

# **The Kingship of Christ and The Conversion of the Jewish Nation**

*By*

REV. DENIS FAHEY, C.S.SP., D.D., D.PH., B.A.,  
Professor of Philosophy,  
Holy Ghost Missionary College, Kimmage, Dublin

HOLY GHOST MISSIONARY COLLEGE,  
KIMMAGE, DUBLIN

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FOREWORD

The annual celebration of the Feast of Christ the King is meant to lead men "to reflect on the Last Judgement, in which Christ, who has been cast out of public life, despised, neglected and ignored, will severely avenge such insults."<sup>1</sup> Our Lord Jesus Christ came down to proclaim His Father's programme for the restoration of ordered life in the world and died proclaiming it. After Pope Pius IX in the Syllabus had catalogued modern errors against the order of society demanded by the infinite dignity of the Life of Sanctifying Grace, restored through the foundation of the Mystical Body on Calvary, Popes Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII have set forth in their Encyclicals the *positive* programme for order enjoined upon us by Christ Our Head, Priest and King. In this series of books I am endeavouring to make known that positive programme to as many as possible, so that they may have a thorough knowledge of the order of the world they should stand for as members of Christ. The series is placed under the patronage of St. Joan of Arc. At the beatification of that lovely saint in 1908, Blessed Pius X sadly reminded members of Christ that: "All the strength of Satan's reign is due to the easy-going weakness of Catholics."

As I was not able to bring out this book when it was originally written, it has been laid aside for years. In the meantime, the need for setting forth the full doctrine of the Kingship of Christ has been forcibly brought home to me by the confusion created in minds owing to the use of the term "Anti-Semitism." The Hitlerite naturalistic or anti-supernatural régime in Germany gave to the world the odious spectacle of a display of Anti-Semitism, that is, of hatred of the Jewish Nation. Yet all the propaganda about that display of Anti-Semitism should not have made Catholics forget the existence of age-long Jewish Naturalism or Anti-Supernaturalism. Forgetfulness of the disorder of Jewish Naturalistic opposition to Christ the King

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<sup>1</sup> Pius XI, Encyclical Letter, *Quas Primas*, On the Kingship of Christ.

is keeping Catholics blind to the danger that is arising from the clever extension of the term "Anti-Semitism," with all its war-connotation in the minds of the unthinking, *to include any form of opposition to the Jewish Nation's naturalistic aims*. For the leaders of the Jewish Nation, to stand for the rights of Christ the King is logically to be "anti-Semitic."

In March, 1917, Pope Benedict XV wrote to the Archbishop of Tours : " In the midst of the present upheavals, it is important to repeat to men that by her divine institution the Catholic Church is the only ark of salvation for the human race . . . . Accordingly, it is more seasonable than ever to teach . . . . . *that the truth which liberates, not only individuals, but societies, is supernatural truth in all its fulness and in all its purity, without attenuation, diminution or compromise* : in a word, exactly as Our Lord Jesus Christ delivered it to the world."<sup>1</sup> These sublime words of the Vicar of Christ have nerved me to do all in my power to set forth the opposition of every form of Naturalism, including Jewish Naturalism, to the supernatural Reign of Christ the King. In addition, for over twenty years I have been offering the Holy Sacrifice of the Mass every year, on the Feasts of the Resurrection, Corpus Christi, SS. Peter and Paul and the Assumption of Our Blessed Mother, for the acceptance by the Jewish Nation of the Divine Plan for order. Thus I have been striving to follow the example of our Divine Master. Blessed Pius X insists that " though Jesus was kind to those who had gone astray, and to sinners, He did not respect their erroneous convictions, however sincere they appeared to be."<sup>2</sup> The need of combining firmness in the proclamation of the integral truth with loving charity towards those in error is insisted on, even more emphatically, by Pope Pius XI : " Comprehending and merciful charity towards the erring," he writes, " and even towards the contemptuous, does not mean and can not mean that you renounce in any way the proclaiming of, the insisting on, and the courageous defence of the truth and its free and unhindered application to the realities about you. The first and obvious duty the priest owes to the world about

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<sup>1</sup> Translated from the original as published in the *Éditions de la Bonne Presse*. Italics mine.

<sup>2</sup> Letter of Blessed Pius X on *Le Sillon*, August 25, 1910. (Irish C.T.S. Translation).

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him is service to the truth, the whole truth, the unmasking and refutation of error in whatever form or disguise it conceals itself."<sup>1</sup>

A day will come when the Jewish Nation will cease to oppose order and will turn in sorrow and repentance to Him Whom they rejected before Pilate. That will be a glorious triumph for the Immaculate Heart of Our Blessed Mother. Until that day dawns, however, their naturalistic opposition to the True Supernatural Order of the world must be exposed and combated.

DENIS FAHEY, C.S.SP.

*Feast of the Sacred Heart of Jesus, June 20, 1952.*

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<sup>1</sup> Encyclical Letter *On the Condition of the Church in Germany*. March 14th, 1937.

## ERRATA

- P. 71 Ninth line from top, read "catastrophes" for "catastrophies."
- P. 79 Footnote 3, read "pp. 43-47" for "pp. 43-44."
- P. 90 Ninth line from top, read "Union" for "union."  
Tenth line from top, read "Orthodox" for "orthodox."
- P. 93 Footnote 3, first line, read "*La Question du Messie*" for "*Le Question du Messie.*"
- P. 95 Footnote 3, fifth line, read "*Reorganization*" for "*Re-Organization.*"
- P. 97 Twenty-first line from top, delete "in."
- P. 142 First line, first word, read "Though" for "Through."
- P. 178 Line 27, read "pretension" for "pretention."



# CHAPTER I

## THE PROGRAMME OF CHRIST and THE PLANS OF SATAN

*Our Lord's Programme* for Order may be outlined as follows :

### FIRSTLY

Our Lord's Mystical Body the Catholic Church, Supernatural and Supranational, which all States and Nations are called upon to acknowledge, has been established by God as the One Way for the ordered return of human beings to Him. Into it all men of all nations are called to enter as His members. "Men living together in society are under the power of God no less than individuals are, and society, not less than individuals, owes gratitude to God, who gave it being and maintains it, and whose ever-bounteous goodness enriches it with countless blessings. Since, then, no one is allowed to be remiss in the service due to God . . . . *we are bound absolutely to worship God in that way which He has shown to be His will . . . . .* It cannot be difficult to find out which is the true religion,

*Satan's Plans* for Disorder may be outlined as follows :

### FIRSTLY

Satan aims at preventing the acknowledgement by States and Nations of the Catholic Church as the One Way established by God for ordered return to Him. When this acknowledgement has been brought about in spite of his efforts and those of his satellites, he strives to get it undone and to induce the State to persecute the Catholic Church. The first step towards this is to get all religions, including the Jewish religion, put on the same level as the Catholic Church. The granting of full citizenship to the Jews, who *as a nation* are engaged in preparing for the Natural Messiah, tends in the same direction. This putting of all religious on the same level is usually called in the newspapers *separation of Church and State*. (Cf. Accounts of Revolutions from the French Revolution of

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if only it be sought with an earnest and unbiased mind; for proofs are abundant and striking . . . . . From all these [proofs] it is evident that the only true religion is the one established by Jesus Christ Himself, and which He committed to His Church to protect and propagate" (Leo XIII Encyclical Letter, *Immortale Dei, On the Christian Constitution of States.*).

"Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

"By degrees the religion of Christ was put on the same level with false religions and placed ignominiously in the

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1789 to the Spanish Revolution of 1931).

Satan spreads perplexity and disorder in minds by confusing the false *tolerance* of *Liberalism*, by which equal rights are granted to truth and error, with the true *tolerance* of the Catholic Church. "As to tolerance," writes Leo XIII (Encyclical Letter, *Libertas, On Human Liberty*), "it is surprising how far removed from the equity and prudence of the Church are those who profess what is called Liberalism. For, in allowing that boundless licence of which we have spoken, they exceed all limits and end at last by making no apparent distinction between truth and error, honesty and dishonesty . . . . . it is contrary to reason that error and truth should have equal rights . . . . . For right is a moral power which it is absurd to suppose that nature has accorded indifferently to truth and falsehood, justice and injustice."

"The Church," writes the same learned Pontiff (Encyclical Letter, *Immortale Dei, On the Christian Constitution of States*), "deems it unlawful to place the various forms of divine worship on the same footing

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same category with them" (Pius XI, Encyclical Letter, *Quas Primas, On the Kingship of Christ*).

Pope Pius XI condemned separation of Church and State more than once. In the Encyclical *On Christian Marriage*, he praised the Italian Matrimonial Law and the solemn Convention entered into between the Holy See and the Kingdom of Italy and then added: "This might well be a striking example to all of how, even in this our own day (in which sad to say, the absolute separation of the civil power from the Church, and indeed from every religion, is so often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin."

Again the same Pontiff writes as follows: "It is assuredly with no small grief We learn that the legislators have openly declared that the State has no religion, and that they have accordingly confirmed and ratified what the Constitution of the Spanish Government has already unjustly laid down, namely, the separation of Civil Society from the Church. To avoid dwelling too long on this matter, We do not wish to point out at too great length

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as the true religion, but does not on that account, condemn those rulers, who for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each kind of religion having its place in the State. And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic Faith against his will."

Satan also spreads perplexity and disorder in minds by introducing confusion between Anti-Semitism, which is the detestable hatred of the Jews as a race, and the duty incumbent upon Catholics of combating valiantly for the integral rights of Christ the King and opposing Jewish Naturalism. We see this clearly in the following quotation from the Jewish writer Bernard Lazare: "The Jew is the living testimony of the disappearance of the State based on theological principles, that state which the Anti-Semites hope to restore. From the day a Jew first occupied a public position, the Christian State was in danger. That is perfectly accurate and the Anti-Semites who say that the Jews have destroyed the correct idea

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*what a grievous error they commit who hold that such a separation is licit and worthy of approval, especially since it is a question of a nation almost all of whose citizens glory in the name of Catholic. Indeed, if the matter is examined closely, this iniquitous separation, as we have more than once indicated, is the necessary consequence of the theories of the Laicists*" (Encyclical Letter, *On the Persecution of the Church in Spain*).

Pope Leo XIII stressed the same divine principle. "The main factor in bringing things to this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of your well-ordered Republic. For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America separated and divorced." (Encyclical Letter, *Longinque Oceani, On Catholicity in the United States*).

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of the State could more justly assert that the entrance of the Jews into Christian Society has symbolized the destruction of the State, I mean, of course, the Christian State" (*L'Antisémitisme*, p. 361).

Satan wants us to forget that there is one True Religion, the Supernatural Religion established by Our Lord Jesus Christ, True God and True Man. He wants us also to lose sight of the fact that *there are organized forces* working for the advent of the Natural Messiah.

"By the fact that the indiscriminate freedom of all forms of worship is proclaimed, truth is confused with error, and the Holy and Immaculate Spouse of Christ is placed on the same level as heretical sects and even as Jewish perfidy" (Pius VII, Letter, *Post tam diuturnas*).

Satan has not left us in doubt about his enthusiasm for the Declaration of the "rights of man" and the principles of the French Revolution of 1789. "Long live Liberty, Equality, Fraternity! That is the favourable time for us" are amongst the expressions used by the possessed children of Illfurt, Alsace. (Cf. *The Devil, his words and actions in the possessed children of Illfurt*, from the official documents).

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**SECONDLY**

and as a consequence, States and Nations are called upon to acknowledge the right of the Catholic Church by the voice of the Pope and Bishops to decide what favours or hinders our most real life, namely, our life as members of Christ. This right of the Catholic Church is known as the *Indirect Power*. It belongs to the Catholic Church as the sole divinely-appointed Guardian of the whole Moral Law, natural and revealed.

"The Church of Christ is the true and sole teacher of virtue and guardian of morals" (Leo XIII, Encyclical Letter, *Immortale Dei, On the Christian Constitution of States*).

"The Lord Jesus reigns in civil society . . . . when the Church holds that position of dignity which was allotted to her by her Divine Author, that of a perfect society, mistress and guide of all other societies" (Pope Pius XI, Encyclical Letter, *Ubi Arcano, On the Peace of Christ in the Kingdom of Christ*).

"If the natural law enjoins upon us to love devotedly and to defend the country that gave us birth, and in which we were brought up, so that every good citizen hesitates not to face

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**SECONDLY**

Satan aims at getting States and Nations to treat with contempt the Indirect Power of the Catholic Church and at setting up the State or the Race as the authority to decide all moral questions. He knows that this means the abrogation of the moral law and that it leads to chaos.

"To create this atmosphere of lasting peace, neither peace treaties nor the most solemn pacts, nor international meetings or conferences, nor even the noblest and most disinterested efforts of any statesman will be enough, unless in the first place are recognised the sacred rights of natural and divine law. No leader in public economy, no power of organisation will ever be able to bring social conditions to a peaceful solution, unless the moral law based on God and conscience first triumphs in the field of economics itself. This is the underlying value of every value in the political life as well as in the economic life of nations" (Pius XI, Encyclical Letter, *Caritate Christi Compulsi, On the Troubles of Our Time*).

"He who takes the race, or the people, or the State, or the

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death for his native land, very much more is it the urgent duty of Christians to be ever animated by like sentiments towards the Church. For the Church is the Holy City of the Living God, born of God Himself, and by Him built up and established. Therefore we are bound to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever" (Leo XIII, Encyclical Letter, *Sapientix Christianæ, On the Chief Duties of Christians as Citizens*). "Christ instituted in the Church a *living, authoritative and permanent Teaching Authority*, which He strengthened by His own power, taught by the Spirit of Truth, and confirmed by miracles. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own" (Leo XIII, Encyclical Letter, *Satis Cognitum, On the Unity of the Church*.)

"In defining the limits of the obedience owed to the pastors of souls," writes Pope Leo XIII, "but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay further, it is not enough sincerely and firmly to assent to

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form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God" (Pius XI, *The Persecution of the Church in Germany*).

Lured on by Satan, men talk of restoring order in the world in defiance of or without the help of Christ and His Church. This will only lead to greater chaos: "No human institution exists which can impose upon the nations an international code, adapted to the present time, similar to the one which in the Middle Ages, ruled that society of nations which was known as Christendom . . . . . But there is a divine institution, which can guarantee the sanctity of the law of nations, an institution which embracing all nations and transcending them, is endowed with supreme authority and evokes veneration through its plenary powers of

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doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed in her common and universal teaching and which the Vatican Council declared are to be believed with Catholic and divine faith.

"But this likewise must be reckoned amongst the duties of Christians, that they allow themselves to be ruled and directed by the authority and leadership of bishops, and above all of the Apostolic See . . . . . Wherefore it belongs to the Pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also for the same reason to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live . . . . . From God has the duty been assigned to the Church not only to interpose resistance, if at times the State rule should run counter to religion, but, further, to make a strong endeavour that the power of the Gospel may pervade the law and institutions of the nations. And inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of

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rule—the Church of Christ" (Pius XI, Encyclical Letter, *Ubi Arcano, On the Peace of Christ in the Kingdom of Christ*).

Satan tries to persuade young people that the Church is opposed to the form of civil government they prefer. This is not true. "Of the various governments, the Church does not reject any that are fitted to procure the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted without involving wrong to anyone and especially without violating the rights of the Church" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

He tries to persuade them also that the Catholic Church is opposed to all efforts for a country's independence. This also is false. "Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to secure to the State the power of self-government, and to its citizens the greatest possible measure of prosperity" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

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affairs, it follows that the Church cannot give countenance or favour to those whom she knows to be imbued with a spirit of hostility to her, who refuse openly to respect her rights; who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State. On the contrary, she is (as she is bound to be) the upholder of those who are themselves imbued with the right way of thinking as to the relations between Church and State, and who strive to make them work in perfect accord for the common good. These precepts contain the abiding principle by which every Catholic should shape his conduct in regard to public life" (Leo XIII, Encyclical Letter, *Sapientiæ Christianæ, On the Chief Duties of Christians as Citizens*).

**THIRDLY**

the Unity and Indissolubility of Christian Marriage symbolize the union of Christ and His Mystical Body. This is the foundation of the Christian Family. Our Lord wants His members to cultivate purity and honour virginity, under the guidance of His Immaculate Mother.

"If we wish with all reverence to inquire into the intimate

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The Church of course, condemns all secret societies which are Satan's happy hunting grounds: "As Our Predecessors have many times repeated, *let no man think that he may for any reason whatsoever join the Masonic sect*, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretence of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful" (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

**THIRDLY**

Satan aims at undermining Christian family life, directly by the introduction of divorce and indirectly by the propagation of immorality. The attack on the moral law may be launched under the pretext of the interests of the race. Satan hates the pure, especially the Immaculate Queen of Heaven.

"Oh! if only your country [the United States] had come



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reason of the divine decree [of the indissolubility of marriage], we shall easily see it in the mystical significance of Christian Marriage . . . . . For, as the Apostle says in his Epistle to the Ephesians (V. 32), the marriage of Christians recalls that most perfect union which exists between Christ and the Church, which union, as long as Christ shall live and the Church through Him, can never be dissolved by any separation . . . . .

“God wishes men to be born not only that they may live and fill the earth, but much more that they may be worshippers of God, that they may know Him and love Him and finally enjoy Him for ever in heaven; and this end, since man is raised by God in a marvellous way to the supernatural order, surpasses all that eye hath seen, and ear heard, and all that hath entered into the heart of man. From which it is easily seen how great a gift of divine goodness and how remarkable a fruit of marriage are children born by the omnipotent power of God through the co-operation of those bound in wedlock.

“But Christian parents must

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to know from the experiences of others rather than from examples at home, of the accumulation of ills which derive from the plague of divorce! . . . . . The consequences of this evil have been thus described by Pope Leo XIII in words whose truth cannot be gainsaid: ‘Because of divorce the nuptial contract becomes subject to fickle whim; affection is weakened; pernicious incentives are given to conjugal infidelity; the care and education of offspring are harmed; the seeds of discord are sown among families, the dignity of woman is lessened and brought down, and she runs the risk of being deserted after she has served her husband as an instrument of pleasure. And since it is true that for the ruin of the family and the undermining of the State, nothing is so powerful as the corruption of morals, it is easy to see that divorce is most injurious to the prosperity of families and of States’ (Encyclical Letter, *Arcanum*) . . . . . Marriages, in which one or the other party does not accept the Catholic teaching or has not been baptised, as is clear to you from wide experience, are rarely

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also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the Saints, and members of God's household that the worshippers of God and Our Saviour may daily increase . . . . . It is theirs to offer their offspring to the Church in order that by this most fruitful Mother of the children of God they may be regenerated through the laver of Baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart . . . . .

