public offices, which provided Jewry with an usual regard within the Republic.”⁵³

In his turn, the Jewish historian Cecil Roth refers to the fact, that the Arian Visigoths favoured the Jews, in contrast to the Catholics, whom they persecuted.⁵⁴

The Jewish historian Graetz gives us an example which proves what good conditions the Jews enjoyed in the lands conquered by the Nordic Arians, in contrast to that under which they lived in the Catholic kingdoms. He relates to us at first that, in the then Catholic Byzantine Empire, one of the Emperors drove the Jews out of their synagogue and converted it into the Church of “The Mother of God”, and that in the midst of such persecutions the Jews had then to drag the sacred vessels of the Temple of Solomon from one place to another, until they were conveyed to Carthage, which was then under the rule of the Arian Vandals. Graetz then continues:

“They remained there almost a century, and it was with great sorrow that the Jews of the Byzantine capital witnessed their translation to Constantinople by the conqueror of the Vandal kingdom, Belisarius. With triumphant cries, the Jewish trophies were dragged away together with Gelimer, the Prince of the Vandals and grandson of Genseric, as well as the treasure of the unfortunate monarch.”⁵⁵

During the disintegration of the Roman Western Empire by the Arian barbarians, the Jews devoted themselves in great style to the slave trade. In this respect the Jew Graetz affirms that:

“The repeated invasion of the barbaric tribes and the countless wars caused the number of prisoners to rise, and the Jews carried on a lively slave trade, although they were not the only ones to do so.”⁵⁶

It is worth noting that the Jews played a main role in the slave trade in the course of history and that in the 17th and 18th centuries they were the principal traders in this disgraceful business. They seized the unfortunate negroes in Africa and mercilessly dragged them away from their homesteads, in order to sell them in various parts of the world, especially in America, as slaves.

CHAPTER TEN

CATHOLIC VICTORY

The conquest by the East Roman Empire of great territories controlled by the Arian barbarians, as well as the conversion to Catholicism of all Teutonic princes who previously belonged to the sects of the Jew Arius, once again altered the situation in Europe. With the triumph gained by Catholicism over this heresy there naturally arose a new situation for the Jews, which brought with it the loss of their privileged position and prevented them from further harassing the Christians.

It must be remarked, that Arian control over the immigrant Teutonic tribes was weak, since it fundamentally depended upon the conversion and loyalty of their leaders to the heresy. When the latter were now gained for Catholicism through the restless evangelising labour of Holy Church, Arianism received its death blow. It is hardly surprising that, following all the abuses and excesses committed by the Jews while they were protected by the heresy, its collapse led to a truly anti-Jewish reaction in the lands newly conquered for the Church of Rome.

Even José Amador de los Rios, who was so favourable to the Jews – after mentioning the fact that the Jews in the Arian epoch scaled the government posts and were able to obtain an unusual influence allowing them, contrary to the decision of the Illiberian Council which had been made a dead letter by the Arians, to keep Christian slave girls and concubines – says the following:

“Such esteemed prerogatives, denied to the Spanish-Latin people by the Visigoths, in flat contradiction to the decisions of the Illiberian Council, may have flattered the pride of the descendants of Judah for a while, demonstrating their superiority, but they nevertheless gravely endangered their future when Catholic doctrine arose victorious over the errors of Arius.”⁵⁷

On the other hand, the Jews attempted in every manner to prevent the triumph of the Catholic armies. Thus, in the case of the Ostrogoth Empire established in Italy, where the Jews had already begun to have conflicts with Theodoric, we see how, at the threat of an invasion by the Catholic Emperor Justinian, they resolutely stood by their Arian friend, King Theodatus, Theodoric's successor, with tenacity and fanaticism. Later, when the armies of Justinian attacked Naples, the inhabitants of the city divided into two parties, of which one wished for capitulation and the other war. In this case the party resolved upon war was not willing to sacrifice itself for the Ostrogoths, who according to Graetz were hated throughout Italy. And on this point the Jewish historian stresses:

“Only the Jews and two legal scholars, Pastor and Asclepiodotus, who had risen high thanks to the influence of the Ostrogoth kings, opposed the surrender of the city to the Byzantine general. The Jews that were rich and patriotic, offered their lives and their property for the defence of the city. And to dispel any concern about the shortage of provisions, they promised to supply Naples during the siege with every necessity.”⁵⁸

Given the extensive nature of this work, it is not possible for us to quote further examples of this kind; but there is no doubt that the Jews everywhere desperately attempted to prevent the triumph of Catholicism over Arianism.

In relation to what occurred after the decisive victory of Holy Church, events in the Visigoth kingdom speak for themselves. It had been the most mighty monarchy that the Arian barbarians had managed to found, it had been regarded as the principal bastion of Arianism, and it had been there, as we have seen, that the Hebrews had succeeded in rising to government posts and gaining such privileged influence.

The Jewish historian Cecil Roth notes that, after the Visigoths had gone over to Catholicism, “they began to show the traditional zeal of neophytes. The Jews immediately suffered the unpleasant consequences of such zeal. When, in the year 589, Reccared came to the throne, ecclesiastical legislation began to be applied to them down to the smallest details. His successors were not so strict, but when Sisebutus ascended the throne (612-620), a narrow-minded fanaticism predominated. Perhaps goaded by the Byzantine Emperor Heraclius, he passed an edict in the year 616, in which he commanded all Jews of the kingdom to take baptism under threat of banishment and the loss of all their goods. According to the Catholic chroniclers, ninety thousand embraced the Christian faith.”⁵⁹

In the Byzantine Empire, measures were also approved which aimed at converting the Jews to Christianity. The “Jewish-Castilian Encyclopaedia” says that Justinian “... ordered the reading of the ‘Torah’ (Bible) in Greek, hoping for the conversion of the Jews by this method, and in 532 he declared null and void every testimony made by a Jew against a Christian. This measure was later raised to a law almost everywhere in Christendom, having as its logical foundation the fact that the Jews, feeling themselves justified in lying to Christians and Gentiles, provided such widespread false witness that it would have been puerile to give credit to them. For this reason, any testimony made by a Jew against a Christian was denied judicial validity, as it had been proved in the course

of centuries that lies and deception are one of the Jews' most utilized and effective weapons.

All these measures, which the Christian states introduced, in order to achieve the conversion of the Jews, ranging from peaceful persuasion to force, originated from the apostolic fervour of Holy Church, eager to guide unbelievers to the true religion. Simultaneously both Holy Church as well as the Catholic states recognised the vital necessity of putting an end to the "Synagogue of Satan", which was in fact a group of foreigners infiltrated into the Christian states, ever conspiring against both Church and state; it was a permanent danger both for the stability of its institutions as also for the defence of those peoples against their external foes. And this especially as the Jews have always shown themselves quick to betray any country kind enough to offer them hospitality, providing support to foreign invaders and undermining the very heart of the unfortunate nation that offered them shelter, should it suit their selfish interests.

One way of solving such a tremendous problem seemed to be that of eliminating the unwholesome sect of Jewry by converting them to the Christian faith. As a result of their ceasing to be Jews and joining the people in whose lands they lived by incorporation into the Catholic religion, not only would that strange "Fifth Column" disappear, which represents a danger for every nation, but the salvation of their souls would also be attained by faith in our Divine Redeemer. These were the grounds that moved the very Catholic Visigoth king Sisebutus to order the Jews in his kingdom to receive baptism under pain of banishment and confiscation of their goods. These were the same motives that inspired the no less Christian Byzantine Emperor, Basil I, the Macedonian (867-885), when he compelled the Jews to accept the waters of baptism, offering those who agreed to this demand all kinds of honours and tax exemptions.⁶⁰

Unfortunately all these measures failed, since the Jews, as the Israelite historian Cecil Roth assures us, only feigned the conversions, in order in secret to continue to adhere to the Jewish religion. Because of this, the contingent of the "Fifth Column" within the bosom of Holy Church was vastly augmented.

The Jewish Encyclopaedia says that with the conversion carried out in the times of the Emperor Basil:

"More than a thousand communities saw themselves compelled to accept baptism; however, after the death of the Emperor, they returned to their primitive religion."⁶¹

The conversion of the Jews in the Visigoth kingdom, which was carried out at the time of Sisebutus to a massive extent, provided no better results. The Jew Cecil Roth says:

"The notorious infidelity of the newly converted as well as their descendants continued to form, up to the Arab attack in the year 711, one of the greatest problems of Visigoth policy."⁶²

All measures were also in vain, which were introduced against the unfaithfulness of those converted from Judaism and their descendants. Naturally, these false Christians were subjected to a strict attention on the part of the government offices, which, as the same Jewish historian assures us, went so far as “to separate those suspect from their sons, so as to bring the latter up in an unpoisoned Christian atmosphere. As soon as the watchfulness of the government was relaxed, the recently converted seized the opportunity to return to their original belief.”

