

THE SYNAGOGUE OF SATAN

By Maurice Panay

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.’”⁹

“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 hook, 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 Inquisitorial 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 Chaldaeans, 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 condemns “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 securest 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 irreproachable 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 Barabas, 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 Thessalonica, 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 un hoped-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 CALLED FORTH 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, by which they meant 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 is proved by the conduct of Pilate in the case of Jesus and the favourable interventions of the Imperial authorities in the persecutions unleashed by the Jews against Saint Paul and the first Christians. The following fact is very revealing and is recorded by Tertullian and Orosius, who remark that, before the Hebrew attempts at persecution arose against Christians, the Emperor Tiberius had a law published that threatened with death those who accused Christians.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.