"All these things, however, Venerable Brethren, depend in large measure on the due preparation, remote and proximate, of the parties for marriage. For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who

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happy and usually occasion grave loss to the Catholic Church " (Pius XII, Encyclical Letter to the American Hierarchy, 1939).

"The Naturalists and Freemasons having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil . . . . . Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for licence; that designs for works of art are shamelessly sought in the laws of *so-called realism*; that the contrivances for a soft and delicate life are most carefully devised; and that all the allurements of pleasure by which virtue may be lulled to sleep are diligently brought into play" (Leo XIII, Encyclical Letter, *Humanum Genus*, On *Freemasonry*).

Satan rejoices at efforts to encourage illegitimacy, on the plea of the needs of the race, and at efforts to corrupt the young. "Every use of the

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before marriage sought in all things what is theirs, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown ; indeed within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life and, worst of all, such parties will find themselves left alone with their own unconquered passions. Let, then, those who are about to enter on married life approach that state well disposed and well prepared, so that they will be able as far as they can to help each other in sustaining the vicissitudes of life, and yet more in attending to their eternal salvation and in forming the inner man unto the fullness of the age of Christ . . . . . The religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavour to make their marriage approach as nearly as possible to the archetype of Christ and the Church. They, therefore, who rashly and heedlessly contract mixed marriages,

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faculty given by God for the procreation of new life is the right and the privilege of the marriage state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state . . . . . For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast on the radio, in short, by all the inventions of modern science, the sanctity of marriage is trampled upon and derided ; divorce, adultery, all the basest vices either are extolled or at least are depicted in such colours as to appear to be free of all reproach and infamy. Books are not lacking which . . . . . to the number of antiquated opinions relegate the traditional doctrine of Christian marriage. These thoughts are instilled into men of every class, rich and poor, masters and workers,

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from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation" (Pius XI, Encyclical Letter, *Casti Conubii*, *On Christian Marriage*).

**FOURTHLY**

Our Lord wants children educated as Members of His Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint, and observe the order following therefrom in relation to God, themselves and others. Thus is true personality developed.

"For the mere fact that a school gives some religious instruction (often extremely stunted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic Students. To be this, it is necessary that all the teaching and the whole organization of the school and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of

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lettered and unlettered, married and single, the godly and the godless, old and young, but for these last, as easiest prey, the worst snares are laid" (Pius XI, Encyclical Letter, *Casti Conubii*, *On Christian Marriage*).

**FOURTHLY**

Satan aims at impeding, or if possible, preventing altogether, the education of young people of both sexes as Members of Christ. He will favour the Lutheran sectioning off of the Christian from the Citizen (or National) and will endeavour to get educators to strive for success in examinations or in games, irrespective of the ordered formation of Christ's Members. He will endeavour to get Catholics thus badly educated into Secret Societies such as Freemasonry, in order to give them a naturalistic formation and induce them to turn against the Religious Orders of the Catholic Church and against Catholic Education generally.

Satan uses every effort to lower the ideals of future priests and educators and to corrupt the future mothers of families: "Let us spread vice broadcast among the multitude. Let them breathe it through their five

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the youth's entire training ; and this in every grade of school, not only the elementary, but the intermediate and higher institutions of learning as well. To use the words of Leo XIII : 'It is necessary not only that religious instruction be given to the young at fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence . . . ' (Encyclical Letter, *Militantis Ecclesiæ*, Aug. 1, 1897) " (Pope Pius XI, Encyclical Letter, *Divini illius Magistri*, *On the Christian Education of Youth*). "When one thinks of the havoc wrought in the souls of youth and of childhood, of the loss of innocence so often suffered in the motion picture theatres, there comes to mind the terrible condemnation pronounced by Our Lord upon the corrupters of little ones : ' Whosoever shall scandalize one of these little ones who believe in Me, it were better for him that a millstone be hanged about his neck and that he be drowned in the depths of the sea '

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senses, let them drink it in and become saturated with it . . . . . Make men's hearts corrupt and vicious and you will have no more Catholics. Draw away priests from their work, from the altar and from the practice of virtue. Strive skilfully to fill their minds and occupy their time with other matters . . . . . Recently one of our friends, laughing at our projects, said to us : ' To overcome the Catholic Church, you must begin by suppressing the female sex.' There is a certain sense in which the words are true ; but since we cannot suppress woman, let us corrupt her along with the Church . . . . . The best poniard with which to wound the Church mortally is corruption " (Instructions of the Italian Masonic *Alta Vendita* in *L'Eglise Romaine en face de la Révolution*, by Crétineau-Joly, Vol. II, pp. 128-129).

" Everyone knows what damage is done to the soul by bad motion pictures. They are occasions of sin, they seduce young people along the ways of evil by glorifying the passions ; they show life under a false light ; they cloud ideals ; they destroy pure love, respect for marriage, affection for the

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(St. Matth. XVIII, 6) . . . . .  
From time to time, the Bishops will do well to remind the motion picture industry that, amid the cares of their pastoral ministry, they are under obligation to interest themselves in every form of decent and healthy recreation, because they are responsible before God for the moral welfare of their people even during their time of leisure . . . . . Above all, all pastors of souls will undertake to obtain each year from their people a pledge similar to the one already alluded to, which is given by their American brothers and in which they promise to stay away from motion pictures which are offensive to truth and to Christian morality. The most efficacious manner of obtaining these pledges or promises is through the parish church or school" (Pius XI, Encyclical Letter, *Vigilanti Cura, On the Motion Pictures*).

"The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian that is to form Christ Himself in those regenerated by Baptism . . . . . For the true Christian must live a supernatural life in Christ . . . . . and display it in all his actions . . . . . Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ; in other words,

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family . . . . . The power of the motion picture consists in this, that it speaks by means of vivid and concrete imagery which the mind takes in with enjoyment and without fatigue . . . . This power is still greater in the talking picture for the reason that interpretation becomes even easier and the charm of music is added to the action of the drama . . . . . It is therefore one of the supreme necessities of our times to watch and to labour to the end that the motion picture be no longer a school of corruption but that it be transformed into an effectual instrument for the education and the elevation of mankind . . . . . This is an obligation which binds not only the Bishops but also the faithful and all decent men who are solicitous for the well-being and moral health of the family, of the nation, and of human society in general" (Pius XI, Encyclical Letter, *Vigilanti Cura, On the Motion Pictures*).

"And repeatedly, as occasion offered, the Supreme Pontiff has disapproved of and most strongly condemned the immodest fashions in dress which have become customary in our times, even among Catholic women and girls. These fashions are not only gravely opposed to womanly dignity and adornment but tend most unhappily both to the temporal disgrace of such women, and what is worse, to their eternal ruin and that of others as well" (*Instruction on Modesty in Women's Dress*, issued by the Sacred Congregation of the

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to use the current term, the true and finished man of character. For, it is not every kind of consistency and firmness of conduct based on subjective principles, that makes true character, but only constancy in following the eternal principles of justice . . . .” (Pius XI, Encyclical Letter, *Divini Illius Magistri, On the Christian Education of Youth*).

**FIFTHLY**

The Divine Plan for order calls for wide diffusion of ownership of property, in order to facilitate families in procuring the sufficiency of material goods required for the virtuous life of their members as human persons, and for Unions of owners and workers in Guilds or Corporations reflecting the solidarity of the Mystical Body in economic organization.

“The law therefore should favour ownership, *and its policy should be to induce as many as possible to become owners*” (Leo XIII, Encyclical Letter, *Rerum Novarum, On the Condition of the Working Classes*).

“As in the conflict of interests and most of all in the struggle against unjust forces, a man's virtue does not always suffice

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Council, 12th Jan., 1903).

“Do not think that any precaution can be great enough in keeping the young from masters and schools whence the pestilent breath of the Masonic Society is to be feared. Under your guidance, let parents, religious instructors, and priests having the care of souls, *use every opportunity*, in their Christian teaching, of warning their children and pupils of the infamous nature of these societies” (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

**FIFTHLY**

Satan aims at the concentration of property in the hands of a few, either nominally in those of the State, that is, in those of the party in power, or in those of the money-manipulators. He knows that, given fallen human nature, this will lead to the subordination of men to production of material goods and to the treatment of all those not in power as mere *individuals*, not as *persons*. For this he favoured Liberalism or Individualism and now favours the reaction against Individualism—Collectivism and Communism.

Satan saw with pleasure the ruin of souls resulting from unbridled Individualism. “Even on Sundays and Holydays, labour shifts were given no time to

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to assure him his daily bread, and as the social machinery ought to be so organized as by its natural action to paralyse the efforts of the wicked, and to render accessible to every man of goodwill his legitimate share of temporal happiness, We earnestly desire that you should take an active share in organizing society for that purpose . . . . . The Church has no need to disown her past; it is enough for her, with the co-operation of the real workmen of social organization, to take up again the organizations shattered by the Revolution [the Guilds] and in the same Christian spirit which inspired them, to adapt them to the new environment created by the material evolution of contemporary society, for the true friends of the people are neither revolutionaries, nor innovators, but men of tradition" (Pius X, Letter, *On the Subject of the Sillon*).

"Agriculture is the first and most important of all arts; so it is also the first and true riches of States . . . . . To render onerous the conditions of the tiller of the soil tends to restrict his activities and to cripple rural industry" (Pius VII, *Motu Proprio*, Sept. 15, 1802).

"Because sociability is one of man's natural requirements and since it is legitimate to promote, by common effort, decent livelihood, it is not possible without injustice, to deny or to limit either to the producers or to the labouring and farming classes the free faculty of uniting in

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attend to their essential religious duties. No one thought of building churches within convenient distances of factories or of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent estranged from Christianity" (Pius XI, Encyclical Letter, *Divini Redemptoris, On Atheistic Communism*).

"Very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), the virtue of girls and women, are exposed in modern factories; if we recall how the present economic régime and, above all, the disagreeable housing conditions prove obstacles to the family tie and family life; if we remember the insuperable diffi-



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associations, by means of which they may defend their proper rights and secure the betterment of the goods of soul and body, as well as the honest comforts of life. But to unions of this kind, which in past centuries have procured immortal glory for Christianity and for the professions an untarnishable splendour, one cannot everywhere impose an identical discipline and structure, which therefore can be varied to meet the different temperament of the people and the diverse circumstances of time. But let the unions in question draw their vital force from principles of wholesome liberty, let them take their form from the lofty rules of justice and of honesty and conforming themselves to those norms let them act in such a manner that in their care for the interests of their class they violate no one's rights, let them continue to strive for harmony and respect the common weal of civil society" (Pius XII, Letter to the American Hierarchy, Nov. 1, 1939).

"If private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the common weal, namely, the maintenance of the family and married people. If families, particularly those in which there are many children have not suitable dwellings; if the husband cannot find employ-

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culties placed in the way of a proper observance of Holydays . . . . . Dead matter leaves the factory ennobled and transformed, while human beings are corrupted and degraded" (Pius XI, Encyclical Letter, *Quadragesimo Anno*, On the Social Order).

On the other hand, Satan fans the flames of the Communist reaction and urges on the revolt against God, Our Loving Father. "In the beginning Communism showed itself for what it was in all its perversity: but very soon it realised that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms . . . . . Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists of the movement for world amity. Yet at the same time they stir up a class warfare which causes rivers of blood to flow, and realising that their system offers no internal guarantee of peace, they have recourse to unlimited armaments . . . . . They try perfidiously to worm their way even into professedly Catholic and religious

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ment and means of livelihood ; if the necessities of life cannot be purchased except at exorbitant prices ; if even the mother of the family, to the great harm of the home, is compelled to go forth and seek a living by her own labour ; if she, too, in the ordinary or even extraordinary labours of childbirth is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them ; indeed, it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the State and of established order " (Pope Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage).

**SIXTHLY**

The Divine Plan for order calls for a monetary system so arranged as to facilitate the production and exchange of material goods in view of the virtuous life of the Members of Christ in contented families.

" The ancient workingmen's guilds were abolished in the

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organizations . . . . . See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived ! *Communism is intrinsically wrong, and no one who would save Christian civilisation may give it assistance in any undertaking whatsoever* " (Pius XI, Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism).

" They [the Communists] carry out the *diabolical* programme of wresting from the hearts of all, even of children, all religious sentiment . . . . . Thus we see to-day, what was never before seen in history, the *satanical* banners of war against God and against religion brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth " (Pius XI, *Caritate Christi Compulsi*, On the Troubles of Our Time).

**SIXTHLY**

Satan aims at a monetary system, by which human persons will be subordinated to the production of material goods and the production, distribution and exchange of material goods will be subordinated to the making of money and the growth of power in the hands

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last [18th] century, and no other organisation took their place. Public institutions and the laws themselves have set aside the ancestral religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unbridled competition. The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless under a different guise but with the like injustice, still practised by covetous and grasping men. To this must be added the uprising of powerful monopolies, controlling enterprises worked by contract and all branches of commerce; so that a very small number of very rich men have been able to lay upon the teeming masses of the proletariat a yoke little better than that of slavery itself" (Leo XIII, Encyclical Letter, *Rerum Novarum*, *On the Condition of the Working Classes*).

"It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few . . . . This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body and grasp-

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of the financiers. He is pleased that money is employed as an instrument for the elimination of the Divine Plan and for the installation of Naturalism.

Satan favours birth-prevention. "And now, Venerable Brethren, we shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony, and which, they say, is to be carefully avoided by married people, not through virtuous continence (which Christian law permits in matrimony when both parties consent), but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without the consequent burden.

"Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties on the part of the mother or on the part of family circumstances. But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who, in exercising it, deliberately frustrate its natural power and purpose, sin against nature and commit a deed which is shame-

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ing in their hands, as it were, the very soul of production, so that no one dare breathe against their will . . . . . At the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had quickly arisen, whence it followed that free rein was given to human avarice" (Pius XI, Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*).

The Catholic Church condemns the sin of birth-prevention: "Within these sacred precincts [of the Christian family], children are considered not heavy burdens but sweet pledges of love: no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life, nor cause to fall into disuse the sweet names of brother and sister" (Pius XII, Letter to the American Hierarchy, Nov. 1, 1939).

But the Catholic Church insists also that social organization must aid married people to fulfil their sacred obligations. "Since it is no rare thing to find that the perfect observance of God's

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ful and intrinsically vicious . . . . .

"Since, therefore, openly departing from the uninterrupted Christian tradition, some recently have judged it possible to declare solemnly another doctrine regarding the question, the Catholic Church, to whom God has entrusted the defence of the integrity and purity of morals . . . . . raises her voice in token of her divine ambassadorship and through our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offence against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin . . . No difficulty can arise that justifies putting aside the law of God which forbids all acts intrinsically evil" (Pius X, Encyclical Letter, *Casti Connubii*, *On Christian Marriage*).

"The poorer section of the population have outrun the demand for manual labour . . . . they must learn to regulate the expansion of their families as the middle and upper classes have long been doing" (Letter to the London *Times* quoted by Jeffrey Mark, in *The Modern Idolatry*, p. 35).

"Houses for slum dwellers in England cannot be built because the working classes do not have enough money to pay the interest and redemption charges on the loans which are needed to build them. Recent

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commands and conjugal integrity encounter difficulties by reason of the fact that the husband and wife are in straitened circumstances, their necessities must be relieved as far as possible. And as, in the first place, every effort must be made to bring about that which Our predecessor, Leo XIII of happy memory, has already insisted upon, namely, that in the state such economic and social methods should be adopted as will enable every head of a family, to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for the 'labourer is worthy of his hire' (St. Luke, X, 7). To deny this or to make light of what is equitable is a grave injustice and is placed among the greatest sins by Holy Writ (Deut. XXIV, 14, 15); nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.

"Care, however, must be taken that the parties themselves for a considerable time before entering upon the married life should strive to dispose of or at least to diminish the material obstacles in their way . . . . .

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proposals for building such houses at £330 each would involve a rental of something between six and seven shillings a week to pay the interest and provide for repayment of the loan. If the cost were more, the rent could not be paid; if it were less, the houses would probably collapse on the occupants . . . . . The houses will be guaranteed not to collapse on the occupants for at least as long as the period required for the redemption of the loan" (*The Modern Idolatry*, by Jeffrey Mark, p. 39, published in 1934).

"We are sorry to note that not infrequently nowadays it happens that through a certain inversion of the true order of things, ready and bountiful assistance is provided for the unmarried mother and her illegitimate offspring (who, of course, must be helped in order to avoid a greater evil), which is denied to legitimate mothers or given sparingly or almost grudgingly.

"It is the concern of the public authority to make proper provision for matrimony and the family, not only in regard to temporal goods but also in other things which concern the good of souls. Just laws must be made for the protection of chastity . . . . . The prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountain-head

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Provision must be made also, in the case of those who are not self-supporting, for joint aid by private or public guilds " (Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage)

**FINALLY**

Our Lord Jesus Christ wants all His Members to grasp the programme for order laid down by His Father and unite with himself in the central act of submission to the Blessed Trinity, the Holy Mass, representation of Calvary. In this sacrifice of the whole Mystical Body, all Catholics profess their willingness to respect God's rights and their readiness to strive as a united body to mould society in accordance with Our Lord's programme for order. Thus there will be peace on earth for men of good will and the happiness that can be ours on our way to full union with the Blessed Trinity in Heaven.

Our Lord ever seeks to unite men in love of His Father.

" If our age in its pride laughs at and rejects Our Lady's Rosary, a countless legion of the most saintly men of every age and of every condition have not only held it most dear and have most piously recited it *but have also used it at all times as a most powerful weapon to overcome the devil*, to preserve the purity of their lives, to acquire virtue more zealously, in a word, to promote peace among men " (Pius XI, Encyclical Letter, *Ingravescentibus Malis*, On the Holy Rosary of the Blessed Virgin Mary).