Roth ends these observations by concluding that all these occurrences initiated the Marrano tradition on the Iberian peninsula, in other words, the tradition of clandestine Jewry in Christian dress.⁶³

The Popes and many Christian kings were alarmed by these insincere converts who were on the point of overwhelming Holy Church, and therefore introduced various measures in order to prevent and prohibit Jews from being forcefully converted. Among others, we can quote those which the “Jewish-Castilian Encyclopaedia” refers to, which says the following in this connection:

“Leo VI the Philosopher (Byzantine Emperor), son of Basil, re-established religious freedom for the purpose of preventing the appearance of false Christians.”⁶⁴

Pope Saint Gregory recognised this problem in all its magnitude as well as the extraordinary danger that false converts represented for Holy Church. He therefore passed a definite prohibition of the persecution of the Jews or of compelling them to become converted in any kind of form. The bishops followed these instructions and opposed everything that might signify a compulsory conversion of the Jews, albeit reducing the latter to powerlessness, so that they could not infiltrate and poison Christian society. The Jewish historian Graetz makes an interesting commentary in connection with these measures:

“But the tolerance even of the most liberal bishops had no great significance. They merely abstained from any proselytism that involved threats of banishment or death, because they were convinced that by these means the Church would be populated with false Christians who would curse it in their innermost heart. But they did not hesitate to chain and harass the Jews, nor to place them on the same level as slaves on the social ladder. This kind of behaviour appeared completely justified and pious to almost all representatives of Christianity during the centuries of barbarism.”⁶⁵

Here the Jewish historian summarises one of the aspects of the new policy that several Popes of Holy Church were to pursue during the Middle Ages. Convinced of the fact that it was dangerous to compel the Jews to conversion by means of persecution or threats, they strove to prevent such enforced conversions. They even declared it as anti-canonical. At the same time they undertook energetic measures against the false converts and their descendants: the false judaizing Christians. Some Popes and kings permitted the Jews to practise their religion openly, treating them tolerantly and even granting them protection against unjust attacks; but this kind of new policy also failed against the malice and

perfidy of Jewry, which, far from thanking the goodness of such Popes, did not hesitate to exploit this leniency, in order to plan and prepare every kind of conspiracy against the Church and the State. This stiff-neckedness soon forced the Popes to alter their policy and to try to prevent the unleashed Jewish beast from devastating everything. Thus they attempted to enchain the latter anew, so that the Jews could cause no further harm. This is the true explanation of that which might seem to be a contradictory policy with respect to the Jews, which the various Popes have carried out.

It is therefore understandable that, when it was revealed that the measures of tolerance towards the foe revealed catastrophic results, they recognised the urgent necessity of seizing upon energetic measures to save Christianity from the cunning of the “Synagogue of Satan.” Unfortunately, this fluctuation in the policy of the Christian hierarchies was in the long run harmful to Holy Church Christianity.

If they had followed without interruption the energetic action directed against Judaism by the Fathers of the Church as well as by many Popes and Councils, then perhaps in time the threat of Jewish imperialism, which at present threatens to overwhelm everything, would have been banished.

CHAPTER ELEVEN

THE THIRD COUNCIL OF TOLEDO REMOVES THE JEWS FROM PUBLIC OFFICES

With the conversion of the Visigoth king Reccared from Arianism to Catholicism, the sect of the Jew Arius received a decisive blow, since, as already stated, the Visigoth empire was the bastion of the heresy.

At that time the tragic memories and wounds opened by the bloody persecution unleashed by the Arian Leovigild against the Catholics were still felt. In this persecution the Jews had participated in a cruel way, so that in Gothic Spain there was a widespread resentment of the Catholic people against the congregation of Israel. It is understandable therefore that, after the Visigoth princes had abjured the Arian heresy and adopted Catholicism, a series of corresponding measures were seized upon, in order to command a halt to the dominating expansion of Jewry. The judaeophile historian José Amador de los Rios recognises in this respect that:

“The doors to the public offices stood open to the Hebrews, the occupying of which they had to thank the Arian kings for. Through marriage they could infiltrate into the Christian family, which considerably improved their position and their wealth and in the future secured them no small influence within the state. Made dizzy by their prosperity and their power, they had perhaps taken some part in the last and most painful persecution carried out by the Arians against the Catholics during the reign of Leovigild. The fear of the Toledo Fathers, who knew of the importance of the Catholic triumph and the cause

represented by them, was therefore no objectionable and childish suspicion. Inspired by the example of the Illiberian synod, they set themselves to bridle the Jews, reducing them to impotence against the Christians...”⁶⁶

Among the canons passed by the Third Council of Toledo for this purpose, canon XIV stands out an account of its importance, which states the following concerning the Jews:

“No public offices shall be conferred on them by virtue of which they could impose penalties on Christians.”⁶⁷

This statute of the Holy Catholic Church has its complete justification, since the Jews always misuse the government posts that they acquire within peoples who have offered them hospitality, in order to cause the Christians damage in this or that form. It is completely beyond doubt that, if the metropolitans and bishops of the said Toledo Council had lived in our days, they would have been accused of a cruel antisemitism by the “Jewish Fifth Column” which has crept into the Catholic clergy.

The Prelates of the Third Council of Toledo likewise ordained that “if Christians have become polluted with the Jewish rite or circumcision, the former should be reinstated without any kind of reprisal into a position of freedom and in the Christian religion.”

The aforementioned historian J. Amador de los Rios, commenting upon other anti-Jewish statutes of the Holy Council, says the following:

“In recommending these repressive measures to Reccared, as a principal point and one of major importance, the Council Fathers were seeking to follow the intentions of the Council of Elvira, denying the Hebrews any alliance and mixing with the Hispanic-Latin race, just as with the Visigothic people previously and for a long time afterwards mixing was not permitted to the peoples ruled by them.”⁶⁸

Among the statutes passed by the said Toledo Council were found those that refused the Jews the right to buy Christian slaves. They agree perfectly with the statutes passed by his Holiness Pope Saint Gregory the Great. This Pope not only violently opposed the forcible conversions of Jews and any kind of oppression that could force them to convert as false Christians, but decisively forbade them to buy Christian slaves. He also energetically combated every manifestation of clandestine Judaism practised by those who passed themselves off in public as Christians. In this respect, the Jewish historian Graetz quotes a very interesting case; writing about Pope Saint Gregory, he says:

“Having learned that a certain Jew named Nasas had erected an altar in Elijah (probably a well-known synagogue under that name) on the island of Sicily, and that Christians met there to celebrate the divine services (Jewish), Gregory commanded the Prefect Libertinus to tear down the building and to impose corporal punishment on Nasas for this offence. Gregory ruthlessly persecuted the Jews who bought Christian slaves or possessed them. In the Empire of the Franks, where fanaticism had still not taken root, there was no ban forbidding the Jews to take part in the slave trade. Indignant at this,

Gregory wrote to King Teodoric (Dietrich) of Burgundy, King Teodobert of Austrasia, and likewise to Queen Brunhilde, whereby he gave expression to his astonishment that they allowed the Jews the possession of Christian slaves. With great zeal he admonished them to alter this evil state and to liberate the true believers from the violence of their foes. The Visigoth King Reccared, who had subjected himself to the Holy See, was flattered by Gregory in such grand style that he promulgated an edict of intolerance.”⁶⁹

One sees from this that the measures for restraining the Jews that were approved by the Visigoth Reccared were, according to the Jew Graetz, inspired by no less than Pope Saint Gregory the Great, who attempted for a time in vain to gain the Jews through kindness and tolerance. It is likewise interesting to note that Pope Saint Gregory the Great, whilst rejecting forced conversions, cherished the hope of evangelising the Hebrews by peaceful means. Although he knew that in general the conversions were feigned and insincere, he hoped at least that the children of the *conversos* might be sincerely rooted in Christianity. In this respect our Jewish historian clearly states concerning Saint Gregory:

“However, he was not deceived into thinking that converts obtained in this way were loyal Christians, but he reckoned upon their descendants. ‘If we do not gain them, then we will at least gain their sons’.”⁷⁰

As our writer said, and it is highly worthy of note, even Pope Saint Gregory the Great – of such illustrious memory in the history of the Church – knew that the conversions of the Jews to Christianity were insincere, and what he aimed at with them was to win over their already Christian-educated sons.

Unfortunately, the malice and perfidy of Jewry always causes the most apparently logical calculations to fail. As we have already seen in Chapter II of Part Four, the Jewish historian Cecil Roth confirms that “Marranism” i.e. clandestine Judaism, is characterised by the transmission by parents to children of the secret Jewish religion, hidden under the appearances of a Christianity practised in public by the Marranos. For this reason, the calculations of all the hierarchies of the Church and of the Christian states – based on the idea that even if the conversions are pretended and false, one could nevertheless convert the descendants of the *conversos* into good Christians – have failed lamentably throughout the centuries, as we shall analyse further in good time.

CHAPTER TWELVE

THE FOURTH TOLEDO COUNCIL DECLARES THE BISHOPS AND CLERGY SUPPORTING THE JEWS TO BE BLASPHEMERS AND EXCOMMUNICATES THEM

One of the principal reasons for the slow but constant triumph of Jewish Imperialism in the last nineteen hundred years has been the short memory of Christians as well as pagans, who were always inclined to forget the past, and did not take into consideration

that history is the instructor of life. The Jews were always able to gain control of the government offices and obtain great influence within Christian society, if they were successful by application of their indescribable skill in deceiving their neighbours, in attaining the confidence of Christian potentates, whether churchly or worldly.

This so greatly desired power was used by them in order to cause harm to those of generous heart, who had opened door and gates to them, since now they conspired with greater prospect of success against Holy Church or the Christian states. Thus we see that, once Reccared had died and the motives had been forgotten which justified the exclusion of Jews from public offices, the latter were again permitted to exercise these and they were permitted to fall back again into their wicked practices, which had brought about the just punitive measures of the Third Toledo Council.

In this manner they represented anew a grave problem in the Gothic kingdom. When therefore in the year 612 Sisebutus was elected through the votes of the Visigoth potentates and with approval of the Episcopate, he first attempted to call a halt to the abuses of the Jews by putting into effect the Canon of the 3rd Toledo Council, which, because of neglect or yielding by the previous government, was no longer practised, and by likewise most energetically refusing the Jews the right of being able to buy Christian slaves.

J. Amador de los Rios confirms as follows: "Sisebutus, firm in his efforts to separate the Jewish race from the Christian, by his removing every power of the former over the latter, commanded that the crown should permit the return of all incomes, gains or presents which they had accumulated through deceiving the Kings before him."

The historian in question reveals that Sisebutus with his zeal to put into application the statutes of Reccared in their entire extent, "gained for himself the approval of the Episcopate and the applause of Catholics"⁷¹ and, conversely, the tenacious opposition of the Israelites, "who already showed the hard attributes of Jewish infamy." Finally, Sisebutus resolved to grasp the evil by its roots, and to remove from the Imperium this community of disgraceful aliens, who left in peace neither the Visigoth nation nor the Hispanic-Latin believers and hence represented a lasting threat for church and state. He therefore announced a fulminant edict, which uttered the expulsion of all members of the Jewish race from the kingdom. However, he committed the cardinal blunder of excluding from this statute those who confessed to Catholicism, so that the majority preferred to remain and allow themselves to be baptised. As the Jewish historian Cecil Roth has reported, such conversions were pretended and consequently only served to replace Judaism practised in public as their religion by one cultivated in secret, as a result of which a strengthened "Fifth Column" grew up which represented a much more dangerous organisation than that of open Jewry.