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from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens " (Pope Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage)

**FINALLY**

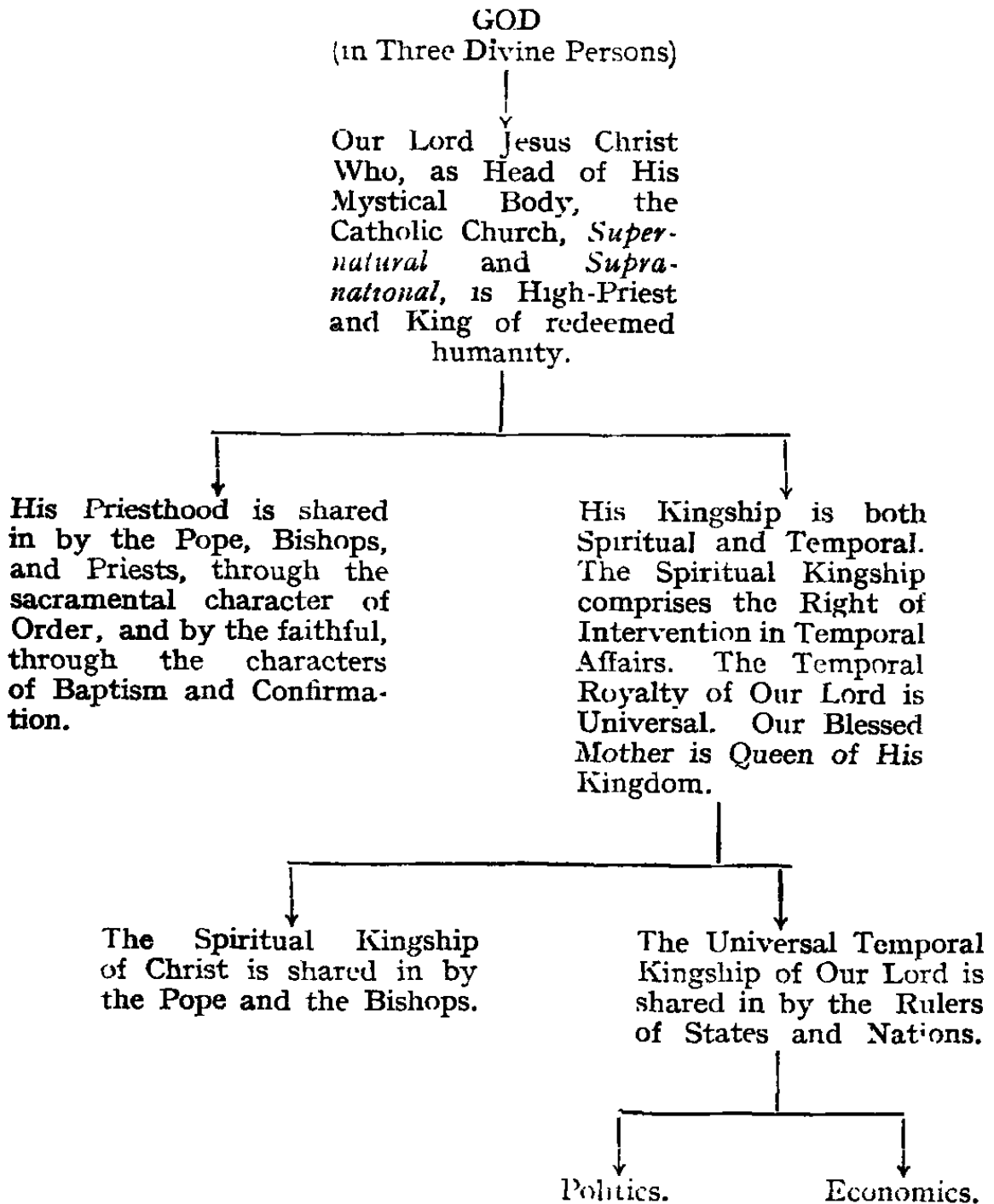
Satan wants to confuse and bewilder human beings, so that they may give up the idea that there is an order laid down by God, which they are bound to find out, if they do not know it already, and observe. On account of his relentless hatred of the supernatural life he detests above all the central act of submission to the Blessed Trinity, the Holy Sacrifice of the Mass. He strives to eliminate it wherever he can, and, where he cannot do so he endeavours to have it treated as a mere formality not intended to influence life. He tries to get the young and inexperienced to accept that they are on the road to happiness, when they neglect the Mass and its significance for life, cast off moral restraint and reject the claims of duty.

Satan ever seeks to separate men from Christ and lead them on to the hatred of God, Our Father.

## CHAPTER II

# The Kingship of Christ in its Integrity

THE DIVINE PLAN FOR ORDERED SOCIAL LIFE  
THE Divine Plan for the organization of human society may be represented diagrammatically as follows :—



WE can thus easily see that the entrance of Christianity into the world has meant two things. Primarily and principally, it has meant the constitution of a supernatural society, the Mystical Body of Christ, absolutely transcending every natural development of culture and civilization. Secondly, it has had as result that this supernatural society, the Catholic Church, began to exercise a profound influence upon culture and civilization and modified in a far-reaching way the existing temporal or natural social order. The indirect power of the Church over temporal affairs, whenever the interests of the Divine Life of souls are involved, presupposes, of course, a clear distinction of nature between the ecclesiastical authority, charged with the care of divine things, and the civil authority, whose mission is concerned with purely temporal matters. In proportion as the Mystical Body of Christ was accepted by mankind, political and economic thought and action began to respect the jurisdiction and guidance of the Catholic Church, endowed, as she is, with the right of intervention in temporal affairs whenever necessary, because of her participation in the spiritual Kingship of Christ. Thus the natural or temporal common good of States came to be sought in a manner calculated to favour the development of true personality, in and through the Mystical Body of Christ, and social life came more and more under the influence of the supreme end of man, the vision of God in the Three Divine Persons.

Accordingly, the Divine Plan for order in our fallen and redeemed world comprises, primarily, the supernatural social organism of the Catholic Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions. From the birth of the Catholic Church on Calvary and the solemn promulgation of her mission at the first Pentecost, the Kingdom of God in its *essence* has been present in the world. As a result of the gradual acceptance of the rôle of the Church by the Temporal Representatives of Christ the King, the social institutions of States and nations became deeply permeated with the influence of the supernatural life of Christ. Then, and only



then, could the Kingdom of God in its *integrity* or the rule of Christ the King in its integrity, be said to exist. The Kingdom of God or the rule of Christ the King is present in its *integrity* only in so far as the whole social life of States, political and economic, is *permeated* with the influence of the Church. To put it in other terms, Christ fully reigns only when the programme for which He died is accepted as the one true way to peace and order in the world, and social structures in harmony with it are evolved.

The Kingdom of God in its *essence* is always with us, but the influence of the Church on politics and economics, in other words, the extension of the Kingdom of God in its *integrity*, has varied with the centuries. Broadly speaking, the thirteenth century has been, so far, the high water mark of that influence. Since then, until recently, there has been steady decay. No particular temporal social order, of course, will ever realize all that the Church is capable of giving to the world. Each of them will be defective for several reasons.

First of all, the action of the Church, welcomed by some Catholics, will be opposed by the ignorance, incapacity and perversity of others.

Secondly, even if all Catholics did accept fully, they could only reflect some of the beauty of the Gospel as the saints reflected some of the infinitely imitable holiness of Christ.

Thirdly, there would still remain the vast number of non-Catholics to be won for Christ and have their social life organized under His rule. It is towards this latter goal that every generation of Catholics is called upon to work. The aim is not, needless to say, to bring back the Middle Ages, for the river of time does not turn back in its course, but the aim is to impregnate a new epoch with the divine principles of order so firmly grasped in the thirteenth century. The result of the so-called Reformation and the French Revolution has been to obscure the Rights of God proclaimed by Our Lord Jesus Christ and to diffuse Naturalism.

*Naturalism* consists in the negation of the possibility of the elevation of our nature to the *supernatural* life and order, or more radically still, in the negation of the very existence of

that life and order. In our day owing to the progress of the anti-Christian revolt, the more radical meaning has become common. Naturalism may be defined therefore as the attitude of mind which denies the reality of the Divine Life of grace and of our Fall therefrom by original sin. It rejects our consequent liability to revolt against the order of the Divine Life, when this life has been restored to us by our membership of Christ, and maintains that all social life should be organized on the basis of that denial. We must combat that mentality and proclaim the Rights of God.

In his Encyclical letter on Freemasonry, Pope Leo XIII teaches authoritatively: "From what we have already set forth, it is indisputably evident that their [the Freemasons'] ultimate aim is to uproot completely the whole religious and political order of the world, which has been brought into existence by Christianity, and to replace it by another in harmony with their way of thinking. This will mean that the foundation and the laws of the new structure of society will be drawn from pure Naturalism."<sup>1</sup> Now, it is historically certain that the Declaration of the Rights of Man had been conceived and elaborated in the Masonic Lodges before it was presented to the States-General of France. Accordingly, the infamous Declaration, a naturalistic or anti-supernatural document, is in reality a declaration of war on membership of Christ and on the whole structure of society based on that supernatural dignity.<sup>2</sup> The same naturalistic hostility to membership of Christ and the Supernatural Life of Grace runs through all the documents concerning Human Rights drawn up under the influence of the organized forces that were responsible for the Declaration of 1789. That is the real struggle going on in the world, and in it every member of Christ is called upon to play his or her part. There can be no neutrality. "He that is not with me is against me" (St. Matthew XII, 30.)

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<sup>1</sup> Encyclical Letter, *Humanum Genus*, April 20, 1884. Cf. *The Kingship of Christ and Organized Naturalism*, p. 62.

<sup>2</sup> For the proofs of the anti-supernatural origin of the Declaration and of its repudiation of membership of Christ, Cf. *Membership of Christ and Naturalism in Hollywood and Elsewhere*, by the present writer.

## CHAPTER III

# An Outline of the Theology of History

### ACCEPTANCE OF CHRIST THE KING AND SUBSEQUENT REJECTION

GOD came on earth in the Person of Our Lord Jesus Christ and put before the Jewish Nation, from which He had taken His Sacred Humanity, the divine programme for the ordered organization of the world, asking them at the same time to be its heralds. The crucifixion of Our Lord was the rejection by the Jewish Nation of God's programme for order. They refused to accept that there was any life higher than their national life and they would not hear of the non-Jewish nations coming in as members of the Messianic Kingdom, on the same level as themselves. In spite of their persistent opposition, however, and notwithstanding the weakness of fallen human nature, Western Europe in the thirteenth century had come to acknowledge God's Rights in the way He had Himself laid down and had organized society on the basis that man's supreme dignity was his supernatural and supranational life as a member of Christ. Since then until recently, there has been steady decay. The so-called Reformation sectioned off the Christian life from the life of the citizen so that political and economical organization left membership of Christ out of account. The Lutheran separation of the *Christian* and the *Citizen* initiated that dualism by which man's spiritual life in Christ was sectioned off from his social life as a Citizen. It is true that the Protestant states, as organized bodies, still acknowledged that they had a duty to God and, at the beginning at least, maintained the great truth of the Divinity of Our Lord Jesus Christ, though rejecting the order established by Him for the full recognition of God's Rights. Decay was inevitable, however, when once the guidance of the Vicar of Christ, the infallible Guardian of the moral law, had been rejected.

The so-called Reformation did not attempt to set up a supranational organization in the place of the Catholic Church. That was reserved for the French Revolution, in which was witnessed the first appearance in public of the new ideal of a purely

naturalistic society striving for the universality that belongs only to the Catholic Church. Modern History since 1879 has been, to a large extent, the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been steadily looming up the still more strongly organized naturalistic supranationalism of the Jewish Nation. That is why the post-revolutionary epoch has witnessed, in country after country, persistent attacks on the programme of Christ the King in regard to the Church, the State, the Family, Education, the Religious Orders, the Press and Private Property. Soon after every successful Judaeo-Masonic Revolution, since the first in 1789 down to and including the Spanish Revolution of 1931, the world has begun to hear of the country's entering upon the path of "progress" by the introduction of "enlightened" reforms, such as, the separation of Church and State, the legalization of divorce, the suppression and banishment of religious orders and congregations, the glorification of Freemasonry, the secularization of the schools, the nationalization of property and the unrestrained licence of the press. This is Satan's programme for the elimination of the supernatural influence of Christ the King and all consideration of membership of Christ. Satan himself knows well that the carrying out of his programme can only lead to savagery and chaos, through the ruthless enslavement of the many by the few. As time goes on and the attack on God's Rights develops, human beings are treated less and less as *persons*, more and more as *individuals*. This is the morally inevitable consequence of the domination of the *Citizen* over the *Christian* and a sure sign of Satan's increasing influence over society. "Russia" or "Moscow" is but the prolongation of the principles of the French Revolution and the culmination of a long series of efforts. If Marx's efforts had succeeded in the Paris Commune of 1871, France would have been exploited instead of Russia.

Thus, in practically every country in Europe, in which the whole people once worshipped the Blessed Trinity in union with Christ as Priest in Holy Mass and strove to organize their social life under Christ the King in accordance with that protestation of homage, Satan has succeeded at one time or another

in setting up a *native* Government hostile to the Mass and to the rule of Christ the King. There are still two exceptions—Poland and Ireland. In these two countries Satan cannot yet boast that he has succeeded in getting a *native* Government to insult the Mass and attack the formation of children as members of Christ. But those two countries, so remarkable for their traditional loyalty to God the Father and Our Lord Jesus Christ, whom He has sent, are weakening in their grasp of order. While some of the other countries that had succumbed to the wiles of Satan and his emissaries in the past, have begun to react and are returning to Our Lord and His Church, these two countries have declared themselves indifferent to Him. Article 114 of the Polish Constitutional Law of March 17th, 1921, re-enacted by the Constitutional Law of April 23, 1935, states: "The Roman Catholic faith, being the religion of the great majority of the nation, occupies a leading position in the State among other religions, which, however, enjoy *equal* rights." In Ireland, by Article 44 of the Constitution in operation from December 29th, 1937, "The State recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the faith professed by the great majority of the citizens" and *recognizes equally* the Protestant Sects and the Jewish Congregations as the Churches of the minorities. Thus the Polish State and the Irish State, to put the matter succinctly, declare themselves, as such, indifferent to the struggle between the True Supernatural Messiah and the Natural Messiah.<sup>1</sup>

### SOME NATIONAL REACTIONS

We have seen that Modern History since 1789 has been to a large extent the account of the domination of State after State by the *naturalistic* supranationalism of Freemasonry, behind which has been gradually and steadily emerging the still more strongly organized *naturalistic* supranationalism of

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<sup>1</sup> Cf. quotations from Pope Leo XIII concerning the obligation of States, pp. 7-12.

the Jewish Nation. Now, since human society, just like individual men, cannot avoid essential deviations from order unless it submits to God through Our Lord Jesus Christ, the anti-supernatural revolt has brought about inevitable disorder and decay, even in the natural life of nations. The imposition of an anti-supernatural form has inevitably resulted in natural decline. This has shown itself especially in the Catholic countries, because the naturalistic forces have devoted particular energy to the attack on the elements of supernatural organization still to be found in these countries, with disastrous consequences for the national life. But the Protestant countries have not been spared. In them, however, by the fact of the accepted separation of the Christian and the Citizen the de-supernaturalizing process was already well on its way. It has been continued by the widespread legalization of divorce, the elimination of true Christian education, and especially by the developing domination of money with its complete reversal of order. This reversal of order involves the subordination of members of Christ, actual or potential to the production of material goods and of production to finance. The results are to be seen, in the treatment of human beings as mere *individuals* not as *persons*, in the decay of family-life, in the increasing socialization of property, and in the subjection of nations to those who control money.

For the past twenty years, thinking men in every country have begun to see the need for national reactions against the consequences of Naturalism, in order to safeguard their national life and maintain their independence. A complete reaction on the part of a country would mean a return to full acknowledgment of all that we have seen implied in the Kingship of Christ in its integrity. That would mean not only the rejection of the domination of the naturalistic or anti-supernatural forces of the Jewish Nation and Freemasonry, but also the acknowledgment of the Divine Plan for order, by acceptance of the Catholic Church's mission and teaching on the relation of Church and State, on the Catholic Church as the divinely-appointed Guardian of the moral law, on the Sacrament of Matrimony and Family Life, on the Catholic Education of Youth as Members of Christ, on Private Property and the Function of Money.

## SPAIN'S REACTION

Spain's reaction against the principles of the French Revolution has been the most poignant and the most thorough, for, after Russia, it was in Spain that the "rights of man" came nearest to the complete overthrow of the Rights of God. The history of Spain and Portugal since the beginning of the nineteenth century may be well summed up in these words of Père Deschamps: "The revolutions which have succeeded one another in these countries [Spain and Portugal] have been caused for the most part by the rivalry between different sections of Freemasonry. These work together harmoniously in the struggle against Christian social order but tear one another to pieces when they have attained power. The same holds true for Mexico . . . . ."<sup>1</sup>

The Spanish Revolution of 1931 was a Masonic Revolution. A Masonic bulletin published by M. Léon de Poncins proclaims it to the world: "The new Republic," we read therein, "is the perfect embodiment of our doctrines and our principles. It would be impossible to bring about a political revolution more completely Masonic than the Spanish Revolution."<sup>2</sup> The Masonic Revolution was intended to be only the forerunner of the Communist revolution, but General Franco rose to do battle for the Rights of God and saved Spain for Christ the King.

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<sup>1</sup> *Les Sociétés Secrètes et la Société*, Vol. II, p. 668. On pages 668-680 the author quotes a number of Masonic documents concerning the secret history of Spanish and Portuguese revolutions.

The remark made about Mexico receives ample confirmation in *Mexico, the Land of Blood-drenched Altars*, by Francis C. Kelly, and in *No God next Door*, by Rev. M. Kenny, S.J. Father Kenny gives an excellent summary of the responsibility of the United States and of American Freemasonry for the persecution of the Catholic Church in Mexico.

<sup>2</sup> *Histoire Secrète de la Révolution Espagnole*, by M. Léon de Poncins, p. 24. This work and that of M. Jean Marqués-Rivière, *Comment la Franc-Maçonnerie fait une Révolution* contain details and documents.

## PORTUGAL'S REACTION

Portugal's reaction against Judaeo-Masonic disorder has been on the whole peaceful, but it is well to have it known that if General Carmona and Dr. Salazar have been able to continue their work of orderly reorganization, Freemasonry has not been idle. In 1931 and again in 1935 the Grand Orient attempted to get rid of them but failed. Everybody knows that the revolution of 1910, which put an end to the Monarchy was the work of Freemasonry.<sup>1</sup>

In regard to the points of the Divine Plan for Order concerning the relation of the State to the Catholic Church, the Family, and the Education of members of Christ, the Portuguese Constitution favours the return to order, while considering it prudent to take account of the results of decay and to await the development of the right mentality towards the Divine Plan through education. Thus "the State shall maintain the régime of separation in relation to the Catholic Church and any other religion or cult practised within the Portuguese territory,"<sup>2</sup> but will keep up diplomatic relations with the Holy See with reciprocity of representation. Civil marriage and civil divorce are allowed, but the State will not permit Catholics married by the Church to apply for civil divorce. The State will not, therefore, aid the revolt of Catholic members of Christ against Christ.

The Portuguese Corporative State fully recognizes the fact that man is not only an *individual* subordinate to the State but also a *person* for whose well-being and development the State itself exists.

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<sup>1</sup> Cf. *Le Portugal Renait*, by L. de Poncins.

<sup>2</sup> *Political Constitution of the Portuguese Republic* (Editions SPN Lisbon p. 17). Article I of the Concordat of 1940 runs as follows : "The Portuguese Republic recognises the personality in law of the Catholic Church. Friendly relations with the Holy See shall be maintained in the traditional manner by the appointment of an Apostolic Nuncio to the Portuguese Republic and of a Portuguese Ambassador to the Holy See."

Some slight modifications were made by the Law of the 11th June, 1951.



## IRELAND'S REACTION

The struggle against England on the national level has so absorbed the attention of Irishmen that relatively few of them ever envisage that struggle in its full relation to the vaster and more intensely real conflict waged between Our Lord Jesus Christ and Satan. They know that when England embraced the heretical doctrines of the so-called Reformers in the sixteenth century, Ireland remained steadfast in its hold on order, but they do not accurately know what has been the effect of the French Revolution on Ireland considered from the point of view of the vital struggle between Christ and Satan which is being waged in the world. We have seen that the progress of the French Revolution has meant the successive renunciation by States of all acknowledgement of the Mystical Body of Christ and the Supernatural Order, under the influence of the naturalistic supranationalism of Freemasonry and the Jewish Nation. As a consequence all religions are placed on the same footing, that is, the Catholic Church is placed "on the same level as heretical sects and even as Jewish perfidy," to use the expression of Pope Pius VII.<sup>1</sup> The State thus declares itself indifferent in the struggle between Our Lord Jesus Christ and the New Messiah and we know that "he who is not with me is against me" (St. Matt. XII, 30).

The widespread ignorance in Ireland of the meaning of Naturalism and of the significance of the principles of 1789 is shown by the repeated exhortations to Irish men to accept without discrimination all the principles of Wolfe Tone and James Connolly. One of the great tragedies of these men's lives was that they were caught up in movements whose inner significance and ultimate orientation they were far from realizing. This tragedy is even more poignant in the case of James Connolly than in that of Wolfe Tone, for James Connolly's devout reception of the Sacraments and recital of the Rosary, before death showed that he believed firmly in the divinity of Our Divine Lord and honoured His Blessed Mother.<sup>2</sup>

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<sup>1</sup> Letter, *Post tam diuturnas*.

<sup>2</sup> Ireland's attitude towards the Kingship of Christ is dealt with in *The Mystical Body of Christ and the Reorganization of Society* pp. 342-362.

## GERMANY'S REACTION

In order to understand the different currents in the German reaction against Judæo-Masonic influences, we must bear well in mind that the Jewish Nation and Freemasonry are working in the camp of Satan for the reign of Naturalism, that is, for the disruption of the Divine Plan for order and the elimination of Supernatural Life and Love from the world. They will hotly deny this or scoff at it, but the objective order of the world is a fact. Further, the leaders of the Jewish Nation aim at the inauguration of the reign of the Natural Messiah and the rejection of Our Divine Lord, in view of their own domination, and they use their undeniable influence in Freemasonry for that purpose. Accordingly, we must be prepared to see these naturalistic forces favour Protestant powers like England and Prussia, in so far as they may be useful instruments in propagating Naturalism, and at the same time seek to use them for the ulterior schemes of Judæo-Masonry. We must be prepared too for reactions when these Protestant countries perceive that what they consider their national interests have been sacrificed on various occasions to Jewish interests and that their national life is in danger of corruption and decay.

We need not be astonished, then, to find, on the one hand, in books like *Les Sociétés Secrètes et la Société*, by Père Deschamps, S. J., and *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, lengthy accounts of the different ways in which Jewry and Freemasonry favoured the hegemony of Prussia over the German countries, and the substitution of Berlin for Vienna as the cultural centre of the German-speaking peoples. On the other hand, we find in books like that of Dr. Friedrich Wichtl, *Weltfreimaurerei Weltrevolution, Weltrepublik*,<sup>1</sup> the accusation levelled at Jewry and Freemasonry of having continually worked against the interests of Germany. For example, Wichtl shows that Freemasonry throughout the world turned against Germany during the Great War (1914-1918). In particular he proves that it was through Masonic pressure that Italy entered the war against

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<sup>1</sup> *World-Masonry, World-Revolution, World-Republic.*

Austria and Germany. He shows also that the Communist Republic in Munich and the whole Communist movement in Germany and Russia after the Great War was the work of Judæo-Masonry and Brothers. Toller, Levien, Axelrod, Wadler, Ewinger, Lenin and Trotsky, etc., etc.<sup>1</sup> On page 286, he gives as his conclusion that "neither we, Germans, nor the visible Governments of our enemies are responsible for the terrible slaughter of the great war, but that dark, secret power which we have called World-Masonry, behind which is hidden the invisible ruler of the destinies of all States and peoples, World-Jewry."

In their books, Père Deschamps, S.J., and Mgr. Delassus stress the fact that the organized naturalistic forces favoured Prussia, in view of utilizing that Power's anti-Catholic attitude for the elimination of the spirit of the Mystical Body of Christ from Germany. Wichtl insists upon the fact that in the end, Prussia began to see that she was being sacrificed in her turn for "higher interests." One is strongly reminded of a remark made to the distinguished historian, Cardinal Pitra, at Vienna in 1889. A highly-placed personage, whose name he does not give, said to him: "The Catholic Nations must be crushed by the Protestant Nations. When this result has been attained, a breath will be sufficient to bring about the disappearance of Protestantism. Thus we shall arrive at State Atheism."<sup>2</sup> Hence the points of view defended by these two groups of writers are complementary.<sup>3</sup>

The German reaction against the corrupting naturalistic

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<sup>1</sup> Op. cit., pp. 211-231, 278-281.

<sup>2</sup> Quoted by Mgr. Delassus, op. cit., Vol. II, p. 48.

<sup>3</sup> Wichtl exaggerates when he asserts (op. cit., p. 186) that, though Frederick the Great was a Freemason, he was never admitted to the real secrets of the Lodges. As the founder of the Ancient and Accepted Scottish Rite (to which, however, additions were made at the end of the 18th century) Frederick was well aware of the inner meaning of Masonic Naturalism. In fact the Mason, Bluntschli, claims for him the honour of being the initiator of the revolutionary era, which, he says, should date from the year of Frederick's accession, namely, 1740, rather than from 1789. The modern State "independent of all theocracy," that is, owing no submission to the divine law, began with Frederick, he maintains. Cf. Deschamps op. cit., Vol. II, p. 19.

influence of Jewry and Freemasonry, instead of inaugurating the return of the whole German nation to the Divine Plan for order, from which North Germany turned aside in the sixteenth century, has intensified the disorder. The reaction is a purely naturalistic one by which the German Race is put in the place of the Mystical Body of Christ, German Blood is substituted for Sanctifying Grace, the Life-blood of the Mystical Body, and the instinctive aspirations of the German racebound, national soul, as interpreted by the Leader of the race, replace the moral law. In the place of the supernatural, supranational Mystical Body of Christ, the Jews also put their race and their Nation, thus declaring that order is to come to the world through all nations being moulded by the Jewish Nation. Instead of drawing the obvious lesson from the Jewish rejection of Christ and striving to bring Germany to accept His Divine Plan, the National-Socialist movement has denounced the whole Christian revelation as a superimposed deformation of the German national soul and set up the German race and its national aspirations in the place both of the Mystical Body of Christ and *a fortiori* of the Jewish race and nation.

Accordingly, National-Socialism substitutes the German race and its exigencies of social organization for the supernatural, supranational Mystical Body of Christ and its exigencies of social organization, expressed by the Indirect Power of the Church, Christian Marriage as the union of members of Christ, and Christian education as the formation of members of Christ. One can readily conclude that the National-Socialist reaction against the corroding influence of Jewish Naturalism on German national life leads, not only to measures of repression against the Jews but to a dire persecution of the Catholic Church.<sup>1</sup>

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<sup>1</sup> In *The Rulers of Russia* (pp. 74-77), two quotations are given from distinguished German Catholic writers to show the enormous extent of Jewish influence in Germany. Dr. Kurt Ziesché, Professor in the University of Breslau, insists upon the prevalence of Jewish Naturalism in the political and economic life of the country, in his book *Das Königtum Christi in Europa*, published in 1926. Dr. Eberle, the Editor of *Schönere Zukunft*, sets out in 1927 the actual power and might of Jewish influence in banking, in publishing and commercial life, etc., Cf *The Mystical Body of Christ in the Modern World*, p. 310.

The deified German race has attacked the rival natural deity, the Jewish race, directly, and has proceeded systematically to get rid of it as corrupting the very fount of deity, German blood. It also systematically undermines and seeks to eliminate the supernatural, supranational Catholic Church. Catholics are still allowed to profess at Mass that they will endeavour to live their lives as members of Christ and that they will strive to organize society so as to be aided in so doing. But, from the moment Catholics in Germany and Austria leave the church after Mass, they find society organized on the principle that the highest form of life is German national life and that German blood is higher and nobler than Sanctifying Grace, the life-blood of the Mystical Body. National-Socialism demands an education which forms the young to regard membership of the German race, not membership of Christ's Mystical Body, as the highest good. The moral law, of which the sole divinely appointed guardian is the Catholic Church, is replaced by the exigencies of German blood as declared by the leaders of the people. Thus the whole social organization of German life and the ideals animating it are completely anti-Catholic.

The radical opposition of German racial theories to Catholic teaching is made clear in the instruction to combat them, issued by the Sacred Congregation of Seminaries and Universities to Rectors of Seminaries and Catholic Universities. The document, which was sent on April 13th, 1938, runs as follows: "Last year, on Christmas Eve, Our August Pontiff and gloriously reigning Pope, in his allocution to the Cardinals and Prelates of the Roman Curia, referred in grave and sorrowful terms to the grievous persecution of the Catholic Church in Germany. It was a cause of the greatest pain to the heart of the Holy Father that, in order to excuse such flagrant injustice, bare-faced calumnies were invented, and most pernicious doctrines, falsely alleged to be scientific, were spread far and wide, with the intention of creating dire confusion in minds and uprooting the true religion. In view of this state of things, the Sacred Congregation of Studies urges Catholic Universities and Faculties to direct all their resources and efforts to the defence of truth against the inroads of these errors. Accordingly, those who

are teaching in these centres of higher studies must mobilize all the means at their command in biology, history, philosophy, apologetics, legal and moral science, and thus forge the weapons with which to refute decisively and expertly the following absolutely untenable and erroneous doctrines :

“ 1. The human races by their natural and immutable characters are so different, one from another, that the lowest of them is further removed from the highest than it is from the highest species of animal.

“ 2. The vigour of the race and blood-purity must be preserved and cultivated by every means. Anything that conduces to this end is by the very fact honourable and permissible.

“ 3. The intellectual and moral qualities of man come mainly from his blood, the source of racial characteristics.

“ 4. The essential aim of education is to develop the characters of the race and to inflame men's minds with a burning love of their own race as of the supreme good.

“ 5. Religion is subject to the law of race and must be adapted to it.

“ 6. The primary source and supreme rule of the whole juridical order is the racial instinct.

“ 7. Only the Cosmos or Universe exists, a living being ; all things, man included, are only diverse forms, increasing through the ages, of the Universal Living Being.

“ 8. Individual men exist by the State and for the State : whatever rights they possess come to them exclusively through a concession from the State . . . . .”

The following phrases of the Encyclical of Pope Pius XI *On the Persecution of the Church in Germany* must be read in conjunction with the above propositions, especially with Nos. 5 and 6 : “ He who takes the race, or the people, or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation, and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God.

Such a one is far from true belief in God and a conception of life corresponding to true belief . . . . . We have done everything to defend the sanctity of a word solemnly pledged, to protect the inviolability of obligations freely undertaken, against theories and practices which, if officially approved, must destroy all confidence and render valueless any word that might also be pledged in the future."

In *The Rulers of Russia*, I quoted an author to the effect that the German monetary system was a reaction against the fallacy of making the volume of a country's money or exchange-medium depend on the amount of gold the government of the country could control.<sup>1</sup> It is quite true that the volume of money or exchange-medium ought to be proportioned to the development of a country's capacity for production, not to the amount of gold that may happen to be in its Central Bank. But the German financial system, as a whole, is far from being in harmony with the principles of St. Thomas; in conjunction with the racial theory it will tend to the treatment of the human *person* as a mere *individual*. The German Government controls the creation of bank credit by the Reichsbank, and allows this new bank credit to reach the channels of trade by granting *loans* of it to whatever businesses it favours. Now, when the Government takes over exclusive control and management of the lending business, we have, in practice, Socialism or Communism. For a Government to create bank credit and lend it to whom it chooses is even more vicious than for private banks to create money as loans. In the case of private banks, arbitrary discrimination is not the primary motive in denying loans. The German Government determines what businesses may or may not borrow and thus exercises the power of life and death over them. This power tends to reinforce the treatment of subjects as mere *individuals* not as *persons*.

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<sup>1</sup> 3rd Edition Revised and Enlarged, November 1939, p. 74.

## CHAPTER IV

# The Struggle of the Jewish Nation against the true Messias

### JEWISH NATURALISM

THE decay in the social acceptance of the Divine plan for ordered life, since the thirteenth century, has had for inevitable consequence the gradual disappearance of supernatural influences and ideals from the political and economic life of nations. This is the first result. There is a second. The elimination of the supernatural from public life is making smooth the path for the coming of the Natural Messias. "He that is not with Me is against me" (St. Matt. XII, 30). The world is not standing still and the once Christian nations have to choose between *returning* to the integral truth of the Catholic Church and *falling* more and more fully under the yoke of those who are systematically preparing for the advent of the Natural Messias. The Supernatural Messias proclaimed the supremacy of the Catholic Church, His Mystical Body, which is both supernatural and supranational and respectful of the natural qualities and particular rôles of all nations. The Natural Messias can only have for end the subjection of all nations to the Jewish nation; for the refusal of the Jews, whose national organization had been set up by God to prepare for Christ, to accept the supranational Church of Christ, inevitably leads to their setting up their nation as the highest embodiment of the Divine Order.

Calvary has then a twofold aspect. It is at one and the same time, the *rejection* of the Supernatural Messias with His programme, which is summed up in the doctrine of the Mystical Body of Christ, and the *proclamation* of a programme to be accomplished by the Natural Messias to come. In the Mystical Body of Christ all nations are on equal footing, each nation aiming at the temporal prosperity of its subjects so as not only not to hinder but to favour their attaining their supernatural end—union with the Blessed Trinity in supernatural life. The Natural Messias to whom the Jews look forward is to bring happiness to the world by the imposition of Jewish



domination. It cannot be otherwise, given their Messianic aspirations. Our Lord asked them to be the heralds of a supra-national kingdom. Their refusal meant that they elected instead to impose their national form on the world, and they have put all their intense energy and tenacity into the struggle for the organization of the future Messianic Age. Thus when any nation turns against the Supernatural Messiah it will be pulled in the direction of subjection to the Natural Messiah. Satan has a wide view of things. He will be quite prepared to utilize German Naturalism against Our Divine Lord. There is laughter in hell when human beings succumb once more to the temptation of the Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or any other race.

The Jewish ideal is interpreted differently by different Jews. The orthodox Jews want to return to Jerusalem, to rebuild the temple and to reinstitute their worship, while awaiting the coming of a personal Messiah. The non-orthodox or Reform Jews have departed from the central hope of Judaism by rejecting belief in a personal Messiah.<sup>1</sup> But they believe in the advent of a Messiah in the sense of a Messianic Age which will come through the leadership and domination of their race. "In general the Jews," writes the Jew, Bernard Lazare, in his well-known work, *L'Antisémitisme*, "even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and education, by the influence of Jewish nationalism. This is true in a very special way of the Jewish revolutionaries who lived in the first half of this [nineteenth] century. Heinrich Heine and Karl Marx are two typical examples." This is true also of the Jews of High Finance, the Rothschilds, the Warburgs, the Kahns, the Schiffs, etc., etc. They are one with their people in the ideal of the domination of the race and, therefore, in opposition to the supernatural life coming from Our Lord Jesus Christ, Who, according to them, attempted to turn aside the Jewish nation from its destined goal.

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<sup>1</sup> Cf. *Campaigners for Christ*, by David Goldstein, p. 30.

Does that mean that all Jews are bad men? Needless to say, it does not. There are Jews in whom may be seen excellent natural qualities, and the supernatural life of grace is poured out upon us all by Our Lord, even upon those who reject Him. *It does mean, however, that all Jews, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the supernatural life in Society and will be an active ferment of Naturalism.* Let us take some examples from New York where the Jews are powerful. We read in the New York Jewish paper, *Freiheit*, of January 10th, 1937: "According to the Jewish religion, the Pope is the enemy of the Jewish people by the very fact that he is the head of the Catholic Church. The Jewish religion is opposed to Christianity and to the Catholic Church in particular." Again we find in the New York *Jewish National Day* of December 14th, 1935: "The public schools must be kept clear of Christmas carols and other Christmas influences. We want all this Christmas propaganda stopped."

Thus where the Jews are powerful, they openly attack the Supernatural Messiah and the supernatural life of grace which comes from Him. In countries where they are only advancing to power, they content themselves with desupernaturalizing the observances and customs which have sprung from acceptance of the Supernatural Messiah. When the latter process has been carried on for a sufficiently long time and Catholics have grown weak, the open attack on the observance of Sunday or Christmas Day, for example, can then be launched.

As an example of Jewish action in the elimination of the supernatural significance of a Christian observance, let us take the custom of exchanging Christmas cards. Christmas is in reality the anniversary of the birth of Our Redeemer, of the Second Adam who restored the supernatural life of our souls. That is the real inner reason for our joy on that day. Families and friends come together to celebrate the coming amongst us as a little human child of Him in Whom we are one as members of His Mystical Body. The body is meant to have its share of the happiness too, because the Son of Man knows that we are human beings. Now the exchange of Christmas cards is meant to remind us of these great facts in their due relation.

The supernatural significance of the great feast of the Nativity should of course be always prominent. Yet what do we find? Cards which show only holly and Christmas puddings have some relation to the feast, it is true, but not to the Christ Mass. Others with merely a row of dogs or a few birds have nothing to remind the recipient of what the rejoicing is for, while Yuletide greetings seem to refer to some pagan festival and to be preparing the way for a revival of paganism.

In this process of eliminating the supernatural Messias from the celebration of the anniversary of His birth, Messrs Raphael Tuck and Sons, Ltd., the largest firm of Christmas card manufacturers, have certainly played a great part. "The Directors of this firm," according to *The Britisher* of December 15th, 1937, "are registered as Gustave Tuck, Desmond Adolph Tuck and William Reginald Tuck, Bt., and the Secretary is a Mr. A. G. Jacobs. All three Directors appear in the Communal Directory of the Jewish Year Book. Mr. Desmond Tuck is a warden of the Central Synagogue. Gustave Tuck is a member of the Jewish Board of Deputies Committee, a member of the Committee for the fund for German Jewry," etc. This firm is not alone, but it has certainly been a great influence in propagating Naturalism by fostering a naturalistic tone.