The Jesuit historian Mariana says, when he speaks about this general conversion of Iberian Jews, that a great number of Jews had themselves baptised with proclamation of this decree, "of which some were conversions from conviction and the majority hypocritical." Mariana further elaborates that the Jews who received water of baptism, in

order to evade the edict of Sisebutus, “followed anew and with greater zeal the confession of belief of their elders” upon the latter’s death in the year 621.⁷²

The faulty memory of Christian rulers, which has been so grave in its consequences and of such advantage for the Jews, brought with it the fact that the Christians and pagans in the course of history, forgot the lessons of the past and fell into the old faults of wishing to bring the terrible Jewish problem towards a solution through conversion. Thus they admittedly ordered the expulsion of the “Fifth Column”, but at the same time left the escape valve of conversion open, so that things were merely made worse. For the majority preferred to remain and to falsely convert themselves into good Christians, whereby a “Fifth Column” grew up, which refined itself more and more, took effect in secret and therefore became more dangerous.

The expulsion of all Jews from the Gothic kingdom would have signified a solution of the problem, if it had been carried out totally, and the possibilities had not been made clear for the Jews to retain a loophole through their apparent conversions.

The expulsion would have been justified on the other side; for the owners of a house have always the right to show a guest the door, who, far removed from giving thanks for the hospitality enjoyed, sets himself to rob his hosts of their property or to cause them difficulties.

The commentary which the Jew Graetz makes, referring to the expulsion edict of Sisebutus, is characteristic in this respect, when he says, that “Sisebutus, by means of this fanatical persecution, cleared the way for the dissolution of the Visigoth kingdom.”⁷³ Undoubtedly he here refers to the fact that the complicity of the Jews favoured the triumph of the Mohammedan invaders. The fact is that the Jews had not ceased, since the conversion of the Visigoths to Catholicism and their abjuration of Arianism, to conspire against the new position of things. If there existed a fault on the part of Sisebutus or his successors, then it was that of not expelling completely the conspiratorial aliens who had infiltrated into the land, which in fact favoured from within outwards the Arabic conquest. Without Jews on Gothic soil this service of espionage would not have been able to be performed and the handing over of fortified places as well as the desertion of troops in the army of Roderich would not have been able to be effected, as the Jews were successful in doing. It was the fault of the Goths that the possibility was left open to the “Jewish Fifth Column” by means of a pretence of a false conversion to remain further on their soil; for it is always dangerous to allow the activity of any kind of “Fifth Column”.

It is very important to establish that Sisebutus was certainly conscious of the lack of strength on the part of the Christians, of pursuing throughout history a firm policy towards their enemies, as well as the faulty memory of the peoples in relation to the lessons of the past. Therefore he did everything humanly possible to prevent his successors falling into the traps of the skilled deceptive manoeuvres on the part of cunning Jewish diplomacy and renouncing the laws which he had enacted for defence of the Church and of the State. The legislation created by him for this purpose, which was incorporated in the “Fuero Juzgo”, was impressed upon the hearts of his successors by

Sisebutus himself, so that the latter applied all strictness in the following of the anti-Jewish laws; with the punishment of seeing themselves deprived of rights for lifetime, as well as with death, to be thrust out of the host of believers in Christ and cast among the Jews so that the raging flames of Hell licked them eternally.⁷⁴

And Sisebutus, who well knew the chronic faults of the Christian dignitaries, did not err in this. Scarcely was he dead, than the new King Swintila soon fell a victim to the smooth diplomacy of the Jews, who have the special gift of injecting confidence in their future victims, by their lulling them through an extremely hearty treatment and hypocritically pretending to show a friendship and loyalty, which covers their black plans and allows them to appear as victims of the most disgraceful injustices.

With their classical methods of deception they were successful in winning Swintila for themselves, who disregarded the admonitions of Sisebutus to his successors not to alter the anti-Jewish laws for the defence of the kingdom, and who did not know how to cast his curse against those who disavowed the said laws. He lifted the entire anti-Jewish legislation and with it the edict of expulsion of the Jews, so that the untrue converts, if they wished, could again publicly practise their Jewish cult, as well as return to the land from which they had been driven out.

The Jew Graetz, who is better acquainted in the internal matters of Jewry than Father Mariana, says in this connection the following: "In spite of baptism the converted Jews had not given up their religion." He thus does not make Mariana's allusion, that, although the majority pretended conversion, there were nevertheless some who did it from inner conviction. On the other hand, Graetz further elaborates that in the epoch of the Semitophile Swintila "the act of baptism was regarded as sufficient, and none bothered to make enquiry as to whether the converts retained their old habits and practices. The noble King Swintila was naturally dethroned through a conspiracy of the nobility and clergy, who placed Sisenand in his place, who was a willing tool of theirs."⁷⁵ Here the Jew Graetz mentions a condition, which represents the ideal for the false converts from Jewry and which consists in that they already transformed themselves into true Christians through baptism, without anyone bothering to investigate whether the converts and their descendants still adhered in secret to the Jewish cult. This is exactly the situation today of the descendants of the false converts, who enjoy freedom of action as powerful "Fifth Column" within the Church and cause Christianity colossal harm, without anyone setting up a real investigation, in order to establish who practises Judaism in secret.

Conversely, at other epochs of the Visigoth monarchy, watch was kept with Argus eyes over the converts and their descendants, in order to discover who of them still carried on Judaism. It is natural that, under the protection and shield of Swintila, the Jews again accumulated great power within the kingdom and brought the Christian Church anew into danger. This explains and justifies the secret measures of the Catholic clergy, in order to overthrow the traitorous monarch, who, as is to be expected, is praised as good and liberal by the Jews.

Leader in this new struggle against the “Synagogue of Satan” was Saint Isidore of Seville, another of the most renowned Fathers of the Church, who, after the fall of the unfaithful Swintila and the crowning of Sisenand, organised and directed the Fourth Toledo Council, which was highly authorised in Church doctrine.

The greatest difficulty in this situation was that those who had gone over to Judaism, and their descendants, followed their old tradition and allowed their sons to enter into the Catholic priesthood, as a result of which they could even rise and occupy the bishops’ chairs, which thus served to provide the Jews with aid in their conspiracies against the Catholic faith. This is the typical case of activity of the “Jewish Fifth Column” which had infiltrated into the Church, whose destructive activity can be traced up to our days.

In other cases the Jews took refuge in that system which had commenced with their predecessor, the Jew Simon the Magician, by buying the favour of the clergy who, although they were not secret Jews, sold their support to the cause of the Devil; exactly as their forerunner Judas Iscariot had done as one of the chosen Twelve. The treachery which had made itself noticeable up into the highest offices of Holy Church, called forth the alarm of the Fourth Toledo Council and its leader, Saint Isidore of Seville. Upon the Metropolitans and Bishops assembled there fell the task of laying down in the Holy Canons a series of statutes which not only had the aim of countering the Jewish threat at this time, but also of banning and punishing the treachery in the high clergy, which was most dangerous of all for Holy Church and the Christian states.

Thus among the Canons passed for this purpose the following stand out: “Canon 58. Concerning those who show support and favour to the Jews against the faith of Christ. The avarice of some is so great that they therefore separate themselves from the faith, just as the Apostle expressed it; just as even many among the clergy and laity accept presents from the Jews and aid their perfidy, in that they allow them to enjoy their protection; to those, of whom one knows not without reasons, that they belong to the body of the Antichrist, since they work against Christ. Every bishop, priest or layman, who in the future grants support to them (the Jews) against the Christian faith, be it through briberies or favours, shall be regarded as profane and blaspheming God. He shall be excluded from the Communion of the Catholic Church and be regarded as not belonging to the kingdom of God; for it is no more than right that those who reveal themselves as protectors of the enemies of the Lord be separated from the body of Christ.”⁷⁶

The threat which had arisen for the Church and Christian society, must have been very great on grounds of the complicity of the Bishops and Priests with the Jews, these eternal enemies of Christianity. This is the reason, why the wise Saint Isidore of Seville had to expose them before the Council which consisted of Metropolitans and Bishops, in this quoted Canon, and called those Bishops and Priests who supported the Jews profane and blasphemous, whereby they at the same time threatened them with the punishment of excommunication.

May this be borne in mind by all those clergy and highest dignitaries of the Church, who, instead of serving Holy Church, at present prefer to give free rein to the Jews, these

principal enemies of Christ, or to Jewish enterprises like Freemasonry and Communism. And they should give account concerning the great responsibility, which weighs upon them, as well as the grave sins, which they commit as a result.

As is known, the Toledo Councils enjoyed great regard within the Holy Catholic Church, and their edicts even found entry into civil law. Thus the statutes and penalties of the aforementioned Canon were taken over in the “Fuero Juzgo”, which was proclaimed with approval of Holy Church. In article XV, Title II, Book XII of Law 15 it is stated:

“So that the cheating by the Jews does not have the power to broaden itself in any kind of form and to govern according to its choice; over which we have always to watch. Therefore we stipulate in this law that no man of any religion, or spiritual order, or any dignity, or of our Court, either great or small, nor any kind of people, nor any kind of line, neither princes nor potentates should strive accordingly, to protect the Jews, who will not allow themselves to be baptised, in order to hold firm to their beliefs and their customs. Nor those who have been baptised but return to their perfidy or their bad customs. None should risk to defend them in their malice with his strength in any kind of way. No one should attempt to help them, neither by means of arguments nor deeds, so that they may not be able to agitate against the holy belief of Christians. Neither shall anyone in secret or in public undertake anything against the faith. Should anyone accordingly risk this, whether he be bishop, priest, member of an order or lay brother, and if proof is shown against him, then he shall be separated from the community of Christians, excommunicated by the Church and a quarter of his property declared to be confiscated in favour of the King.”⁷⁷

In this form in those critical times Holy Church as well as the Catholic State enacted sanctions and in fact the former with the approval of the first-named, against the accomplices of Jewry within the Church and the high dignitaries of the clergy itself.

In order to come back now to the Fourth Toledo Council, we now reproduce, what Canon 59 orders, which refers directly to the Jews, who after their going over to Christianity were revealed in their secret practices of Jewish belief. About this the Canon in question expressly states: “Many Jews took on the Christian faith for a certain time and now give themselves, by slandering Christ, not only up to the Jewish rites, but even go so far as to carry out the repellent act of circumcision. In reference to these Jews and upon proposal of the highly devout and highly religious Lord, our King Sisenand, this Holy Council decrees that the said converts, after they have been purified through the Papal authority, are again conducted into the care of the Christian dogma; but those, who do not better themselves from their own decision, should be restrained by clerical punishment. And relating to the circumcised, it is ordered that, if it is a matter of their own sons, then they shall be separated from their parents; but if it is a matter of slaves, then they shall be granted freedom on account of the injury done to their body.”⁷⁸

Although both Cecil Roth as well as other Jewish authors assure us that the conversions were, according to their nature, pretended, and in this they agree with the Jesuit historian Mariana and with what is laid down in various mediaeval documents of undoubted proof,

then the Church at least in the early periods held every converted Jew to be a serious Christian, as long as it was not proved that he practised Jewish rites in secret.

Later, all Israelites were under suspicion of crypto-Judaism who had gone over to Christianity as well as their descendants, since proof could be provided that with few exceptions all pretended their conversion and transferred their secret religion from father to son. It therefore in no way astonishes us that, in the aforementioned Canon 59, measures were seized upon, in order to prevent the crypto-Jews, i.e. the untrue converts, from transferring Hebrew rites to their sons, and the latter were separated from them for this purpose. For the same purpose the Council in question passed its 60th Canon, which according to its compiler, Tejada Ramiro, refers to the so-called backsliding Jews, i.e. to the Christians, who fell back into the crimes of secret practice of Jewish belief. The said Canon elaborates:

“It is ordered that the sons and daughters of Jews, so that in the future they may not fall into the error of their fathers, be separated from their parents and entrusted to a monastery or to Christian men and women, who fear God, so that in their education they learn the cult of the faith and, better instructed, make progress in customs and beliefs.”⁷⁹

As one can recognise, these Canons were chiefly conceived in order to destroy the “Jewish Fifth Column” which had infiltrated into the Church, be it by means of punishments of the false crypto-Jewish Christians or through the attempt to prevent the latter handing on the secret rites to their sons. It was and remains highly dangerous for the Church to have in its ranks members of the Jewish sect who, disguised as good Catholics, make efforts to destroy Christianity. For this means to have the foe in their own ranks, and no one has called into question the right that every human society possesses to render harmless the espionage service of enemy powers or to get rid of saboteurs. The measures seized upon by Holy Church, in order to ward off Jewish infiltrations, which attempted to undermine it externally, were fully justified, even if they may also appear very strict; exactly the same as those, which every modern nation seizes upon, in order to eliminate espionage or sabotage of a hostile power.

History has proved, that even if open Jewry was expelled and despised in many nations, that crypto-Jewry nevertheless lived on under the mask of Christianity. It was always held to be logical, that the intercourse of converted Jews with those who practised their cult in public, was harmful, since the latter could influence the first-named to fall back into Judaism.

Canon 62 of the Holy Council mentioned deals with the banning of this danger: “Concerning the baptised Jews, who have dealings with the false believing Jews. If association with the bad often in fact destroys the good, with how much more probability will the former be destroyed by the latter, who incline to blasphemy. Therefore, from now on, the Jews converted to Christianity must carry on no association with those who still adhere to the old Rite, so that they do not become perverted by them. Whoever in consequence does not avoid this association, will be punished as follows: if he is a

baptised Jew, he shall be handed over to the Christians, and if he is not baptised, he shall be publicly whipped.”⁸⁰

Canon 64 rejects the capacity of giving witness and in fact here not by the open Jews, but by the crypto-Jewish Christians.

Up to then the Christian law had solely refused the open Jews the right of bearing witness against Christians, but Canon 64 forms an innovation, since it also denies to Christians still practising the Jewish cult in secret, the capacity of bearing witness: “Canon LXIV. Whoever has been untrue to God, cannot be faithful to men. Therefore the Jews, who became Christians and again fell away from the faith of Christ, shall not be permitted as witnesses; and not even then if they declare to be Christians. Just as one mistrusts them relating to the belief in Christ, so shall one suspect them else in earthly evidence...”⁸¹

More logical the proof given by the Council Fathers could not be; for it is logical that, if they lie in things of God, they likewise speak untruth in earthly things. On the other side, one sees clearly that both Saint Isidore of Seville as well as the Metropolitans and Bishops of the Council knew best of all the lasting distortions and falsities that had become second nature of the false crypto-Jewish Catholics. The same one can say of many today, who swear to be Catholics but act as Israelites.

In spite of this violent defensive struggle on the part of the Church and of the Christian state against the dangerous infiltration by the “Jewish Fifth Column”, the latter must have obtained further government offices. Particularly during the desolate period of government of the Semitophile Swintila this development attained such a dangerous degree that both the Catholic Monarch on the throne and also the Holy Toledo Council resolved to make an end of the situation. So in their Holy Canons they uttered the express ban, which refused the Jews the right to occupy public offices within Christian society.

Canon 65 says: “Upon command of our illustrious Lord and King Sisenand, this Holy Council lays down that the Jews, or those who are of their race, may occupy no public offices, because through this they would insult the Christians. Therefore the judges in the provinces in common with the priests should make an end to these cunning deceptions and forbid them to occupy public offices. But if, in spite of this, a judge grants his approval to anything of the like, then he shall be excommunicated as a blasphemmer and be accused of ‘fraud’ and be publicly whipped.”⁸²

Canon 66 expressly calls the Jews “Servants of the Antichrist”, just as another already quoted Canon said of the bishops and priests who helped the Jews that they formed part of the body of the Antichrist.

It is worthy of note that Canon 65 adds an innovation to the laws of the Catholic Church in that admittance is not only blocked to declared Jews to government offices, but to all those who belong to their race.

This must not be interpreted as racial discrimination; for Holy Church regards all men as equal before God, without discrimination of race. But since the conviction, repeatedly substantiated through facts, predominated that Christians of Jewish race with few exceptions secretly practised the Jewish cult, it was logical that one attempted to prevent the infiltration of crypto-Jews into the government offices. This was a vitally important defensive measure by the Christian state, since, if the latter had once been ruled by its deadly enemies, who are simultaneously the principal foes of Holy Church, both institutions would have come into gravest danger. To block the door to government of the state to aggressive or converted Jews, was not only prudent but indispensable to protect it from the powerful “Fifth Column” which at a given moment could cause its collapse. Thus it came about in catastrophic degree when a weak-minded leader of the state, who violated these Laws of the Church and those announced by his predecessors, cleared anew the possibility for the Israelites to gain control of the leading posts in the Gothic kingdom. This law of public security is without doubt the predecessor of further most energetic and far-reaching laws, which Holy Catholic Church passed many hundreds of centuries later.

It is interesting to establish that Saint Isidore of Seville in his struggle against Judaism wrote two books against the Hebrews, which, according to Graetz, were compiled “with that lack of taste and feeling that distinguished the Fathers of the Church from the beginning in their warring polemics against Jewry”.⁸³ It is entirely natural that the anti-Jewish books of the Church Fathers do not please the Jews, but one must understand that the Israelites obscure the historical truth. Also they attempt to destroy the honour of all those who have fought against them, even if it is a question of such holy, learned and excellent men as the Church Fathers are.

It is completely beyond doubt that, if Saint Isidore of Seville as well as the Metropolitan and Bishops of the Fourth Toledo Council had lived in our days, they would immediately have been accused of antisemitism or criminal racism; and in fact not only by the Jews, but also by the clergy, who give themselves out as Christians, but in reality stand in the service of Jewry.

[*\(continued\)*](#)

[1] Here we avoid using hard words against those churches, in order to support the wish of our Holy Father, John XXIII, of attaining a drawing closer together of the Christian Churches.

[2] Cecil Roth, *History of the Marranos*, Israel Publishers, Buenos Aires, 1946. 57506, pp. 11-18.

[3] Bible, Gospel of Saint John, Chapter II, Verses 23-24.

[4] Bible, Gospel of Saint John, Chapter VIII, Verses 31-59.

[5] Bible, Apocalypse, Chapter II, Verses 1-2.

[6] Bible, Acts of the Apostles, Chapter XX, Verses 18-19 and 28-31.

[7] Bible, Letter of Saint Paul to the Galatians, Chapter II, Verses 4-5.

[8] Bible, Letter of Saint Paul to Titus, Chapter I, Verse 10.

[9] Bible, Second Letter of Saint Paul to the Corinthians, Chapter II, Verses 12-15.

[10] Bible, Second Epistle of Saint Peter, Chapter II.

[11] John Yarker, *The Arcane Schools*, pp. 167, 365.

[12] Bible, Acts of the Apostles, Chapter VIII, verses mentioned.