It will be useful for Irishmen to examine how much of Dublin's real property has already passed into Jewish hands. Such a control must bring influence, and Jewish influence will operate against Christian social principles. Irish Catholics can see the advance of the elimination of the supernatural from public life, when a Jewish shop exhibits a card to the effect that the shop will be open all day on Christmas Day, and when Jewish professional men make appointments for Sunday morning. This disruption of the organization of society based on the reality of the supernatural life of grace and on the vital significance of the Mass cannot proceed without disastrous effects on Catholics individually and as a body. *For we know that it is only through the supernatural life which comes from our Lord that we can be good men according to the way which God requires and can correct the defects of our natural life.* On the one hand, then, the increase of Jewish influence, with its in-

evitable naturalistic, that is, anti-supernatural, character, cannot take place without such disruption. On the other hand, we are exhorted to work for the return of society to Christ the King so that, instead of having to combat influences hostile to our supernatural life when we leave the Church after Mass, we shall on the contrary be aided by the current of life around us. Accordingly, Jewish Naturalism renders conflict inevitable.

*The Jews, as a nation, are objectively aiming at giving society a direction which is in complete opposition to the order God wants.* It is possible that a member of the Jewish Nation, who rejects Our Lord, may have the supernatural life which God wishes to see in every soul, and so be good with the goodness God wants, but *objectively*, the direction he is seeking to give to the world is opposed to God and to that life, and therefore is not good. If a Jew who rejects Our Lord is good in the way God demands, it is in spite of the movement in which he and his nation are engaged. Our Lord Jesus Christ alone is the source of the goodness God wants to see in every human being, the goodness due to participation in the Inner Life of the Blessed Trinity. No Jew, in virtue of what he *objectively* stands for, is supernaturally good as God wants him to be.

Hence there would seem to be a regrettable confusion of thought in the article on *The Jews in Ireland*, which appeared in *The Standard* (Dublin), March 3rd, 1939. The article stated : "*The Standard* stands for the practical application of Christian principles in the public life of Ireland . . . . . Doubtless, there are good Jews and bad Jews, just as there are good and bad non-Jews in every country. We may praise the good and reprobate the bad . . . . ."

The article in *The Standard* was perfectly correct in insisting upon the Christian principle of exclusion of hatred of the Jews as a race. The inculcation of that spirit of charity towards the Jews, however, is not the only Christian principle that has a bearing on the problem. *To work for the return of society to Christ the King*, and so secure the triumph of the supernatural spirit of the Mystical Body in social life, is surely a Christian principle. The Jewish Nation in an organized entity opposed

to the treatment of our fellow human beings as members of Christ. We, must, therefore, combat their *Naturalism*. Some Catholics seem to forget that the Jews who, in their terrible opposition to God, were plotting the death of Our Saviour were so "pious" and "God-fearing" and "good" that they would not go into the hall of Pilate's palace, "that they might not be defiled but that they might eat the pasch" (St. John XVIII, 28). Pilate had to yield to their scruples and go out to them, yet alas! they were intent on the most awful crime ever committed, the crime of deicide.

Jewish Naturalism, then, is disruptive of all social organization based upon the Divinity of Our Lord. This disruptive process inevitably leads to a reaction on the part of the subjects of Christ the King and thus renders social conflict unavoidable. But, besides these two harmful effects, there is a third. Jewish Naturalism is injurious to the Jews themselves. Opposition to the supernatural life of grace that comes from Our Lord and, consequently, to ordered submission to God, our Father, is disastrous for the Jewish soul and character. Writing of the ceremonies and rites of the Old Law, such as circumcision and the worship of the Synagogue, St. Thomas says: "In like manner, the ceremonies of the Old Law prefigured Christ as having yet to be born and to suffer; whereas our Sacraments signify Him as already born and having suffered. Consequently just as it would be a mortal sin now for anyone, in making a profession of faith, to say that Christ is yet to be born, which the fathers of old said devoutly and truthfully; so too, it would be a mortal sin now to observe those ceremonies which the fathers of old accomplished with devotion and fidelity. Such is the teaching of St. Augustine" (Ia IIae, Q. 103, a. 4). Objectively, therefore, the Jews as a nation put themselves against the ordered return to God, which can only be through Our Lord Jesus Christ.

Their opposition has not only had dire consequences in preventing and retarding the world's acceptance of Him, but also sad effects on themselves. The results of that ceaseless battle against order are becoming increasingly visible amongst them. The persistent rejection of the One Mediator, Christ Jesus,

in spite of abundant light and grace, is having its inescapable consequences. As their power in the material order grows, the Jews are ceasing to believe in the God of Israel and are falling a prey to Pantheism in its various forms, Marxian and other.

Does it then follow that all Jews are Pantheists? It does not. In all this reasoning about the Jewish nation we are dealing with what we may speak of as moral laws in a wide sense. We cannot deduce conclusions therefrom to every individual member of the race. We must take account of the play of human liberty under the influence of the grace that comes from the Sacred Heart of Jesus to the members of the race which He loves as His own. We must affirm, however, that the Jews as a nation and therefore the vast majority of their individual members, given the solidarity of their national organization, will everywhere show themselves hostile to the supernatural life.

His Excellency Right Rev. Antonio Garcia, Bishop of Tuy, one of the signatories of the Collective Letter of the Spanish Hierarchy of July 1st, 1937, has summed up in striking language the essential features of the present struggle in the world. He had a splendid opportunity of seeing the Spanish phase of it. Mgr. Garcia writes as follows: "It is evident that the present conflict is one of the most terrible wars waged by Anti-Christ, that is, by Judaism, against the Catholic Church and against Christ. And at this crisis in the history of the world, Jewry uses two formidable armies: one secret, namely that of Freemasonry; the other, open and avowed, with hands dripping with blood, that of the Communists and all the other associated bodies, Anarchists, Anarcho-Syndicalists, Socialists, as well as the auxiliary forces, Rotary, and Leagues of Benefaction . . . in which are preached the exclusion of Christ, of His morality and of His doctrine, or in which one hears at least that abstraction is made of such, as if Jesus Christ had not clearly declared: 'He that is not with me is against me.'"

A writer who sees in a study of the consequences of the Jewish nation's Naturalism merely a series of fantastic statements about a supposed Jewish conspiracy has not grasped either

the unity of the Divine plan or the meaning of the Kingship of Christ. The Jews do work with abnormal secrecy, and in the Masonic society they certainly have a powerful *secret* auxiliary force working for Naturalism, along with open and avowed auxiliary forces of Communists, Anarchists, etc. But it is a fact patent for all to see, that, in the world as it exists, the Jews, as an organized nation, refuse to accept Him Who is the Corner-stone of the building and the Foundation of right order, and look forward to a Messianic era to be ushered in by another Messias. Do they not proclaim this from the house tops? Klausner, Professor at the Hebrew University of Jerusalem, in his book, *Jesus of Nazareth*, writes as follows: "What is Jesus to the Jewish nation at the present day? To the Jewish nation he can be neither God nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can he, to the Jewish nation, be the Messiah: the kingdom of Heaven (the 'Days of the Messiah') is not yet come . . . . [The ethical code of Jesus] is no ethical code for the nations and social order of to-day, when men are still trying to find the way to that future of the Messiah and the Prophets, and to the 'kingdom of the Almighty' spoken of by the *Talmud*, an ideal which is of this 'world' and which, gradually and in the course of generations, is to take shape in this world." A critic may point out that the attack on Christianity by immoral art and by unbelief would continue without Jews in the world. It is quite true that, even if the Jews were to disappear utterly, there would still be original sin in the world and consequently forces of revolt working for Naturalism, under the leadership of Satan, whose whole being is in revolt against the supernatural life of grace. What must be insisted upon, however, is that in that hypothesis, the best organized *visible* force, the one with the greatest cohesion and dynamic energy, would be withdrawn from the Naturalist camp.

The leaders of the Jewish race have a terrible responsibility. St. Thomas insists (IIa P.Q. 47, a. 6 ad 1), that the excusing words of Our Lord: "Father, forgive them for they know not

what they do " (St. Luke XXII, 34) were uttered on behalf of the common people, but not on behalf of the leaders of the Jews. Not only have they formed the ordinary people of their race to consider the idea of Our Lord being the Messiah promised to their fathers as absolutely absurd, but they keep them in strict subjection. Pogroms in which the rank-and-file of the Jewish nation suffer serve the useful purpose of keeping them in absolute dependence on their leaders.<sup>1</sup>

## THE OPPOSITION OF JEWISH NATURALISM TO OUR SUPERNATURAL WELL-BEING

The fundamental nature of this opposition will be seen more clearly when we examine a point in which what I have been saying differs to some extent from the thesis of a writer whose name is a household word in Catholic circles. In his work on the Jewish question, Mr. Belloc writes as follows: "We are asked to believe that this political upheaval [the Bolshevik revolution by which the Jews got control of Russia] was part of one highly-organised plot centuries old the agents of which were millions of human beings all pledged to the destruction of our society and acting in complete discipline under a few leaders superhumanly wise. The thing is nonsense on the face of it. Men have no capacity for acting in this fashion . . . moreover the motive is completely lacking. Why merely destroy, and why, if your object is merely to destroy, manifest wide differences in your aims? . . . The conception of a vast age-long plot, culminating in the contemporary Russian affair, will not hold water."<sup>2</sup>

Four points need to be touched upon. First of all, the opposition between the Supernatural Messiah and the Natural

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<sup>1</sup> "The Jews are always and everywhere the tools of their ruling clique: to it they pay heavy indirect taxes, and in return receive help in exploiting the land which harbours them" (*Waters Flowing Eastward*, by L. Fry, p. 30).

<sup>2</sup> *The Jews*, First Edition, p. 168.



Messias is in the very nature of things. The Jews, as a nation have refused to accept the Supernatural Messias, God Himself, Who came into His own world to restore our most real life, and they still look forward to another Messias. They are therefore necessarily opposed to the true order of the world. As I have already said, the Jews work with abnormal secrecy and in the Masonic Society they have a powerful secret auxiliary force working for Naturalism, but I am here speaking of their opposition as a nation to the Supernatural. It is absurd and confusing to speak of that opposition as a plot or a conspiracy, for not only is it clear to us but the Jews themselves proclaim it openly. We must always bear in mind that the world is one, and that is only through acceptance of Our Lord Jesus Christ as the True Messias that we can live our lives as the objective order of the world demands. Mr Belloc seems to miss the force of the opposition between naturalism and the supernatural. That is one point.

Again, opposition to the order God has established in the world leads inevitably to decay in belief in God among the Jews, and to corruption in regard to the correct attitude towards their fellow-human beings and in regard to the means to be employed to get other nations to accept the Messianic message. It is morally inevitable that nations which resist God and oppose the supernatural order of the world should suffer decay in the process. The excesses of the Bolshevik revolution thus find their explanation. We are, however, dealing with a moral law in the wide sense. God is merciful, and the Sacred Heart of Jesus loves the members of his own race with a special love. We cannot, as has been said, draw conclusions from such a law to all the individual members of the nation.

The third point concerns the differences amongst the Jews. Of course, there are differences amongst them and that, more unavoidably than amongst other nations, because of their opposition to order, but that fact cannot hide the truth of their strongly-organized national solidarity. Is not the sympathy of the Jewish-controlled press throughout the world with the Muscovite, that is, Judæo-Russian, Red Government of Spain a proof of a strong unity?

The fourth point is that the Jews are not attacking Christian supernatural civilization merely for the sake of destroying it. They are demolishing what for them are the accretions due to pagan conceptions, by which Catholicism has disfigured the Messianic ideal. They want to prepare the way for the Messiah who, according to them, is still to come and who is to bring about peace and harmony amongst all the people of the world under their own rule. They demolish for the sake of reconstructing on another foundation. No wonder they persecuted St. Paul for his insistence on the fact that "Other foundation no man can lay, but that which is laid; which is Christ Jesus" (1 Cor. III, 11).

The orthodox Jews speak of the Fatherhood of God, but they refuse to accept God's supreme manifestation of His Paternity, His sending of His Only-Begotten Son. They consider as blasphemous the true doctrine of the Blessed Trinity and of the supernatural life by which we can enter into the family circle of the Blessed Trinity and love the Father with the Son and the Holy Ghost. *In their pride they want to impose their will on God instead of humbly accepting His Will.* In their pride they oppose *physical* descent from Abraham to the true doctrine of *spiritual* descent from him *in unity of faith*. "Know ye, therefore, that they who are of faith, the same are the children of Abraham . . . for you are all the children of God by faith in Christ Jesus. . . . And if you be Christ's then are you the seed of Abraham, heirs according to the promise" (Galatians III, 7, 26, 29). In their pride, they refuse to see in the prophecies of Isaias about the sufferings of the Messiah, the narrative of the treatment that was to be meted out by them to the Messiah when He came.<sup>1</sup> They cannot believe that they could have made such fools of themselves as they actually did and continue to do by attempting to apply the promises of God concerning the world-wide sway of the Mystical Body of Christ to their own nation. This terrible pride is the source of the obstinacy with which they refuse to accept the Supernatural Messiah.

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<sup>1</sup> Cf. *Isaias*, Ch. LIII, 7. 12.

## CHAPTER V

# The Dual Citizenship of the Jews in Modern Times

### MODERN PROGRESS AS THE GROWTH OF NATURALISM

**I**N the thirteenth century, the high-water mark, so far, of man's acceptance of the order established by God, Catholic Europe acknowledged the Divinity of Our Lord : it admitted the reality of the supernatural life of grace, and the divinely-appointed right of the Catholic Church, the Mystical Body of Christ, to say what was opposed to that life and what favoured it, in other words, to be the judge of what was moral and what was immoral, whether in the actions of States or individuals.

The so-called Reformation saw this claim of the Mystical Body of Christ denied by a large part of what was once Catholic Europe. This meant rejecting the order set up by Our Lord Jesus Christ while attempting to retain belief in His Divinity. From the Jewish point of view, it was a big step in advance, for it meant the abolition of the supremacy of the supranational Mystical Body of Christ over a number of States. The State, in each country which embraced Protestantism, took the place of the Mystical Body of Christ. Thus a purely natural entity arrogated to itself divine functions, by organizing its particular form of religion, composed of a mixture of natural and supernatural elements, as a State department. It is true that this natural entity, the State, still acknowledged that, as a society, it had a duty to God and retained some elements of supernatural religion.

The French Revolution carried a step further the process of decay in the acceptance of the Divine Plan. Religion was considered to be a private matter only ; for the State, as a society, denied that it had any duty to God, natural or supernatural. This was complete social apostasy on the part of nations which had once been Catholic and, as such, had acknowledged the rights of Christ and of His Mystical Body on earth. Every country in which a masonically-directed revolution proved successful, as in France in 1789, began by decreeing the separation of Church and State. Thus country after country

completely rejected the Mystical Body of Christ. In this way the Supernatural Messiah was dethroned, while at the same time, the way was positively prepared for the advent of the Natural Messiah by the granting of full citizenship to the members of the Jewish nation. The Jewish writer, Bernard Lazare, expresses this very forcibly. "The Jew," he writes, "is the living testimony of the disappearance of the State founded upon theological principles and which the Christian Anti-Semites dream of reconstructing. The day when a Jew became the holder of a public position, the Christian State was in danger. That is perfectly accurate, and the Anti-Semites who affirm that the Jews have ruined the idea of State could say with greater justice that the entry of the Jews into society symbolised the destruction of the State, that is, of course, of the Christian State."<sup>1</sup>

When the Jews become citizens of the non-Jewish States, they still retain their primary allegiance to their own nation, which, according to them, is the chosen vehicle of divine order for the other nations. They still continue to look forward to the natural Messianic era, that is, to the era when their nation will dominate over the others. Their advance to positions of power and influence, aided by their control of finance, has been utilized everywhere in the once Catholic States to eliminate from public life the influence, of the supernatural life and the remains of the Catholic organization of society. For example, when the Jew, Naquet, got the French State to pass a divorce law, this meant that France, as a State, no longer acknowledged the indissolubility of the union of Christ and His Mystical Body. Thus French society was brought a stage nearer to the new Messianic Era. Such is the inner significance of that historical event whose consequences in the natural order have been disastrous for France.

#### FREEMASONRY HAS CONTRIBUTED TO THE ADVANCE OF NATURALISM

There is *unorganized* opposition to the Supernatural Life of Grace in each one of us, owing to the fall. This unorganized

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<sup>1</sup> *L'Antisémitisme*, p. 361.

opposition of individuals leads to the formation of little anti-supernatural groups here and there, even without the concerted action of vast *organized* forces. The existence of united anti-supernatural action on the part of organized bodies is so far removed from the mind of the average Catholic that it needs to be stressed particularly and its aims made clear. The Christian framework of society is destined not only to aid us in attaining union with Christ but to serve as a bulwark against the assaults of the forces organized against our supernatural life. These forces are three in number, one being invisible. the other two visible. The invisible host is that of Satan and the other fallen angels, while the visible forces are those of the Jewish Nation and Freemasonry. The Jewish Nation is not only a visible organization, but its naturalistic or anti-supernatural character is openly proclaimed by its refusal to accept the Supernatural Messiah and by its looking forward to a naturalistic Messianic era. The Masonic Society or group of Societies is a visible organization, but its naturalistic or anti-supernatural character is secret or camouflaged. The Naturalism or Anti-Supernaturalism of its aims, as well as of its ritual and symbolism, is clearly grasped by only relatively few of the initiated. The pantheistic deification of man, which is the consequence of this Naturalism, is the supreme secret of Freemasonry. Both of these visible societies, however, make use of subterfuge and secrecy in their *modes* of action against the supernatural life of the nations of the world. Accordingly, the most vitally real struggle in the world is that waged by those naturalistic or anti-supernatural armies, under the leadership of Satan, against those who accept the Supernatural Life of Grace, participation of the Life of the Blessed Trinity, under the leadership of Our Lord Jesus Christ.

In the work of elimination of the Supernatural Life from society, the Jewish nation has been powerfully aided by Freemasonry. Freemasonry is a naturalistic society, that is to say, a society which claims to make men good and true independently of the Supernatural Life which comes to us through membership of Our Lord. Masonry thus, in fact and in deed, puts itself above the Mystical Body of Christ, and its

action has powerfully contributed to the elimination of the Catholic tradition, based on the Divinity of Our Lord Jesus Christ, and to the advent of the anti-supernatural or naturalistic mentality and outlook.