- [13] Bible, Acts of the Apostles, Chapter VIII, Verse 24.
- [14] William Thomas Walsh, *Philip II*. Espasa Calpe, p. 206.
- [15] J. Matter, *Histoire du Gnosticisme*. Ed. 1844. Vol. I, pp. 12, 44.
- [16] Nesta H. Webster, *Secret Societies and Subversive Movements*, pp. 27-29.
- [17] Ragon, *Maçonnerie Occulte*, p. 78.
- [18] "Was Jewish in character long before it became Christian." Jewish Encyclopaedia, word "Cabbala".
- [19] Jewish-Spanish Encyclopaedia, edition quoted, Volume V. Word "Gnosticism", p. 84, Collection 1.
- [20] Jewish-Spanish Encyclopaedia, Work quoted.
- [21] Matter, op. cit., Volume II, p. 188; Volume I, p. 44.
- [22] Nesta H. Webster: *Secret Societies and Subversive Movements*, pp. 30-31.
- [23] Matter, op. cit., p. 365.
- [24] Eliphaz Levy, *History of Magic*, p. 218.
- [25] Dean Milman: *History of the Jews*, Everyman's Library, Edition II, p. 491.
- [26] E. de Faye: *Gnostiques et Gnosticisme*. Ed. 1913, p. 349, and Matter, *ibid*, Volume II, p. 171.
- [27] De Luchet: *Essai sur la Sectes des Illuminés*, p. 6.
- [28] His work *Adversus Haereses* is especially important.
- [29] William Thomas Walsh: *Philip II*. Ed. Espasa Calpe, p. 266.
- [30] His work *Thalia* was of great importance for the spreading of heresy.
- [31] Cavallera: *Le Schisme d'Antioche*. Sellers. R.V. "Eustasius of Antioch and his place in the early doctrine of Christ." Cambridge 1928.
- [32] Books which have been referred to in this Chapter: Graetz, *History of the Jews*, Philadelphia 1956, Volume II, Chapters XXI and XXIII. *Acta Conciliorum et Epistolae Decretales* etc. Johannis Harduini, S.J., Paris, 1715, Volume I, p. 255. Jewish-Spanish Encyclopaedia. St. Athanasius: *Historia Arianorum ad Monachos. Contra Arianos*. Eusebius: *Vita Constantini*. Cevatkin: *Studies of Arianism*. Batiffol: *Les sources de l'histoire du Concile de Nicée*. Echoes d'or. 28th edition, 1925. Sokrates: *Church history*. St. Athanasius: *Epistola de morte Aarii*. St. Hilary: *History 2.20 Fragm*. Ch. J. Hefele, Volume I. Sozomeno: *Church History*, Chapter I, St. Epiphanius Haeret. Waud: *The Four Great Heresies*, 1955.
- [33] Books used in this chapter: Graetz: *History of the Jews*, Volume II, Chapter XXI, Jewish-Spanish Encyclopaedia. W. Koch: *Comment l'empereur Juliana tacha de fonder une Eglise paienne*. Articles in the *Revue de Philosophie de l'Histoire*, 6th Year 1927-1935 and 7th 1928-485. Labriolle: *La réaction paienne*. P' 1934. St. Gregory Nazianzen: *Oratio I en Julianum*.
- [34] Graetz, op. cit., Volume I, pp. 613-614.
- [35] Graetz, op. cit., p. 614.
- [36] Graetz, *Ibid*.
- [37] St. Basil and St. Gregory Nazianzen: Church Fathers, Letter published in works of John Chrysostom. Library of Christian authors. La Editorial Catolica. S.A. Introduction, p. 7.
- [38] *Sources Chrétiennes*, Volume 13, p. 142 and FF, quoted as works of John Chrysostom, Library of Christian authors. Editorial Catolica. SA. Madrid, 1958.
- [39] Graetz, op. cit. Vol. II, pp. 615-616.
- [40] Graetz, *Ibid*.
- [41] Graetz, Works, Volume II, pp. 618-619.
- [42] Jewish-Spanish Encyclopaedia, Edition mentioned, Volume II, p. 30.
- [43] Graetz, op. cit., Volume II, p. 619.
- [44] Graetz, *Ibid*, Volume II, pp. 620-621.
- [45] Graetz, *Ibid*.
- [46] Graetz, *Ibid*, Volume II.
- [47] Graetz, op. cit., Volume II, pp. 625-626.
- [48] N. Leven, *Cinquante ans D'Histoire Israelite Universelle*. [1860-1910]. Paris 1911, Volume I, pp. 3-4.
- [49] Graetz, *Ibid*, Vol. II, p. 622.
- [50] José Amador de los Rios, *History of the Jews in Spain and Portugal*, Madrid, 1875, Vol. I, p. 75.
- [51] Jewish-Spanish Encyclopaedia. Edit. mentioned. Vol. I, Word "Arianism".
- [52] Graetz, *Ibid*, Volume III, p. 27.
- [53] J. Amador de los Rios, *Ibid*, Volume I, p. 79.
- [54] Cecil Roth, *History of the Marranos*, pp 15-16.
- [55] Graetz, *Ibid*, Volume III, p. 26.
- [56] Graetz, *Ibid*, Volume II, pp. 28-29.

- [57] J. Amador de los Rios, *Ibid*, Volume I, pp. 79-80.
- [58] Graetz, *Ibid*.
- [59] Cecil Roth, *Ibid*, p. 16.
- [60] Concerning this compulsory conversion in the Byzantine Empire see: Jewish-Spanish Encyclopaedia, term "Bizantino Imperio".
- [61] Jewish-Spanish Encyclopaedia, Volume II, term "Bizantino Imperio".
- [62] Cecil Roth, *Ibid*, p. 16.
- [63] Cecil Roth, *Ibid*, pp. 16-17.
- [64] Jewish-Spanish Encyclopaedia. Volume II, term "Bizantino Imperio".
- [65] Graetz, *Ibid*, Volume III, pp. 25-26.
- [66] J. Amador de los Rios, *Ibid*, Volume I, p. 82.
- [67] Acts of the Third Council of Toledo. Canon XIV, compiled by Juan Tejada y Ramiro, *Collection of laws of all Councils of the Church in Spain and South America*, Madrid, 1859. Volume II.
- [68] J. Amador de los Rios, *Ibid.*, Volume I, p. 83.
- [69] Pope St. Gregory the Great. Quoted by Graetz, *Ibid*, Volume III, pp. 33-34.
- [70] Graetz, *Ibid*, Volume III, Page 33.
- [71] J. Amador de los Rios, *Ibid*, Volume I, pp. 85-86.
- [72] Mariana: General history of Spain. Book VI. Chapter II.
- [73] Graetz, *Ibid*. Volume III. Page 49.
- [74] Forum judicium, Book XII. Tit. II. Laws 14. Formula of cursing against those Kings who did not heed the anti-Jewish laws: [Sit in hoc saeculo ignominiosior cunctis hominibus... Futuri etiam examinis terribile quum patuerit tempus, et metuendus Domini adventus fuerit reservatus, discretus a Christi grege perspicuo, ad laevam cum hebraeis exuratur flammis atrocibus...] etc.]
- [75] Graetz, *Ibid*. Volume III. Page 49.
- [76] 4th Council of Toledo, Canon 58, compiled by Jaun Tejada y Ramiro. Page 305. *Collection of Canons of all Church councils in Spain and South America*, Volume II.
- [77] *Fuero Juzgo* [Collection of Visigoth Laws in old Castilian tongue] in Latin and Castilian, provided by the Real Academia Espanola with the oldest most magnificent handwritings, Madrid, 1815.
- [78] Fourth Council of Toledo, Canon 59. Compiled by Juan Tejada y Ramiro, same edition, Volume II, Page 103.
- [79] Fourth Council of Toledo. Canon 60. Compiled by Juan Tejada y Ramiro, same edition, Volume II. Page 306.
- [80] 4th Council of Toledo, Canon 62. Compiled by Juan Tejada y Ramiro, same edition, Volume II. Pages 306-307.
- [81] 4th Council of Toledo. Canon 64. Compiled by Juan Tejada y Ramiro, same edition, Volume II. Page 307.
- [82] 4th Council of Toledo. Canons 65 and 66. Compiled by Juan Tejado y Ramiro. Same edition. Volume II. Page 308.
- [83] Graetz, same work, Volume III. Page 50.

APPENDIX

Statistical information on the organisations in the Communist government of the Soviet Union, the Party, the Army, the Police and the Trade Unions.

II - COMMISSARIAT OF THE INTERIOR (1918) (High officials of this Commissariat)

1. Ederer, President of the Soviet of Petrograd; Jew.
2. Rosenthal, Security Commissar of Moscow; Jew.
3. Goldenrudin, director for propaganda of the Commissariat for foreign affairs; Jew.
4. Krasikov, Press Commissar of Moscow; Jew.

5. Rudnik, Vice-President of the Commissariat for health; Jew.
6. Abraham Krohmal, first secretary of the Commissariat for the accommodation of refugees; Jew, alias Saguersky.
7. Marthenson, director of the press bureau of the Commissariat for internal affairs; Jew.
8. Pfeierman, Chief Commissar for Communist police of Petrograd; Jew.
9. Schneider, Political Commissar of Petrograd; Jew.
10. Minnor, political Commissar of Moscow; American Jew.

III - COMMISSARIAT FOR FOREIGN AFFAIRS (Higher Officials)

1. Margolin, director of the pass office; Jew.
2. Fritz, director of the Commissariat for foreign affairs; Jew.
3. Lafet (Joffe), Soviet ambassador in Berlin; Jew.
4. Lewin, First secretary of the Soviet embassy in Berlin; Jew.
5. Askerloth, director of the press and information offices of the Soviet embassy in Berlin; Jew.
6. Beck, Ambassador Extraordinary of the Soviet government in London and Paris; Jew.
7. Benitler (Beintler), Soviet ambassador in Oslo; Jew.
8. Martius, Soviet ambassador in Washington; German (?).
9. Lew Rosenfeld (Kamenev), Soviet ambassador in Vienna; Jew.
10. Vaslaw Vorovskv. former Soviet Ambassador in Rome up to the year 1922, who was murdered by the former Czarist officer M. A. Kontrady on 10th May 1925 in Lausanne; Jew.
11. Peter Lazarovich Voicoff, Soviet Ambassador in Warsaw up to 7th June 1927, when he was murdered by a young, Russian; Jew.
12. Malkin, Soviet Consul in Glasgow (Scotland) in the year 1919; Jew.
13. Kain Rako (Rokevsky), President of the peace Committee of Kiev; Jew.
14. Manuilsky, first adjutant of Rako and at present leading Communist ruler in the Ukraine; Jew.
15. Astzumb-Ilssen, first legal advisor of the Soviet Commissariat for foreign affairs (1918); Jew.
16. Abel Beck, Consul General in Odessa; Jew.
17. Grundbaum (Cevinsky), Consul General in Kiev; Jew.

IV - HIGHER OFFICIALS IN THE SOVIET ECONOMIC COMMISSARIAT (1918)

1. Merzvin (Merzwinsky), first trade Commissar; Jew.
2. Solvein, Secretary of Merzvin; Jew.
3. Haskyn, general secretary of the Soviet trade Commissariat; Jew.
4. Bertha Hinewitz, assistant of Haskyn; Jewess.
5. Isidor Gurko (Gurkowsky), second trade Commissar; Jew.
6. Jaks (Gladneff), Secretary of Gurko; Jew.
7. Latz (Latsis), President of the trade council; Jew from Latvia.
8. Weisman, secretary of the trade council; Jew.
9. Satkinov, government counsellor of the Peoples Bank of Moscow. Russian.
10. Jaks (Brother of the other), government counsellor of the Peoples Bank; Jew.
11. Axelrod (Orthodox), government counsellor of the Peoples Bank; Jew.
12. Michelson, government counsellor of the Peoples Bank; American Jew.
13. Furstemberg (Ganetsky), Commissar for the government of "Soviet-German" trade affairs. In reality he was the contact man of the Jewish revolutionaries of Russia, and the Jewish banking group of Kuhn-Loeb & Co., New York; Warburg, Stockholm; Speyer & Co., London; Lazar Freres, Paris, etc., which supported the Communist revolution of

Russia by way of the Rheinisch-Westfalische Syndicate for the Bank-system in Germany with money contributions.

14. Kogon (one of the Kaganovich brothers), first secretary of Furstemberg; Jew.

V - HIGHER OFFICIALS OF THE COMMISSARIAT OF LAW (1918-19)

1. Joseph Steinberg, brother of Steinberg who is the titular Commissar; Jew. He occupies the post of first "Peoples" Commissar.
2. Jakob Berman, President of the revolutionary court of Moscow, Jew; probably the same Jakob Berman, who is the present director for the Communist party in Poland.
3. Lutzk (Lutzky), Court Commissar of the "Peoples" military forces; Jew.
4. Berg, Court Commissar of Petrograd; Jew.
5. Goinbark, Director of the department for formulation of laws; Jew.
6. Scherwin, First Secretary of the "Peoples Commune" of Moscow; Jew.
7. Glausman, President of the Control Commission at the Commissariat of Law; Jew.
8. Schraeder (Schrader), Chief Commissar of the Supreme Court of Moscow; Jew.

VI - HIGHER OFFICIALS OF THE COMMISSARIAT FOR PUBLIC EDUCATION

1. Groinim., Commissar for the lands in the south of Russia; Jew.
2. Lurie (brother of the President of the Supreme Soviet of trade), director of the department for elementary schools of the Commissariat for public education; Jew.
3. Liuba Rosenfeld, directress of the theatrical section of the ministry for public education; Jewess.
4. Rebeca Jatz, secretary of the above-named; Jewess.
5. Sternberg, director of the department for sculpture of the Commissariat for public education; Jew.
6. Jakob Zolotin, President of the government council of the Institute for Communist education; Jew.
7. Grünberg, Commissar of instruction for the northern lands; Jew.

VII - OFFICIALS IN THE ARMY COMMISSARIAT

1. Schorodak, personal advisor of Trotsky; Jew.
2. Slanks, personal advisor of Trotsky; Jew.
3. Petz, personal advisor of Trotsky; Jew.
4. Gerschfeld, personal advisor of Trotsky; Jew.
5. Fruntze, supreme commander of the Communist southern armies; Jew.
6. Fichmann, chief of general staff of the Communist armies of the North; Jew.
7. Potzern, President of the Soviets (Government Council) of the West front; Jew.
8. Schutzman (Schusmanovich), military advisor for the district of Moscow; Jew.
9. Gübelman, Political Commissar for the military district of Moscow; American Jew.
10. Leviensohn, Law Counsellor of the Red Army; Jew.
11. Dietz, political advisor for the military district of Vitebsk; Jew.
12. Glusman, military advisor of the Communist brigade of Samara; Jew.
13. Beckman, political Commissar of the district of Samara; Jew.
14. Kalman, military advisor of the Communist military forces of Slusk; Jew.

VIII - HIGHER OFFICIALS IN THE COMMISSARIAT FOR HEALTH

1. Dauge, Vice-Commissar of the Commissariat for health; Jew.
2. Wempertz, President of the Committee for the fight against venereal diseases; Jew.
3. Rappoport, Director of the pharmaceutical department of the Commissariat; Jew (later political Commissar of Petrograd).
4. Fuchs, Secretary of Rappoport; Jew.
5. Bloschon, President of the Committee for the struggle against infectious diseases; Jew.

IX - MEMBERS OF THE SUPREME SOVIET (SUPREME COUNCIL) FOR PEOPLES TRADE
(Moscow 1919)

1. Rosenfeld (Kamenev), President of the Trade Soviet for Moscow; Jew.
2. Krasikov, Vice-President of the Trade Soviet of Moscow; Jew.
3. Abraham Schotman, Director of the Trade Soviet of Moscow; Jew.
4. Heikina, secretary of Schotmans; Jewess.
5. Eismondt, President of the Trade Soviet of Petersburg; Jew.
6. Landeman, Vice-President of the Trade Soviet of Petersburg; Jew.
7. Kreinitz, Director of the Trade Soviet of Petersburg; Jew.
8. Abel Alperovitz, Commissar for the iron foundry system of the Supreme Trade Soviet; Jew.
9. Hertz (Herzen), Commissar for the transport system of the Supreme Trade Soviet; Jew.
10. Schilmon, secretary of Hertz; Jew.
11. Tavrid, President of the Commissariat for the harvesting of the sunflower seed oil; Jew.
12. Rotemberg, President of the Commissariat for coal-mining, which is subject to the Supreme Trade Soviet; Jew.
13. Klammer; President of the Commissariat for the fishing industry; Jew.
14. Kisswalter, President of the Commissariat for the economic reconstruction; American Jew.

X - MEMBERS OF THE FIRST SOLDIERS AND WORKERS COUNCIL OF MOSCOW

1. Moded, Council President; Jew.
2. Smitdowitz, President of the workers commission; Jew.
3. Leibn Kuwith, President of the soldiers commission; Jew.

COUNCIL MEMBERS

4. Klautzner, Jew; 5. Andersohn, Jew; 6. Michelson, Jew; 7. Scharach, Jew; 8. Grünberg, Jew; 9. Riphki, Jew; 10. Vimpa, Latvian; 11. Kiamer, Jew; 12. Scheischman, Jew; 13. Lewinson, Jew; 14. Termizan, Jew; 15. Rosenkoltz, Jew; 16. Katzstein, Jew; 17. Zenderbaum (Martov), Jew; 18. Solo, Latvian; 19. Pfallin, Jew; 20. Krasnopolsky, Jew; 21. Simson, American Jew; 22. Schick, Jew; 23. Tapkin, Jew.

XI - MEMBERS OF THE CENTRAL COMMITTEE OF THE SOVIET COMMUNIST PARTY (1918-1923)

1. Gimel (Sujanov), Jew; 2. Kauner, Jew; 3. Rappoport, Jew; 4. Wilken, Jew; 5. Siatroff, Jew; 6. Grabner, Jew; 7. Diamandt, Jew.

XII - MEMBERS OF THE CENTRAL COMMITTEE OF THE FOURTH CONGRESS OF THE SOVIET WORKERS AND PEASANTS

1. Jankel Swerdin (Sverdolov), Committee President, Jew.

COUNCIL MEMBERS

2. Cremmer, Jew; 3. Bronstein (not Trotsky), Jew; 4. Katz (Mamkov), Jew; 5. Goldstein, Jew; 6. Abelman, Jew; 7. Zünderbaum, Jew; 8. Urisky, Jew; 9. Rein (Abrahamovich), Jew; 10. Benjamin Schmidowitz, Jew; 11. Tzeimbur, Jew; 12. Riphkin, Jew; 13. Schirota, Jew; 14. Tzernin Chernilovsky, Jew; 15. Lewin (Lewinsky), Jew; 16. Weltman, Jew; 17. Axelrod, (Orthodox) Jew; 18. Lunberg, Jew; 19. Apfelbaum (Zinoviev), Jew; 20. Fuschman, Jew; 21. Krasicov, Jew; 22. Knitzunck, Jew; 23. Radner, Jew; 24. Haskyn, Jew; 25. Goldenrubin, Jew; 26. Frich, Jew; 27. Bleichman (Solntzev), Jew; 28. Lantzer, Jew; 29. Lishatz, Jew; 30. Lenin, Jew on mother's side.

XIII - MEMBERS OF THE CENTRAL COMMITTEE OF THE FIFTH CONGRESS OF THE SOVIET SYNDICATE

1. Radek, President, Jew.

MEMBERS

2. Ganitzberg, Jew; 3. Knigknisen, Jew; 4. Amanessoff, Jew; 5. Tzesulin, Jew; 6. Rosenthal, Jew; 7. Pfrumkin, Jew; 8. Kopnig, Jew; 9. Krilenko, Russian; 10. Jacks, American Jew; 11. Feldman, Jew; 12. Bruno, Jew; 13. Rozin, Jew; 14. Theodorovich, Jew; 15. Siansk (Siansky), Jew; 16. Schmilka, Jew; 17. Rosenfeld (Kamenev), Jew; 18. Samuel Kripnik, Jew; 19. Breslau, Jew; 20. Steinau, Jew; 21. Scheikman, Jew; 22. Askenatz, Jew; 23. Swerdin, Jew; 24. Stutzka, Jew; 25. Dimenstein, Jew; 26. Rupzuptas, Latvian; 27. Schmidowitz, Jew; 28. Nachamkes (Steklov), Jew; 29. Schlichter, Jew; 30. Peterson, Jew; 31. Sasnovsky, Jew; 32. Baptzinsk, Jew; 33. Valach (Litvinov), Jew; 34. Tegel (Tegelsky), Jew; 35. Weiberg, Jew; 36. Peter, Lithuanian; 37. Terian, Armenian; 38. Bronstein, Jew; 39. Ganlerz, Jew; 40. Starck, Jew; 41. Erdling, Jew; 42. Karachen, Jew; 43. Bukharin, Jew; 44. Langewer, Jew; 45. Harklin, Jew; 46. Lunacharsky, Russian; 47. Woloch, Jew; 48. Laksis, Jew; 49. Kaul, Jew; 50. Ehrman, Jew; 51. Tzirtzivatz, Georgian; 52. Longer, Jew; 53. Lewin, Jew; 54. Tzurupa, Latvian; 55. Jafet (Joffe), Jew; 56. Knitsuck, Jew; 57. Apfelbaum, Jew; 58. Natansohn (Babrof), Jew; 59. Daniel (Danialevsky), Jew.