Masonic propaganda has so blinded the nations, even those that did not revolt against the Mystical Body in the sixteenth century, to the significance of Naturalism, that it is difficult to rouse them to the full perception of the real issues at stake. The warnings of the Sovereign Pontiffs and the Judæo-Masonic attack on the supernatural life in Spain have succeeded, it is true, in getting them to stir uneasily in their slumbers, but they cannot be said to be as yet awake. The Masonic Declaration of the Rights of Man of 1789 has contributed also to bewilder people with regard to the significance of the Communistic attack on private property.<sup>1</sup> The real meaning of the equality of the French Revolution, the one behind which is all the driving force of Masonry, is that all men are equally God. Accordingly, in a properly constituted State, an absolute social equality should counterbalance natural inequalities. The right of private property as the greatest cause of social inequality must be abolished. We need not be surprised then at the lukewarm opposition to Communism wherever the virus of the French Revolution has penetrated. In this way the poorer members of Society, who have had such sad experiences in the so-called Christian countries, since the sixteenth century, are easily drawn to listen to Marx's cajoling words. The proletariat, according to the Jewish siren, is a Messianic class destined by its rule to bring about a new era in the world. People are slow to grasp that both the proletariat in general and the Russian proletariat in particular are only means for the Messianic dreams of Marx's own nation.

## THE SIGNIFICANCE OF THE BALFOUR DECLARATION

As a result of their dual citizenship in modern times, the Jews, while retaining their primary allegiance to their own nation and their devotion to the ideal of the domination of

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<sup>1</sup> Cf. *The Mystical Body of Christ in the Modern World*, Chapter V., p. 54.

the Natural Messiah, have been able to use their positions of power for the furtherance of their national programme which, as I have so often insisted, is necessarily and inevitably opposed to the rule of the Supernatural Messiah, Christ the King. And now, unfortunately, the Balfour Declaration of November 2nd, 1917, would seem to result in the perpetuation of this anti-supernatural, anti-Christian anomaly. The text of the letter addressed by Arthur James (later Lord) Balfour, then British Secretary of State for Foreign Affairs, to Lord Rothschild, is as follows :

“ Foreign Office,

“ November 2nd, 1917.

“ Dear Lord Rothschild,

“ I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet :

“ His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

“ I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

“ Yours sincerely,

ARTHUR JAMES BALFOUR.”<sup>1</sup>

For citizens of other states, citizenship is restricted to one State. Why should Jews be permitted to be citizens of two States ? The anomaly is already glaring when they form a State within a State : it is doubly so when they have a Jewish

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<sup>1</sup> Quoted by L. Fry in *Waters Flowing Eastward*, p. 17.

State in Palestine. And it must always be remembered that it means keeping the enemies of Christ's Kingship in a specially favoured position.

We read in *Der Tag* (Yiddish daily), New York, 10th July, 1937: "Hail the Jewish State in Palestine!—for close on two thousand years it has lived only in the memory of an uprooted, wandering people. Conquered and levelled to the earth by the Roman hosts of Titus, aided by the hordes swarming across Europe from the primeval forests of old Germania, it is now about to rear its head once more, looking with new hope across the Mediterranean. It is our historic privilege, denied our forefathers for twenty centuries, to see the Jewish State revived again in the old historic site. The landless people, so long deprived of Nationhood, is landless and Stateless no longer. Once more are we a member of the family of nations, recognised and welcomed as such. Our Ambassadors and Ministers will be found in every capital, and a seat will be reserved for us at the council table of the League of Nations. Even in Germany, whence two thousand years ago came those who destroyed us, just as to-day they plot our ruin, we shall have our envoy speaking for us proudly, courageously, as one Government representative to another. Washington, the centre of Jewish hope in the Western World, will count the Jewish Ambassador among the youngest members of its diplomatic family . . . . Hail the new Jewish State!"<sup>1</sup>

An Ambassador represents a foreign nation in the capital of the country to which he is accredited. The Jews are, therefore, on their own admission members of a foreign nation in the various countries in which, for the time being, they dwell. The members of a nation which is represented by a foreign ambassador to the Government of a country, cannot logically at the same time occupy posts in the Government and seats in the Parliament of the country in question. That would be an intolerable anomaly, for example in the case of Frenchmen in Germany and Italians in England. The same must hold good for the Jews, in fact, it must hold *a fortiori* in their case,

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<sup>1</sup> Quoted in *The Patriot*, August 12th, 1937.



because of their naturalistic Messianic aims. The setting up of the Jewish State must logically lead to the elimination of Jews from the public life of England, Ireland and other countries.

## THE PRIMARY ALLEGIANCE OF THE JEWS

Read in the light of what has been written, the following observations will help to understand the difference between the situation of a Jew who becomes a citizen of the United States or France or Italy and, say, an Irishman who becomes a citizen of one of these States.

The members of the Jewish nation, while retaining their allegiance to their own nation, are also citizens of other nations. Given the Messianic aspirations of their own nation they are bound to strive for the domination of their nation over the others, as they are firmly convinced that in this way alone justice and peace will reign upon the earth. The positions attained by them in the councils and legislative assemblies of other nations must logically be for them, at least primarily, means for advancing the domination of their own people. That Christ should reign over nations, in order that the influence of His supernatural life should be felt in all public life, elevating and purifying it, is utterly abhorrent to their Naturalism. They entertain considerable contempt for the national patriotism of non-Jews, though in public pronouncements they may pander to it for the sake of their own interests. If the Jews, for example, assisted at a peace conference merely as representatives of a Palestinian State, their rôle thereat would be proportioned to the importance of that State, but when they assist as secretaries of Lloyd George and Clemenceau and adviser of President Wilson, then we know that English, French and American citizenship will be utilized for the furtherance of the interests of a nation that believes firmly that English, French and Americans are destined by God to be subject to it.

The primary allegiance of an Irishman, who has become a citizen of the United States, is to the United States. He may retain his sympathies with Irish national aspirations,

but—to put it mildly—he is not imbued from birth with the idea that the Irish nation is destined to rule over the Americans and all other nations. Besides, if the Irishman in question is still a Catholic and believes firmly in the Supernatural Messiah already come, he will be convinced that any subordination of the legitimate interests of the nation of which he is citizen to those of any other nation will be sinful. If, in any public capacity, he found his sympathies with Irish national aspirations (which, as has been said, do not include a programme of bringing other nations into subjection) coming into conflict with the mission entrusted to him of safeguarding primarily the interests of the U.S.A., he would in conscience be obliged to resign. Otherwise, he would fail in his duty to the Supernatural Messiah, Our Lord Jesus Christ. The Jew, to be consistent, would fail in his duty to the Messiah to come, if he did not subordinate the interests of every other nation to those of his own. There is, accordingly, a vital difference of attitude, which has its ultimate ground in the doctrines respectively held with regard to the Messias.

It may be well to quote here some prominent Catholic writers who have advocated that the full citizenship of States, accorded to the Jews for the first time by the French Revolution, should be withdrawn from them. In *Les Pourquoi de la Guerre Mondiale*, Mgr. Henri Delassus, Doctor in Theology, writes as follows : “ The first thing to do is to change French legislation. French law, for the last 120 years is legalizing a falsehood. It considers as French those who are not French, since they are Jews. French legislation should be in harmony with truth. It ought to restore to the Jews their Jewish nationality, in conformity with reason, history, justice and humanity. The legislation introduced by the Revolution represents the Jew as French. He is not French . . . . . The Jews must cease to be officers, magistrates, professors, civil servants, barristers, attorneys, doctors in the public service . . . . . We must repeal the law by which Jews have been allowed to usurp the title of French citizens and declare them deprived of French citizenship. . . . . Without any foolish acceptance of persons, without a trace of inhuman violence, by an abstract legal provision, which

cannot wound anybody's self-love and of which, consequently, nobody can complain, Jewish functionaries must be obliged to resign from Government positions . . . . . It is especially to financial centralization that the Jews owe the greater part of their strength. But that would have been overcome or could not have been maintained without the aid of political centralization . . . . . Without a change in the legislation introduced by the Revolution, the restoration of the French State is impossible."<sup>1</sup>

Perhaps the most forcible testimony to the necessity of this measure is that to be found in the series of articles contributed to the *Civiltà Cattolica* in October, November and December, 1890. These articles form a complete treatise on *The Jewish Question in Europe*, its causes, its effects and the remedies advocated.<sup>2</sup> After having spoken of various unsatisfactory remedies, the writer continues: "In order that the Christian nations may be delivered from the yoke of Judaism and Freemasonry, which is daily growing more oppressive, the only way open to them is to go back along the road they have traversed, to the point where they took the wrong turning. If the Jews are not rendered harmless by means of special laws depriving them of that civil equality to which they have no right, nothing

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<sup>1</sup> *Les Pourquoi de la Guerre Mondiale* was published by Desclée, De Brouwer et Cie, Lille and Paris, in 1922.

<sup>2</sup> The special position of *La Civiltà Cattolica* amongst Catholic reviews and the encomiums bestowed on it by Sovereign Pontiffs deserve to be more widely known. Let us mention a few of them.

Pope Pius IX gave the review its status in the following terms: "By this Letter, in virtue of Our Apostolic Authority, we erect and constitute in perpetuity the College of Writers of the periodical *La Civiltà Cattolica*."

Pope Benedict XV blessed its work: "We bless the fruitful Apostolate which the Venerable review, *La Civiltà Cattolica*, carries on courageously and unwaveringly on behalf of the Christian cause."

Pope Pius XI praised its devotion to the Holy See: "From your assiduous activity and from the whole life of *La Civiltà Cattolica*, there radiates that special devotion to the Holy See which has deservedly won for you the benevolence and esteem of Our Predecessors and Ours."

useful or lasting will be accomplished. In view of their presence in different countries and their unchangeable character of foreigners in every nation, of enemies of the people in every country that supports them, and of a society segregated from the societies amongst which they live ; in view of the Talmudic moral code which they follow and the fundamental dogma of their religion which spurs them on to get hold of the possessions of all peoples by any means in their power, as, according to it, they are entitled to rule the world ; in view of the fact that the experience of many centuries and our present experience have proved conclusively that the equality of civil rights with Christians, granted them in Christian States, has had for effect the oppression of Christians by them, it follows as a necessary consequence that the only way to safeguard the rights of Christians, where the Jews are permitted to dwell, is to regulate their sojourn by laws such that it will be impossible for them to injure Christians.

“ This is what has been done in the past. This is what the Jews have been seeking to undo for the last hundred years. This is what will have to be done over again, sooner or later, whether one likes it or not. The position of power to which the laws inspired by the Revolution have raised them in our day is digging under their feet an abyss just as deep as the height to which they have ascended. When the storm, which they by their display of power are provoking, bursts, they will be hurled down headlong in a catastrophe as unparalleled in their annals as the effrontery with which they are to-day undermining the life of the nations that have exalted them. . . . .

“ It is certain that one of the signs of the end of the world foretold in Holy Scripture is the entrance of Israel into the one True Fold. But we are not convinced that there are indications of that conversion visible at present. This people scattered over the face of the earth . . . . . is to-day what it became after the destruction of Jerusalem, without a king, without a priesthood, without a temple, without a native land, and, at the same time, a most bitter enemy of the Name and of the Church of Jesus Christ, True God and True Man, crucified by their ancestors. We see no proofs, evident or otherwise, that

it is likely to change for the better and welcome as its Saviour that Jesus whom it put to death . . . . . It is certain that at present the Jewish Nation as a whole shows an incomparably greater tendency towards the hatred and destruction of Christianity than towards a benevolent attitude to it and a desire to see it prosper."

Of course, there need not be any difficulty about allowing Jewish non-citizens, who may be temporarily in a country not their own, freedom of worship in their synagogues. That is a totally different question. The point at issue here is the undoing of the naturalistic disorder introduced by the French Revolution. The expression, "separation of Church and State," is the one used in revolutionary constitutions to cloak the Naturalism by which the State rejects the Divine Plan for order and places itself above the Mystical Body of Christ. Having entered the camp of the Natural Messiah, the State as a necessary corollary, admits the Jews to full citizenship, thus allowing them in practice to work for the supremacy of their own Nation over the native one and to prepare for the Messianic era.

By the fact of the Jews becoming citizens of a Jewish State and ceasing to be citizens of other States another evil can be remedied. The small minority of sincere Jewish converts to Catholicism have always, up to the present, for all practical purposes been excluded from their own nation. The Jews insisted upon the "rights of minorities," that is, *their* "rights," being safeguarded in the treaties at the end of the Great War. We must insist upon the rights of the minority of Catholic Jews and see that those who accept the Supernatural Messiah must have special guarantees against ostracism and social injustice on the part of their own people. The Jewish State cannot treat its minority differently from the way the Jews claimed that they should be treated in the States of Western Europe. They cannot always expect to have it both ways.

## THE JEWISH STATE

Have the Jews a right to Palestine as the portion of the earth's surface in which they may set up a separate State? It is clear

from all that has been said about their rejection of the true supernatural Messiah that they can no longer lay claim to it by Divine Right. They were assigned that part of the earth as their inheritance on condition of their being obedient to God. They disobeyed God's command to hear His Son, by their rejection of Our Divine Lord before Pilate and on Calvary, and they persist in their disobedience. Accordingly, there can be no question of a right based on a divine promise. In addition, the Arabs have a natural right to the country they have occupied for the last thirteen hundred years. Canon Arendzen wrote as follows on this aspect of the question, in the *Catholic Gazette* of August, 1936: "The Arab population which has occupied the country for the last 1,300 years has definite and inalienable rights which must be respected. The Jews are foreigners in Palestine and the intrusion of vast numbers of foreigners so as to swamp the native population seems an act of unprovoked injustice. It would obviously be unfair, if some great power by force made England a national home for the Danes, on the strength of that people once having been masters of this country a thousand years ago. The Jews have practically evacuated Palestine since 138 A.D., and their intrusion into it after having left it for eighteen hundred years seems unjustifiable, on any known principles of equity. The Mandatory power, which at present is the government *de facto*, is clearly acting against elementary laws of fairness in promising to a race, alien in religion, speech and blood, a country already occupied by another nation."<sup>1</sup>

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<sup>1</sup> With regard to the 1915 agreement between the Sherif of Mecca, Hassein, and Sir Henry MacMahon, acting for the British Government, conceding the Arab claim to Palestine, cf. *Waters Flowing Eastward*, by L. Fry, pp. 68-69 and the literature there cited.

"In the 9 o'clock news (B.B.C.) on Sunday, Nov. 2nd, 1941, General Smuts was quoted at some length as applauding the Balfour offer of Palestine to the Jews as a permanent home. He seemed to be as ignorant as Mr. Balfour appeared, some twenty-five years ago when the declaration was made, that we had previously admitted and acknowledged the claims of the Arabs to the same property" (*The Weekly Review*, November 6th, 1941).

The Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by the rejection of the Supernatural Messias. It is the assertion in action that the promised Messias has not yet come and that the day of their national domination over the world will yet dawn. The final result will inevitably be another disastrous blow to their hopes, for all their naturalistic attempts to impose their will on God, instead of accepting His, are doomed to failure, and every failure involves the Jewish nation in dire catastrophies.

The writer of the article on the Jewish question in the *Civiltà Cattolica* of 20th December, 1890, already referred to, holds that the once Christian States must go back and take the road they missed at the French Revolution. They must "take away equal citizenship from the Jews, for these latter have no right to it." At the time that article was written the return of the Jews to Palestine had not yet appeared on the horizon. As the attempt to set up a Jewish State in Palestine is an effort to defy God, it has been suggested that some other country should be set aside for the Jewish nation, by international agreement. In that hypothesis all Jews should be citizens of that State only.<sup>1</sup> Very strict regulations should be made concerning the Jews sojourning in States other than the Jewish State.

## JEWISH NATURALISM AND THE DUTY OF CATHOLICS

On the one hand, we have to stand valiantly for the Divine Personality of Our Lord and for the transcendent claims of His Mystical Body, the Catholic Church, in which He continues to live and into which all must enter in order to be one with Him. The Personality of Our Lord, True God as well as True Man, is not merely the subsistence of a created soul; it is the Personality of the Second Person of the Most Holy

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<sup>1</sup> Some writers state that Great Britain offered Uganda to the Jews. Cf. *Waters Flowing Eastward*, by L. Fry, p. 38. Of course, the rights of the original inhabitants should be respected.

Trinity. The Jews as a nation have always rejected that Divine Personality and their efforts are directed to combating the influence of the supernatural life which He seeks to diffuse through the Catholic Church. We have to stand, therefore, unequivocally for the rights of Christ the King. Jewish efforts to eliminate the supernatural life of grace and faith in Jesus tend inevitably to drag life down to an infra-human level. We have, therefore, to resist and defeat Jewish efforts to dominate our society and mould it along *naturalistic* lines. In particular, the creation of money and the regulation of the volume of exchange-medium used by Christian peoples must be taken out of their hands. I have seen a saying of Meyer Amschel Rothschild quoted as follows: "Permit me to issue and control the money of a nation, and I care not who makes its laws."

On the other hand, Our Lord, True Man as well as True God, is a Jew of the House of David, born of the Virgin Mary, the Lily of Israel. Our Lord's Individuality, that by which as a Man He is distinct from other members of the human race and belongs to a certain environment and a certain descent, is Jewish. The Blood that was poured out on the Cross at the hands of the official leaders of His own nation for the restoration of the Divine Life of the world was Jewish blood. Our Lord's Sacred Heart is a human heart and He loves His own nation with a special love. We must never forget that or allow ourselves to fall victims to an attitude of hatred for the Jews as a nation. We must always bear in mind that He is seeking to draw them on to that supernatural union with Himself which they reject.

The Jewish Nation has gradually become the most strongly organized non-secret visible force working for the elimination of the supernatural outlook in society and for the installation of Naturalism. The supernatural outlook insists that we are a race whose highest life, the Divine Life of Grace, by which the Blessed Trinity dwells in our souls, was lost by the fall of Adam, but restored by Our Lord Jesus Christ. Naturalism denies the existence of any life higher than natural life and maintains that social relations must be organized on that basis. As members of Christ we are bound to work for the return of



society to our loving Saviour, so that social organization may be permeated with the reality of the supernatural life of grace. Pope Pius XI insists on this in the Encyclical on the Kingship of Christ. Let us now take two examples of how our efforts to combat Naturalism will bring us into conflict with the Jews in their preparations for the naturalistic Messias. The first example will deal with the political, the second with the economic, organization of the world.

States and nations are bound to acknowledge the Catholic Church as the One True Church. Pope Pius XI shows that the naturalistic spirit has gradually come to infect society, because "by degrees the religion of Christ was put on the same level as false religions, and placed ignominiously in the same category with them."<sup>1</sup> Previously Pope Pius VII had written: "By the fact that the freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects, and even as Jewish perfidy."<sup>2</sup> Now, since the French Revolution, states have placed all forms of error on the same level as the Mystical Body of Christ, and Jews have been admitted as full citizens of the once Christian States.<sup>3</sup> By granting full citizenship to members of the Jewish religion, the State, to all intents and purposes, gives free rein to the naturalistic moulding process pursued by the Jewish nation, in view of the elimination of membership of Christ and the inauguration of the new Messianic era. It thus shows itself indifferent in the struggle between the true supernatural Messias, who has come, and the naturalistic Messias, to whom the Jews look forward.