XIV - THE POLICE CHIEFS. C.E.K.A. (CHEKA) (1919)

1. Derzhin (Derzinsky), Supreme Chief of the C.E.K.A. (CHEKA); Jew.
2. Peters, Sub-chief of the C.E.K.A.; Lithuanian.
3. Limbert, director of the ill-famed Tagansky prison in Moscow, where a great part of the Czarist aristocracy and many former ministers, generals, diplomats, artists, writers, etc., of the old regime were murdered. Limbert is likewise a Jew.
4. Vogel, Executive Commissar of the CHEKA; Jew.
5. Deipkyn, Executive Commissar of the CHEKA; Jew.
6. Bizensky, Executive Commissar of the CHEKA; Jew.
7. Razmirovich, Executive Commissar of the CHEKA; Jew.
8. Jankel Swerdin (Sverdlov), Executive Commissar of the CHEKA; Jew.
9. Janson, Executive Commissar of the CHEKA; Jew.

10. Kneiwitz, Executive Commissar of the CHEKA; Jew.
11. Finesh, Executive Commissar of the CHEKA; Jew.
12. Delavanoff, Executive Commissar of the CHEKA; Jew.
13. Ziskyn, Executive Commissar of the CHEKA; Jew.
14. Jacob Golden, Executive Commissar of the CHEKA; Jew.
15. Scholovsky, Executive Commissar of the CHEKA; Jew.
16. Reintenberg, Executive Commissar of the CHEKA; Jew.
17. Gal Pernstein, Executive Commissar of the CHEKA; Jew.
18. Zakis, Executive Commissar of the CHEKA; Lithuanian.
19. Knigkisen, Executive Commissar of the CHEKA; Jew.
20. Skeltizan, Executive Commissar of the CHEKA; Armenian.
21. Blum (Blumkin), Executive Commissar of the CHEKA; Jew.
22. Grunberg, Executive Commissar of the CHEKA; Jew.
23. Latz, Executive Commissar of the CHEKA; Jew.
24. Heikina, Executive Commissar of the CHEKA; Jew.
25. Ripfkin, Executive Commissar of the CHEKA; Jew.
26. Katz (Kamkov), Executive Commissar of the CHEKA; Jew.
27. Alexandrovich, Executive Commissar of the CHEKA; Russian.
28. Jacks, Executive Commissar of the CHEKA; Jew.
29. Woinstein (Zwesdin), Executive Commissar of the CHEKA; Jew.
30. Lendovich, Executive Commissar of the CHEKA; Jew.
31. Gleistein, Executive Commissar of the CHEKA; Jew.
32. Helphand (Parvis), Executive Commissar of the CHEKA; Jew.
33. Silencus, Executive Commissar of the CHEKA; Jewess.
34. Jacob Model, Chief of the Communist "Peter and Paul" troop for mass repression; Jew.

XV - PEOPLES COMMISSARS OF PETROGRAD

1. Rodomill, Jew.
2. Djorka (Zorka), Jew.

XVI - EXECUTIVE COMMISSARS OF THE CHEKA OF PETROGRAD (1919-1924)

1. Isilevich, Jew.
2. Anwelt, Jew.
3. Meichman, American Jew.
4. Judith Rosmirovich, Jewess.
5. Giller, Jew.
6. Buhan, Armenian.
7. Sispper (Disperoff), Jew.
8. Heim Model, Jew.
9. Krasnik, Jew.
10. Koslowsky, Pole.
11. Mehrbey, American Jew.
12. Pawkis, Lithuanian.

XVII - MEMBERS OF THE SUPREME COMMISSARIAT FOR LABOUR IN MOSCOW

1. Benjamin Schmidt, Peoples Commissar; Jew.
2. Zencovich, Secretary of Schmidt; Jew.
3. Raskyn, General secretary of the labour Commissariat; Jew.

4. Zarach, director of the supply department for workers; Jew.
5. Woltman, second Commissar of public workers; Jew.
6. Kaufman, assistant of Woltman; Jew.
7. Goldbarh, President of the Commission for public works; Jew.
8. Kuchner, first advisor of the Commissariat for public works, Jew.

XVIII - COMMUNIST COMMISSARS AND OFFICIALS IN THE PROVINCES

1. Isaak Latsk, Supreme Commissar of the Don Republic; Jew.
2. Reichenstein, Peoples Commissar of the Don Republic; Jew.
3. Schmulker, secretary of the above; Jew.
4. Levinson, President of the Don Soviet; Jew.
5. Haytis, Commissar for Siberia; Jew.
6. Dretling, President of the Soviet of Kiev; Jew.
7. Ziumperger, assistant of the above; Jew.
8. Zackheim, President of the Soviet of Jaroslaw; Jew.
9. Sheikman, President of the Soviet of Kazan; Jew.
10. Willing, President of the Soviet of Orenburg (present day Chicakow); Jew.
11. Berlin (Berlinsky), President of the Soviet of Sizr; Jew.
12. Limbersohn, President of the Soviet of Penza; Jew.
13. Somur, Trade Minister of Transcaucasia; Jew.
14. Schultz (Slusky), President of the Soviet of Tavrida; Jew.
15. Herman, President of the Soviet of Tzarinsk; Jew.
16. Rotganzen, President of the Soviet of Bielatzerkowski; Jew.
17. Lemberg, secretary of Rotganzen; Jew.
18. Daumann, President of the Soviet of Narwsky; Jew.

XIX - EDITORS OF THE COMMUNIST NEWSPAPERS "PRAVDA", "EKONOMICHENSKANYA ZIZIN" AND "IZVESTIA"

1. Najames (Steklov), Jew; 2. Jacob Golin, Jew; 3. Kohn, Jew; 4. Samuel Daumen, Jew;
5. Ilin Tziger, Jew; 6. Maximo Gorky, Russian; 7. Dean, Jew; 8. Bitner, Jew; 9. Kleisner, Jew; 10. Bergman, Jew; 11. Alperowich, Jew; 12. Laurie (Rumiantzeff), Jew; 13. Brahmon, Jew; 14. Grossman (Rozin), Jew; 15. Abraham Torbeth, Jew.

XX - EDITORS OF THE COMMUNIST NEWSPAPER "TORGO-PROMISLEVNOY GAZZETTY"

1. Abel Pretz, Jew; 2. Rafalowitz, Jew; 3. Gogan, Jew; 4. Bastell, Jew; 5. Grochmann, Jew; 6. Bernstein, Jew; 7. Moch, Jew; 8. Abraham Salomon Emanson, Jew; 9. Goldenberg, Jew; 10. Slavensohn, Jew; 11. Benjamin Rosenberg, Jew; 12. Schuman, Jew; 13. Kulliser, Jew; 14. Goldman, Jew; 15. Jacob Giler (Gilev), Jew.

XXI - EDITORS OF THE COMMUNIST NEWSPAPER "DIE FAHNE DER ARBEIT" (BANNER OF LABOUR) (1920)

1. Schumacher, Jew; 2. David (Davidov), Jew; 3. Jarin (Yarolavsky), Jew; 4. Lander, Jew; 5. Samson Lewin, Jew; 6. Steinbeck, Jew; 7. Bilin, Jew; 8. Evron, Jew.

XXII - EDITORS OF THE COMMUNIST NEWSPAPER "VIOLA TRUVAS"

1. Katz (Kamkov), Jew; 2. Jacks, Jew; 3. Eisenberg (Poliansky), Jew.

XXIII - MEMBERS OF THE COMMISSION FOR THE ARREST OF SYMPATHISERS WITH THE CZARIST REGIME

1. Muraviov, President, Russian.

MEMBERS

2. Salomon, Jew; 3. Edelson, Jew; 4. Goldstein, Jew; 5. Gruzenberg, Jew; 6. Tanker, Jew.

XXIV - MEMBERS OF THE CENTRAL OFFICE OF THE HIGHER TRADE SOVIET

1. Rabinovich, Jew; 2. Weinberg, Jew; 3. Larin, Jew; 4. Galalt, Jew; 5. Kreitman, Jew; 6. Zupper, Jew; 7. Krasnin, Russian; 8. Alperovitz, Jew.

XXV - MEMBERS OF THE CENTRAL BUREAU OF STATE CONSUMER BODIES

1. Sidelgenim, Jew; 2. Heikinn, Jew; 3. Lubomirsky, Russian; 4. Kritzer (Krozov), Jew; 5. Tanger, Jew; 6. Kinstung, Jew.

XXVI - MEMBERS OF THE CENTRAL COMMITTEE OF ARTISANS SYNDICATE

1. Ravetz, Jew; 2. Zmirnov, Russian; 3. Gitzenberg, Jew; 4. Davidson, Jew; 5. Brillante, Jew.

XXVII - REPRESENTATIVES OF THE RED ARMY ABROAD

1. Sobelsohn (Radek), Soviet military representative in Berlin; Jew.
2. Neinsenbaum, military representative in Bucharest; Jew.
3. Bergman, military representative in Vienna; Jew.
4. Abraham Baum, military representative in Copenhagen; Jew.
5. Bergman, military representative in Vienna; Jew.
6. Alter Klotzman, military representative in Warsaw; Jew.
7. Abraham Klotzman, Adjutant of the former; Jew.

XXVIII - MEMBERS OF THE HIGHER JUDICIARY CORPS

1. Katsell, Jew; 2. Goldman, Jew; 3. Walkperr, Jew; 4. Kasior, Jew; 5. Schnell, Jew; 6. Schorteil, Russian; 7. Zercov, Russian; 8. Schmidt, Jew; 9. Blum, Jew; 10. Rudzistarck, Jew.

XXIX - PROFESSORS OF THE "SOCIALIST" ACADEMY OF MOSCOW

1. Skentenberg, Jew; 2. Nadezda Krupp (Krupskaya, i.e. the wife of Lenin, likewise Jewess not Russian as generally asserted), Jewess; 3. Kraskowsko, Jew; 4. Gleitzenr, Jew, lover of the second wife of Stalin, for this reason shot in 1932, although in the affair he was made to appear as "supported of Trotsky", Jew; 5. Keltsman, Jew; 6. Schutzka, Jew; 7. Schirolla, Finnish Jew; 8. Rotstein, Jew; 9. Reisner, Jew; 10. Josif Rakovsky, Jew; 11. Jacob Lurie, Jew; 12. Rozin, Jew; 13. Pokrovsky, Russian; 14. Karl Levin, Jew; 15. Gimel (Sujanov), Jew; 16. Budin, Jew; 17. Ehrperg, Jew; 18. Nemirovich, Jew; 19. Coikburg, Jew; 20. Rapport, Jew; 21. Grossmann, Jew; 22. Fritz, Jew; 23. Najamkes, Jew; 24. Ludberg, Jew; 25. Dand (Dauzewsky), Jew; 26. Goldenbach (Riazonov), Jew; 27. Kusinen, Finn; 28. Weltman, Jew; 29. Salomon Olansky, Jew; 30. Ursiner (Ursinov), Jew; 31. Gurovich, Jew; 32. Rosa Luxemburg, German Jewess; 33. Elchenkoltz, Jew; 34. Tzerkina, Jewess; 35. Gatze, Jew; 36. Moises Ulansk, Jew; 37. Broito (Broitman) Jew.

XXX - MEMBERS OF THE SUPREME SOVIET OF THE DON COMMITTEE

1. Polonsky, Russian; 2. Rosental, Jew; 3. Krutze, Jew; 4. Bernstein (Koganov), Jew; 5. Zimanovich, Jew; 6. Klasin, Latvian; 7. Otzkins, Jew; 8. Wichter, Jew; 9. Kirtz, Jew; 10. Liphstiz, Jew; 11. Bitzk, Jew.

XXXI - MEMBERS OF THE AID COMMITTEE FOR THE COMMUNISTS

1. Ethel Knigkisen, Jewish woman Peoples Commissar.
2. Goldman, secretary of the above; Jew.
3. Rosa Kaufman, assistant of the above; Jewess.
4. Pautzner, director of the Aid Committee; Jew.
5. K. Rosenthal, Chief of the central office of the Aid Committee; Jew.

XXXII - SOVIET TRADE REPRESENTATIVES ABROAD

1. Abraham Shekman, Trade representative in Stockholm with the banks Warburg and Nye Bankon; Jew.
2. Landau, Trade representative in Berlin; Jew.
3. Worowski, Trade representative in Copenhagen; Jew.

XXXIII - PEOPLES JUDGES IN MOSCOW

1. Jakob Davidov, Jew; 2. Paul Bitzk, Jew; 3. Jakob Adokolsky, Jew; 4. Joseph Beyer, Jew; 5. Abraham Gundram, Jew; 6. Kastariaz, Armenian; 7. Benjamin/Aronovitz, Jew.

XXXIV - PERMANENT COMMISSARS AT DISPOSAL OF THE SUPREME SOVIET OF MOSCOW

1. Tziwin (Piatinsky), Jew; 2. Gurevich (Dan), Jew; 3. Silberstein (Begdanov), Jew; 4. Garfeld (Garin), Jew; 5. Roseblum (Maklakowsky), Jew; 6. Kernomordik, Jew; 7. Lowenshein, Jew; 8. Goldenberg (Meshkowsky), Jew; 9. Tzibar (Martinov), Jew.

XXXV - MILITARY ADVISORS OF THE COMMUNIST GOVERNMENT OF MOSCOW

1. Lechtiner, adviser of the military Soviet of the Caucasian army; Jew.
2. Watsertish, Commander of the West Front against Czechoslovakia; Jew.
3. Bruno, Special advisor for the East Front; Jew.
4. Schulman, second advisor of the Moscow government (Council of the Peoples Commissars) for the East Front; Jew.
5. Schmidowitz, Commander of the Communist military forces in the Crimea; Jew.
6. Jack, second commander of the forces in the Crimea; Jew.
7. Schnesur, third commander of the same army; Lithuanian.
8. Meigor, Chief of the military Soviet of Kazan; Jew.
9. Nazurkoltz, Commissar of the military Soviet of Kazan; Jew.
10. Rosenkeltz, Commissar of the military Soviet of Kazan; Jew.
11. Samuel Gleitzer, Commissar and Commander of the Soviet trooping school for the frontiers (frontier guards); Jew.
12. Kolman, commander of the military Commune of Moscow; Jew.
13. Katzmer (Lazimov), Adjutant of the above; Jew.
14. Dulis, military advisor of the Soviet government; Jew.
15. Steinger, military advisor of the Soviet government; Jew.
16. Gitzitz, political Commissar for the military district of Petrograd; Jew.
17. Dzenitz, political Commissar for the 15th Communist brigade; Jew.
18. Bitziss, commander of the military district of Moscow; Jew.
19. Gecker, commander of the Communist army of Jaroslaw; Jew.
20. Mitkatz, military advisor of the government for the military district of Moscow; Jew.
21. Tzeiger, Commander of the military Soviet of Petrograd; Jew.

XXXVI - MEMBERS OF THE COMMISSARIAT FOR THE LIQUIDATION OF PRIVATE BANKS

1. Henrick, special Commissar of the government; Jew.
2. Moisekovak, assistant of the above; Jew.
3. Kahan, Controller-general for the private bank depots; American Jew.
4. Jacob Giftling, technical advisor of the Commissariat; Jew.
5. Nathan Elliasevich, second technical advisor; Jew.
6. Sarrach Elliasevich, assistant of the above; Jewess.
7. Abraham Ranker, advisor of the Commissariat; Jew.
8. Plat, Jewish advisor; Latvian.
9. Abraham Rosenstein, Jewish advisor; Jew.
10. Lemerich, advisor of the Commissariat; Jew.

XXXVII - MEMBERS OF THE LINGUAL SCIENCE DEPARTMENT OF THE PROLETARIAT

1. Beniamin Zeitzer, Jew; 2. Pozner, Jew; 3. Maxim Gorky, Russian; 4. Alter, Jew; 5. Eichenkoltz, Jew; 6. Schwartz, Jew; 7. Berender, Jew; 8. Kelinin, Jew; 9. Hadasevich, Jew; 10. Leben (Lebedeff), Jew; 11. Kersonskaya, Jewess.

How many leading posts of the new Jewish-Soviet State have been occupied by Gentiles and how many by the descendants of Abraham, is shown by the following statistics.

	GENTILES	JEWS
1. Members of the first Communist government of the Mesed (Council of Peoples Commissars).	3	16
2. High officials, who belong to the Commissariat for	0	10

Internal Affairs.		
3. Higher officials of the Commissariat for foreign affairs.	2	16
4. Higher officials of the trade Commissariat.	1	13
5. Higher officials of the justice Commissariat.	0	10
6. Higher officials of the Commissariat for public schools.	0	8
7. Officials of the Commissariat for armed forces.	0	14
8. Higher officials in the Commissariat for health.	0	5
9. Members of the Supreme Soviet for Peoples trade.	0	14
10. Members of the first Soldiers and Workers Councils of Moscow.	4	19
11. Members of the Central Committee of the Soviet Communist Party.	1	6
12. Members of the Central Committee of the 40th Congress of Syndicates of Soviet Workers and Peasants.	0	30
13. Members of the Central Committee of the 50th Congress of the Soviet Syndicate.	9	50
14. Directors of the CHEKA police in Moscow.	5	29
15. Peoples Commissars in Petrograd.	0	2
16. Executive Commissars of the CHEKA police of Petrograd.	3	9
17. Members of the higher labour Commissariat.	0	8
18. Communist Commissars and officials in the provinces.	1	17
19. Editors of the newspapers "Pravda", "Izvestia", and "Ekonomichenskaya Zizin."	1	14
20. Editors of the Communist newspaper "Torgo-Promislevnoy Gazzetty."	0	15
21. Editors of the Communist newspaper "The Banner of Labour."	0	8
22. Editors of the newspaper "Vola-Truva."	0	3
23. Members of the Commission for the arrest of sympathisers with the Czarist regime.	1	6
24. Members of the Central Bureau of State Consumer Bodies.	1	7
25. Members of the Central Bureau of the Higher Trade Soviet.	1	5
26. Members of the Central Committee of artisans Syndicates.	1	4
27. Representatives of the Red Army abroad.	0	7
28. Members of Higher Juristic Corps.	1	9
29. Professors of the Socialist Academy of Moscow.	2	34

30. Members of the Higher Soviet of the Don Commissariat.	2	9
31. Members of the Aid Commission for the Communist.	0	5
32. Soviet trade representatives abroad.	0	3
33. Peoples Judges of Moscow.	1	6
34. Permanent Commissars at disposal of the Supreme Soviet.	0	9
35. Military advisors of the government of Moscow.	2	19
36. Members of the Commissariat for the liquidation of private banks.	0	10
37. Members of the Lingual Science department of the Proletariat.*	1	10

* Traian Romanescu, La Gran Conspiración Judía, pages 143-161.