In regard to the economic organization of the world, Pope

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<sup>1</sup> Encyclical Letter, *Quas Primas*, On the Kingship of Christ.

<sup>2</sup> Letter, *Post tam diuturnas*.

<sup>3</sup> "The sententious maxims which in 1789 were declared to be the synthesis of the *Rights of Man*, were in point of fact, merely the *Rights of the Jews*, to the detriment of those peoples amongst whom those 'Rights' were enthroned" (Article in the *Civiltà Cattolica*, *Della Questione Giudaica in Europa*, November 15th, 1890).

Pius XI insists that "then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are all members of a single family and children of the same heavenly Father and further, that they are one body in Christ, and everyone members one of another (Rom. XIII, 5)."<sup>1</sup> To have lasting peace in society we Catholics, then, must strive to bring back the great truth that employers and employed must treat one another as members of Christ. It is, as we have seen, part of what we promise *Christ as King*, when we make submission to our Heavenly Father along with *Christ as Priest* at Mass. Now, the aim of the Jewish Nation is to substitute for the Supernatural Messiah in whom we are members of one body, the rule of the Natural Messiah. Accordingly, in virtue of Catholic principles, we must oppose the efforts of the Jews to get control of the economic organization of society. How can we succeed in getting employers and employed to treat one another as members of Christ, if we allow social organization to pass into the hands of those who have persistently denied and rejected His Divine Mission and for whom the supernatural Kingdom of His Mystical Body is simply a fraudulent attempt to turn Israel aside from its destiny.

We have, therefore, to resist and defeat Jewish efforts to dominate social organisms and mould them along naturalistic lines, in opposition to Our Lord and His Mystical Body. The Guilds of the Middle Ages, which reflected the solidarity of the members of the Mystical Body of Christ in economic organization, rendered wonderful services to their members in times of sickness and need, thus efficaciously preventing Jewish money-lenders from gaining control of families and property.<sup>2</sup> We too in our day must safeguard the poor and needy from being tortured by Jewish money-lenders. Our action in this connection however, must not be merely the negative one of

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<sup>1</sup> Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*.

<sup>2</sup> Cf. *Les Corporations Ouvrières au Moyen Âge*, by Godefroid Kurth. A translation of this pamphlet by the distinguished Belgian historian will be published later in this series.

combating illegalities and getting laws suitably amended, but the positive one of setting up organizations which will render services similar to those rendered by the Guilds. Besides this safeguarding of the poor and needy, there is the more far-reaching question of the creation of money and the regulation of the volume of exchange-medium used by Christian peoples. That power must not be allowed to fall into, some would say to remain in, Jewish hands, or to fall into the hands of nominal or erstwhile Christians, Masons and others, who are dependent upon, or in alliance with, Jews. We must combat Jewish attempts to bring under their domination individual Catholics and Catholic countries, even more vigorously than we must struggle against Freemasonry, because the Jews form a more strongly organized and more cohesive naturalistic force than Freemasonry.<sup>1</sup>

It is not easy to combat Jewish Naturalism in public life and at the same time keep oneself free from racial hatred, which is itself but a form of Naturalism. Yet it must be done. On March 25th, 1928, the Congregation of the Holy Office abolished the association called *The Friends of Israel*, which in action and language had departed from the mind of the Church and of the Fathers and had adopted a mode of procedure abhorrent to the liturgy, thus falling into Naturalism. Nevertheless in that same decree, the Church insists upon the fact that she "habitually prays for the Jewish people which was the custodian of the divine promises down to Jesus Christ, and this, in spite of, nay rather on account of, their subsequent blindness. Actuated by this spirit of charity the Apostolic See has protected this people against unjust treatment and, as it condemns every kind of hatred and jealousy between nations, so in a special manner it condemns hatred of the people once chosen by God, namely, that hatred commonly designated as 'Anti-Semitism.' "<sup>2</sup>

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<sup>1</sup> The Jews exercise a very real and efficacious power of influence in Freemasonry and direct its action, thanks to the B'nai B'rith Lodges, which do not admit non-Jews, but whose members are admitted to ordinary Masonic Lodges.

<sup>2</sup> It is to be regretted that in a pamphlet published by the Paulist Press, entitled, *The Church and the Jews*, the above-mentioned

Particular attention must be called to the phrase *once chosen by God*. It is the second time that the Holy See uses the phrase in recent years, the other being in the text of the prayer approved of by Pope Pius XI for the consecration of the human race to the Sacred Heart of Jesus. The Holy See is evidently insisting upon the fact that there is no longer any chosen people or race, except in so far as the Jews, who were the custodians of the divine promises until the time of Jesus Christ, despite their official rejection of the Supernatural Messiah, have not ceased to be the members of His own race. Certain nations have at times shown themselves, to some extent at least, dazzled by the belief that they were the chosen people or race, in the natural order. The pagan cult of race is but a modern manifestation of Naturalism.

The Jews look upon themselves now as the Chosen People, because they hold that they are the people destined to bring happiness to the world in the Messianic Era yet to come. Catholic writers would do well not to pander to this Naturalism, by speaking of the Jews simply as the Chosen People, for thus they increase the confusion of thought in modern times. The Jews were chosen to be the custodians of the divine promises until the coming of Jesus Christ, of whom they were to be the fount according to the flesh. They have not ceased to be the

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decree of the Holy Office is quoted as if its main purpose were to condemn Anti-Semitism. The decree does condemn Anti-Semitism in unequivocal terms, but its main purpose was to suppress a society which by its coquetting with Jewish Naturalism was becoming a source of confusion. In addition, the significant phrase *once chosen by God (olim a Deo electum)* is omitted from the text of the decree, as quoted in the pamphlet, and there is no indication in the pamphlet of its suppression. This is regrettable. A carefully thought-out explanation of all that is implied in that phrase would, it seems to me, have helped to clarify some of the paragraphs of the pamphlet. Again the title of the pamphlet is too wide for the matter treated. It does not treat of the whole question of the relations of the Catholic Church and the Jewish nation nor of naturalism and supernaturalism. It deals rather with the refutation of the arguments used by the Hitlerite Government of Germany to justify its treatment of the Jews. A more accurate title would be *The Church and the Hitlerite Campaign against the Jews*. As such, it would be excellent.

race in which the "Word was made Flesh," and as such, they are the object of special love on the part of Our Lord. But the Naturalism by which they rejected Him and continue to hold that the happiness of the world is to come through their Messianic aspirations is false and must be everywhere combated.

We have, therefore, a twofold programme set out before us. We must, on the one hand, defend Our Lord's rights and, on the other, seek to tear away the veil from the eyes of those whose blindness hurts Him in a special way. This is the programme set before us in these words of the Encyclical Letter, *Quas Primas* of Pope Pius XI. "If the faithful generally would understand that it is their duty to fight bravely and continually under the banner of Christ their King, then, fired with apostolic zeal, they would endeavour to win over to Our Lord those who are estranged from Him or know Him not, and would valiantly defend His rights."

Pope Pius X insisted in most appealing fashion upon the need for courage on the part of Catholics in the modern world, in the discourse he pronounced on the 13th December, 1908 at the Beatification of Joan of Arc. To St. Joan's mind the coronation and anointing of the King of France were ever present, because that anointing did homage to the universal Kingship of Christ and linked up political power with the government of the Lord Jesus. She was the saint sent to remind the world, at the decline of the Middle Ages, of the formal principle of order in the world, the acknowledgement of the Kingship of Christ. The saintly Pope spoke of the heroism of Blessed Joan, and contrasted it with the timidity of so many Catholics in our day: "In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men. . . . All the strength of Satan's reign is due to the easy-going weakness of Catholics. Oh! if I might ask the Divine Redeemer, as the prophet Zachary did in spirit: *What are those wounds in the midst of thy hands?* the answer would not be doubtful: *With these was I wounded in the house of them that loved me.* I was wounded by my friends, who did nothing to defend me, and who, on every occasion, made themselves the accomplices of my adversaries. And this reproach can be levelled at the weak and timid Catholics of all countries."

## CHAPTER VI

# The Catholic Church and Anti-Semitism

### MEANING OF ANTI-SEMITISM

**A**FTER all that has already been said, it will be easy to deal with the question of Anti-Semitism. What is meant by the term? It means hatred of the Jews as a race. The Jews, however, use the word to designate *any form of opposition* to themselves, and they strive persistently to associate irrationality and want of balance with the term. They evidently want the world to believe that anyone who opposes Jewish pretensions is more or less mentally deranged.

Now, first of all, it must be remarked that the term is too wide and too loose. The Arabs are doubtless Semites. Yet the Arabs in Palestine, on account of their opposition to Jewish domination, are Anti-Semites.

Secondly, as we must stand valiantly for the rights of Christ the King, the True Supernatural Messias, and strive to re-impregnate society with the supernatural spirit of the Mystical Body, we must combat Jewish efforts to permeate the world with Naturalism. In that sense, as there is only one Divine Plan for order in the world, every sane thinker must be an anti-Semite. *The Jewish World*, February 9th, 1883, contained the following programme: "The great ideal of Judaism is . . . that the whole world should be imbued with Jewish teachings, and that in a universal Brotherhood of nations—a greater Judaism in fact—all the separate races and religions shall disappear." This implies the elimination of the Supernatural Messias and the disappearance of the Mystical Body of Christ, the Catholic Church. The Jews need not be surprised that such pretensions evoke "Anti-Semitism." That programme is a challenge to the Catholic Church to a duel to the death.

### ATTITUDE OF THE CHURCH IN THIS MATTER

The Catholic Church condemns hatred and want of charity between nations just as it does between individuals. By nature

we are brothers and by our supernature, the Divine Life of Grace, we are united in a brotherhood which is infinitely nobler still. "Above the brotherhood of humanity and fatherland," said Pope Pius XI, "there is a brotherhood which is infinitely more sacred and more precious, the brotherhood which makes us one in Christ, our Redeemer, namely, our kinship in the Catholic Church, the Mystical Body of Christ Himself."<sup>1</sup>

The Church condemns in a more particular manner hatred of the Jews. Why is hatred of the Jewish race, as such, especially odious? Because they are the nation and race in which the Word became Flesh. Our Lord is a Jew of the House of David. Catholics commonly designate this hatred by the term "Anti-Semitism."<sup>2</sup>

If we take into account the condemnation of the German racial theories in the Encyclical Letter, *On the Persecution of the Church in Germany*, and in the Letter of the Sacred Congregation of Seminaries of April, 1938, the present National Socialist hatred of the Jewish race is to be still more severely condemned, because it is based on blasphemous and heretical presuppositions.<sup>3</sup>

It must, however, be remarked with the writer of the article, *Juifs et Chrétiens*, in the *Dictionnaire Apologétique de la Foi Chrétienne*, that the Church has spoken for and against the Jews. On the one hand, the Church has spoken for the Jews to protect their persons and their worship against unjust attacks. She has always condemned acts of violence against the Jews and has respected the liberty of their consciences and allowed them freedom for their cult. On the other hand, the Church has spoken against the Jews, when they wanted to impose their yoke on the faithful and provoke apostasy. She has always striven to protect the faithful from contamination by them. As experience in past centuries showed that if the Jews succeeded in attaining to high offices of State they would

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<sup>1</sup> *Allocution to the Spanish Refugees*, 14th September, 1936.

<sup>2</sup> Cf. the document of the Congregation of the Holy Office already quoted on p. 75.

<sup>3</sup> Cf. Chapter III. pp. 43-44.

abuse their powers to the detriment of Catholics, the Church always strove to prevent Catholics from coming under their yoke. They were forbidden to proselytize and were not allowed to have Christians as slaves or servants.

On the one hand, the Church condemns race-hatred in general and hatred of the Redeemer's race in particular. On the other hand, the Church insists, as we have seen, on the duty of combating Naturalism in public and private life and approves of love of native land and extols true supernatural patriotism. We have the right and the duty to defend our country and our nation against the unjust aggression of another nation. This duty is still more strongly urged upon us when it is a question of our country's fidelity to Christ the King. We must, therefore, combat Naturalism in general always and everywhere, and we must be vigilant in regard to the Naturalism of the Jewish Nation in particular. The tireless energy with which His own nation pursues the elimination of the influence of the supernatural life is doubly painful to Our Lord's Sacred Heart. The combat against Naturalism in general and, therefore, against the organized Naturalism of the Jewish Nation, is urged upon us, for example, by Pope Leo XIII (*Tametsi*, 1900) and Pope Pius XI (*Quas Primas*, 1925, and *Quadragesimo Anno*, 1931).

We are warned against Jewish Naturalism explicitly in a whole series of Papal Documents quoted by Pope Benedict XIV, in the Encyclical Letter, *A Quo Primum* (1751). "As for Us," writes that learned Pontiff, "in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman Pontiffs. Alexander III (1159-1181) forbade Christians, under severe penalties, to enter the service of Jews for any lengthy period or to become domestic servants in their households' 'They ought not,' he wrote, 'to serve Jews for pay in permanent fashion.' The same Pontiff explains the reason for this prohibition as follows: 'Our ways of life and those of the Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folk are living in continual and intimate intercourse with them.' This quotation concerning the Jews will



be found in the Decretal '*Ad hæc.*' Innocent II (1198-1216), after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good: 'When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap.' The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: 'The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as servants rejected by that Saviour whose death they wickedly contrived, should recognise themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen.' These words may be read in the Decretal, '*Etsi Judæos.*' In like manner, in another Decretal, '*Cum sit nimis,*' under the same heading, '*De Judæis et Saracenis*' (On Jews and Saracens) he forbids public positions to be bestowed on Jews: 'We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians . . . . . ' If any should ask what is forbidden by the Apostolic See to Jews dwelling in the same towns as Christians . . . . . he has only to read the Constitutions of the Roman Pontiffs, Our Predecessors, Nicholas IV (1288-1294); Paul IV (1555-1559); Saint Pius V (1566-1572); Gregory XIII (1572-1585); and Clement VIII (1592-1605), which are readily available, as they are to be found in the *Bullarium Romanum*."

In face of Jewish Naturalism, then, we must proclaim the supremacy of the Supernatural Life of the Mystical Body by which we are spiritual descendants of Abraham, over the natural life of Abraham's descendants according to the flesh, as well as over every form of national life.<sup>1</sup>

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<sup>1</sup> "All are not Israelites that are in Israel: neither are all they that are the seed of Abraham, children" (Rom. IX, 6, 7).

In face of Rosenberg's naturalistic deification of the German race and his rejection of Jewish blood as poisoned, we must proclaim that the Mystical Body of Christ is the one divinely-instituted supernatural society in which all both Jew and Gentile, German and non-German, find redemption. We must affirm unflinchingly that this Supernatural Society of which the life-blood is sanctifying grace is infinitely superior to every nation and every race. As Abraham merited by his faith and obedience to be the ancestor of the Head of redeemed humanity, who was therefore of Jewish blood; so we by our faith and obedience, are his spiritual descendants, spiritually Semites, members of the Mystical Body of his seed. This is what Pope Pius XI emphasized when he used the expression: "Anti-semitism is inadmissible. We are spiritually Semites," addressed to the members of a Belgian pilgrimage in September, 1938.<sup>1</sup> Pope Pius XI's phrase is an echo of the one used by Pope Pius IX to the Jewish convert priests, the Fathers Lemann: "You are the sons of Abraham and I also."<sup>2</sup>

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<sup>1</sup> The French Journal, *La Croix*, of September 17th, 1938, stated that Pius XI, opening a Missal which had been offered him by some Belgian pilgrims, read out in Latin the prayer "*Supra quae propitio, etc.*," from the Canon of the Mass. In English the prayer runs as follows: "Vouchsafe to look upon them with a countenance merciful and kind, and to receive them as Thou wast pleased to receive the gifts of Thy just servant Abel, and the sacrifice of our father Abraham, and that which Melchisedech Thy high priest offered up to Thee, a holy sacrifice and spotless victim." The Pope then went on to say: "Anti-semitism is incompatible with the sublime ideas and truths expressed in this text. We Christians can take no part in such a movement . . . no, it is impossible for Christians to take part in Anti-semitism. We acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests. But Anti-semitism is inadmissible. We are spiritually Semites."

—Translation from *The Missal* (Burns Oates & Washbourne Ltd. 1933).

<sup>2</sup> "Vos estis filii Abrahae et ego." This is quoted in the book, *La Cause des restes d'Israël introduite au Concile Oecuménique du Vatican*, by the Fathers Lémann.

The phrase used by Pope Pius XI has been very frequently quoted, in fact, so frequently, that one is inclined to suspect that it is being used as propaganda with a view to emphasizing one aspect of the question, especially when one hardly ever finds any allusion to the previous portion of the Pope's discourse. Pope Pius XI had also said: "It is impossible for Christians to be Anti-Semites, but we acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests." Thus we find in this pronouncement of Pope Pius XI<sup>1</sup> the two currents which, down the centuries, run through the official declarations of the Holy See concerning the Jews. On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for their family life and their worship, as the life and worship of human persons. On the other hand, they aim unceasingly at protecting Christians from the contamination of Jewish Naturalism and try to prevent Jews from obtaining control over Christians. The existence of the second needs to be strongly stressed, because, to some extent it has been lost sight of in recent times. Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud, but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish Naturalism. Otherwise they will be exposed to the risk of speaking of Pope St. Pius V and Pope Benedict XIV, for example, as Anti-Semites, and showing their ignorance of the meaning of supernatural life and of the rule of Christ the King over society.

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<sup>1</sup> The Antiphon of the Magnificat of the first vespers of Quinquagesima Sunday expresses the same idea in succinct fashion. It runs as follows: "Noble Abraham, the Father of our Faith, offered a holocaust on the altar in the place of his son."

Cf. the text of Gal. III, 29: "And if you be Christ's, then are you the seed of Abraham, heirs according to the promise." M. Drach quotes this text when, addressing his fellow-Israelites, he says: "It is only through Jesus that you can be children of Abraham" (*L'Harmonie entre l'Eglise et la Synagogue*, Vol. I, p. 25).

## EXPLANATION OF PERSISTENCE OF OPPOSITION TO THE JEWS

But what is the reason of the peculiar persistent opposition to the Jews? The ultimate reason is their perversion of the supernatural mission which they as a nation received from God. They were destined to be the heralds of the Divine Life of grace to the world. They did not listen to Our Lord when He spoke to them of the reality of a higher life and of a higher unity for the peoples of the world than their national life and the unity imposed by their nation. The Jews as a nation refused to aid in building up the supernatural, supranational Mystical Body of Christ into which all nations were invited to enter. "In the time of Our Lord," writes Père Lagrange, O.P., "the Talmud was not yet written, but its spirit already animated the doctors of Israel."<sup>1</sup> It is that spirit of self-centred pride and contempt, owing to their being specially favoured by God, which roused the opposition of the nations to the Jews before the coming of Christ. It is the Talmud which has maintained that organized pride and systematic contempt amongst them since. This perversion of the normal relation of a nation to other nations is the morally inevitable result of their refusal to accept the Divine Plan for order in the world. Opposition to God and rejection of grace lead to decay. Moral wrong becomes right for a mind persistently opposed to God and the one Mediator, Christ Jesus.

The results of Jewish opposition to the Divine Plan may be summed up as follows: "If we now consider the opposition of the Jewish nation to the Mystical Body of Christ since Calvary, we shall find it codified and crystallized, so to say, in the Talmud and Kabbala. The Talmud contains, chiefly but not exclusively, the deviations from the order of the world in regard to the organization of society (social life). The terrible pride of the Jewish race, due to their having lowered and corrupted the idea of the mission to which God has called them, is very visible

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<sup>1</sup> *L'Evangile de Jésus-Christ*, p. 463.

therein. While the Talmud represents the codification of Jewish opposition to the Kingship of Christ, the Kabbala reflects rather the opposition to the priesthood of Christ. In the latter we see, chiefly but not exclusively, the divagations from order which have arisen amongst the Jews, with regard to mystical union with God and spiritual life, owing to their persistent want of submission to God and to Jesus Christ Whom He has sent. The refusal to accept the Divine Life offered by Our Lord has resulted in the deification of the natural powers of man. The Kabbala furnishes the key to the Pantheism of Freemasonry, Theosophy, and the other occult societies which promise to reveal the secrets of a higher life to their adepts.”<sup>1</sup>

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<sup>1</sup> *The Mystical Body of Christ in the Modern World*, pp. 75, 76.

## CHAPTER VII

# The Conversion of the Jewish Nation

### THE TALMUDIC FORMATION AND THE CONVERSION OF THE JEWS

THE Talmudic formation, then, is responsible for the attitude of the Jewish nation to other nations which leads to the quite special friction they provoke. What are the characteristic traits of that formation? Let us hear them from very different sources. Mgr. Landrieux, Bishop of Dijon, France, in his excellent work, *L'Histoire et les Histories dans la Bible*, outlines the effect of the Talmud as follows: "It is a systematic deformation of the Bible . . . The pride of race with the idea of universal domination is therein exalted to the height of folly . . . For the Talmudist, the Jewish race alone constitutes humanity, the non-Jews are not human beings. They are of a purely animal nature. They have no rights. The moral laws which regulate the mutual relations of men, the Ten Commandments, are not of obligation in their regard. They oblige exclusively between Jews. With regard to the Goim (non-Jews) everything is allowed: robbery, fraud, perjury, murder. When, the Talmud became known, especially in the sixteenth century thanks to the invention of printing, such indignation was aroused throughout the Catholic world that a Jewish General Assembly in 1631 gave orders that the most obnoxious passages should not be printed, but added that, 'a little circle, O, should be put in the place of the suppressed passages. This will warn the Rabbins and the school-teachers that they are to teach these passages orally so that the learned among the Nazarenes (Christians) may no longer have any pretext for attacking us in this regard.'<sup>1</sup> In our day the Talmud does not provoke either astonishment or anger amongst Catholics, because it is no longer known."

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<sup>1</sup> *L'Harmonie entre l'Eglise et la Synagogue*, by the ex-Rabbin Drach, Vol. I, p. 168.

On the other hand, the Jewish writer, Bernard Lazare, in his well-known work, *L'Antisemitisme*, describes the influence of the Talmud on the mentality of his race as follows: "Without the Law, without Israel to observe it, the world would cease to exist, God would no longer continue to preserve it. The world will know happiness only when it shall be subject to this law, that is, to the rule of the Jews. Consequently the Jewish people is the people chosen by God to be the custodian of His wishes and His desires. The Jewish people is the only one with which the Divinity has concluded a pact. The Jew is the elect of the Lord. When the serpent tempted Eve, says the Talmud, he infected her with his poison. When Israel received the revelation on Sinai, the Jewish race was freed from that infection: the other nations remained subject to it . . . Israel is the specially beloved son of the Most High, the people which alone has a right to His love, His benevolence, to His special protection. The men of the other nations are in His eyes on a plane inferior to the Hebrews. It is only by a concession that they have a share in the divine munificence, since only the souls of the Jews descend from the first man. The possessions that are assigned to the other nations in reality belong to Israel . . . This belief in their predestination, in their being the object of a special predilection gave rise to a terrible pride on the part of the Jews. The result was that they looked upon non-Jews with contempt . . . The Jews thus came amongst the modern nations, not as guests but as conquerors. They were like a flock or herd that had been long penned up. When of a sudden the barriers were thrown down, they rushed into the field that had been opened to them. Now they were not warriors, and besides, it was not a propitious moment for the expedition of a relatively small force, but they succeeded in making the one conquest for which they were really armed, the economic conquest for which they had been preparing for years."<sup>1</sup>

In view of the possible accusation of exaggeration, it will be well to quote another unimpeachable witness with regard

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<sup>1</sup> Op. cit., pp. 9, 223.

to the Talmud. In his splendid work, already referred to,<sup>1</sup> the ex-Rabbin Drach, highly honoured and decorated for his learned works by Popes Leo XII, Pius VIII and Gregory XVI, writes as follows: "For a long time it was my professional duty to teach the Talmud and explain its doctrines, after having attended special courses for many years, under the most renowned of contemporary Jewish doctors. Now that by the grace of God I have been led to abjure its false dogmas, I can speak of it with full knowledge of its contents, as a result of my studies, but I will endeavour to do so with complete impartiality. On the one hand, I have devoted the best years of my life to the study of it, on the other hand, it means nothing to me now. I shall therefore set forth both what is good in it and what is defective.

"Talmud (more correctly Thalmud) . . . . . is a Hebrew word used by the Rabbins to signify 'doctrine' or 'teaching.' It designates more particularly the great body of doctrine of the Jews, to which the greatest doctors in Israel have successively contributed at different epochs. It is the complete civil and religious code of the synagogue . . . . . The judicious reader of the Talmud is often saddened by the presence of many of those strange aberrations into which the human mind falls when bereft of the true faith, and very frequently the baseness of rabbinical cynicism makes him blush for shame. The Christian also is horrified by the insane and atrocious calumnies which the impious hatred of the Pharisees hurls at everything he holds sacred. Nevertheless, the Christian theologian discovers useful data and precious traditions for the explanation of many difficult texts of the New Testament as well as for the purpose of convincing our religious opponents of the antiquity no less than of the holiness of Catholic teaching . . . . .

"The Talmud is divided into the *Mischna*, commonly called *Misna*, which forms the text, and the *Ghemara*, which is the commentary and the development of the text. The *Ghemara* is twofold, comprising both the Commentary of Jerusalem and the Commentary of Babylon . . . . . In the *Ghemara*,

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<sup>1</sup> *L'Harmonie entre l'Eglise et la Synagogue.*



there are at least a hundred passages which are insulting for the memory of Our Adorable Saviour, the more than angelic purity of His holy Mother, the Immaculate Queen of heaven, as well as the moral character of Christians, whom the Talmud represents as practising the most abominable vices. There are also passages which declare that the precepts of justice, equity and charity towards one's neighbour do not bind where Christians are concerned; nay more, they even go so far as to condemn as guilty of crime anyone who observes these precepts in his relations with his Christian neighbours. The Talmud expressly forbids a Jew to save a non-Jew from death or to restore to him his lost possessions, etc., or to take pity on him.<sup>1</sup> The Rabbins declare also: 'Since the life of an idolater is at the descretion of the Jew, *a fortiori* his goods.'<sup>2</sup> Quotations of this nature could be multiplied almost indefinitely.<sup>3</sup> In the Mischna, there are only about four or five of these impious, malignant and horribly intolerant passages, and, in addition, the expressions show a certain moderation."<sup>4</sup>

The *Dictionnaire Apologétique de la Foi Catholique*, in the article *Juifs et Chrétiens* (cols. 1691-1694), gives a long list of Papal Decrees condemning the Tamud and the Talmudic formation, since the Talmud became known to Catholics about 1238-1240. Do the Jews still continue to receive this Talmudic formation? In the *Jewish Encyclopædia*, Vol. 12, we read: "For the majority of Jews, it (The Talmud) is still the supreme authority in religion." It is true that we there find also: "Modern culture has gradually alienated from the study of the Talmud a number of Jews in countries of progressive civilization . . . Yet it occupies a prominent place in the curricula of the Rabbinical seminaries." Now, England is surely one of the countries of "progressive" civilization, yet references

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<sup>1</sup> *Treatise Aboda-Zara*, fol. 13 verso, fol. 20 recto; *treatise Baba-Kamma*, vol. 29 verso.

<sup>2</sup> *Foundations of the Faith*, by Joseph Abbo, III Part, Chap. 25.

<sup>3</sup> Monsieur Drach refers to another of his works entitled *L'Esprit du Judaïsme*.

<sup>4</sup> *L.Harmonie entre l'Eglise et la Synagogue*, pp. 122, 123, 124, 166, 167.

to Talmud Torah schools may be found in *The Jewish Chronicle* of London as a matter of course. The issue of that paper of September 3, 1937, contained a paragraph about a flag day for the 3,000 children attending London Talmud Torahs. Again, in the same volume of the *Jewish Encyclopædia* we find that the Schulchan Aruk of Joseph Caro owed "its authority to the fact that it was recognised as the most convenient codification of the teachings of the Talmud." And in the *Jewish Chronicle*, we read that at a meeting of the Council of the union of orthodox Hebrew Congregations in London on January 30, 1938, "Rabbi Dr. Schonfeld welcomed the new President into office, and Mr. Stern, in returning thanks for his election, said amid applause that his guide would always be the Schulchan Aruk."

These testimonies, taken out of many, go to show that the Talmudic formation is flourishing in England. Let us now turn to the United States, of which the civilization is surely "progressive." The first volume of *The Jewish Library*, published by The Union of Orthodox Jewish Congregations of America, is entitled *Essentials of Judaism*. Its sub-title is *A Guide to Facts of Jewish Law and Life*, and it is written by the General Editor, Rabbi Leo Jung. In it we read :

### "WHAT IS THE JEWISH LAW?"

"Jewish law is composed of the oral law and the written one. The latter is contained in the Pentateuch, the Torah proper. The former was for a long time kept unwritten, handed down by word of mouth from generation to generation. 'Moses handed it down to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets to the men of the Great Synod, and the men of the Great Synod to the Rabbis' (Mishnah, Aboth I, i), until with the dispersion of Israel the danger arose that it might be forgotten. Rabbi Judah the Prince (200 C.E.) finally collected and edited it in the Mishnah.<sup>1</sup> The Mishnah, then, contains the body of Jewish law. As with

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<sup>1</sup> C. E. Stands for Christian Era. Rabbi Jung evidently objects to writing A.D. (year of Our Lord).

all other legislations, these laws were commented upon to establish their exact force. They were discussed in the Jewish academies of Palestine and Babylonia, and we possess authentic records of these discussions which are called Gemara. About 400 C.E. in Palestine, and about 500 C.E. in Babylonia, these discussions were collected and, together with the Mishnah, they were embodied in one great volume—the Talmud. The Talmud is an encyclopædia of Jewish lore and life, for, in addition to the laws, it contains the maxims, parables, mottoes, which were in vogue through the centuries, as winged words in the Jewish academies. Each of the two countries produced its own Talmud, and we have thus the Palestinian and Babylonian Talmudim, of which the latter, more fully preserved, is authoritative for the Jews.

### “WHAT IS THE SHULCHAN ARUCH?”

“These Talmudim contain many thousand pages of tremendous interest and value to the student; but they are too large and too all-embracing to help the layman in finding the law in every instance. Hence several attempts have been made to excerpt the Talmud or to rearrange it, so that it might be easier even for the unlearned to handle. Maimonides (thirteenth century) rearranged the Talmud, with the view of systematizing its laws, and Rabbi Joseph Caro (seventeenth century), finally wrote his ‘Shulchan Aruch,’ which in four volumes comprises every aspect of Jewish law; it is our authoritative code. This code, which grew out of the text of the Talmud together with the many discussions of the Rabbis of latter days, is being continually brought up to date by the Respona (Tesuvoth) of the Rabbinic authorities, who have to decide with every change of condition how the immutable law of Judaism is to be applied. There is thus an unbroken chain of Jewish tradition connecting the days of Moses with our own. Never in the whole course of Jewish law was any change made in the law.” That is conclusive for the United States.

Finally, Monsigneur Landrieux, in the work already cited,<sup>1</sup> quotes the Jewish organ, *L'Univers Israélite* (June, 1887), as follows: "For two thousand years the Talmud has been and remains an object of veneration for the sons of Israel whose religious Code it is." He mentions also the *Archives Israélites*, according to which "the absolute superiority of the Talmud over the Bible of Moses must be recognized by all."

## THE TALMUD AND JEWISH MESSIANISM

The Talmudic formation renders the conversion of the Jews in great numbers almost morally impossible. In spite of it, it is true, individual Jews do surrender to the loving Heart of the True Messias, but anyone who realizes how strongly the human heart is gripped by the associations of childhood will not be astonished at the relatively small number of those who find their way home to their Father's House. The Fathers Lémann, two of the most distinguished of those who have thus found their way home, have described the effects of the Talmudic formation on their people in their book, *La Question du Messie et le Concile du Vatican*.<sup>2</sup>

They speak first of all, of the period of sadness and anxiety traversed by their people during the early centuries of the, Christian Era. The Genealogical Tables which had been preserved in the Temple with such jealous care and which had been solemnly unrolled for the last time for the Census-taking that preceded the first Christmas, no longer existed. All had been burned at the destruction of the Temple by Titus in 70 A.D. It was no longer possible to follow the royal line of David. In anguish, according to the Fathers Lémann, their ancestors, began to go over and over again the prophecy of the seventy weeks of years mentioned in Chapter Nine of the Book of Daniel

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<sup>1</sup> *L'Histoire et les Histoires dans la Bible*.

<sup>2</sup> Published by Joseph Albanel, Paris, and P. N. Josserand, Lyons, 1869..

concerning the coming of the Messiah, and subjected the weeks of years to different systems of calculation, even having recourse to the Kabbala in their efforts.<sup>1</sup> Little wonder that in the course of time they have been deceived by no less than twenty-five false Messiahs. "Not having recognised the Messiah when He came, they sought Him where He was not."<sup>2</sup>

With the rise of the Catholic nations came a period of despair and silence with regard to the Messiah. The Catholic Nations strove to organize themselves on the basis of membership of Christ. As the Jews rejected that sublime dignity and with it the Divine Plan for order, they sought to live apart in the Ghettos or Jewish quarters. All power was concentrated in the hands of the Rabbins, and these determined to forbid all discussion concerning the date of the coming of the Messiah and thus bury the question, so to say. For this course they alleged two reasons. The first was the danger of despair on the part of the people when the Messiah did not come at the time announced. The second was the necessity of preventing the light from the Christian writers and doctors, about the True Supernatural Messiah having already come, penetrating into Jewish minds. "The sages, blessed be their memory!" writes Maimonides, "have forbidden all calculation with regard to the time of his coming, because the people are scandalized at seeing that he does not come, though the times are past."<sup>3</sup>

The Rabbins had recourse to both open and secret measures, in order to prevent discussions concerning the coming of the Messiah. The open or public measures were anathemas and curses hurled at those who looked for the Messiah. "Cursed be those who calculate the times of the Messiah!" says the

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<sup>1</sup> "Know thou therefore and take notice: that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks."

(Daniel, IX, 25).

<sup>2</sup> *La Question du Messie et le Concile du Vatican*, p. 24. The Fathers Lémann give the list of the twenty-five false Messiahs with the dates and the historical references for each. Cf. op. cit. pp. 22-24.

<sup>3</sup> Iggereth Hatteman, fol. 125, 4. Quoted in *Le Question du Messie*, p. 36.

Talmud of Babylon.<sup>1</sup> "May hell swallow them in its depths!" says Rabbi Abarbanel.<sup>2</sup> "May their hearts break and their calculations vanish!" says Rabbi Maimonides. And so on . . .

The secret measures were the changes made in the Messianic prophecies in the Bible. This was done in two ways. The first was to alter the wording of certain prophecies. As the Hebrew tongue and its written characters are very delicate and as the language of the Bible had become the exclusive apanage of the Rabbins, they were able to alter certain texts without awakening the suspicions of the people.<sup>3</sup> The Fathers of the Church reproach the Rabbins with this as do also several ex-Rabbins who became Catholics.<sup>4</sup> Then, to make matters worse for one seeking the truth, these alterations were secretly introduced into the work of the Massorettes of Tiberias, which appeared only after the alterations had been made. The second secret and underhand measure employed by the Rabbins was surer and more skilful. It was not possible to alter all the prophecies without running the risk of arousing suspicion, so it was decided to make them refer either to David or to Solomon, or to some other historical personage, and whenever possible, to the Jewish Nation itself. "Our Doctors understand this psalm of the Messiah," writes Rabbi Jerchi; "but on account of the Christians who profit by this in sinister fashion, it is expedient to refer it to David."<sup>5</sup> The two most embarrassing of the prophecies, namely, Psalm 22,<sup>6</sup> and Isaias, Chapter LIII, in which there is question of the sufferings of the Messiah, are made to refer to the Jewish people.

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<sup>1</sup> Gemar. Tr. Sanh., Chapter XI.

<sup>2</sup> Roschamaa, Ch. 1, fol. 5, 2. I have quoted only a few out of the long list in *La Question du Messie*. p. 35.

<sup>3</sup> The Fathers Lémann give as examples the alterations made in Ps. 22 (21 in the Vulgate), v. 17 and Isaias, Chap. LIII, v. 8.

<sup>4</sup> The Fathers Lémann give a long list of the Fathers: Sts. Justin Irenaeus, Jerome, etc.; and among the ex-Rabbins quote a lengthy passage from M. Drach, *De l'Harmonie entre L'Eglise et la Synagogue*, T. I. pp. 51-56.

<sup>5</sup> Commentary on Psalm 2 (12th Century).

<sup>6</sup> Psalm 21 in the Vulgate.

“The true interpretation of Psalm 22,” writes Rabbi Kimchi, “is to understand it of the people of Israel. It is the Jewish people which cries out in captivity: My God, My God, why have You abandoned me? And if, in this psalm all the terms are in the singular, it is because Israel in exile must be considered as forming one man, with one single heart.”<sup>1</sup> In like fashion, Rabbi Jarchi explains Chapter LIII of Isaias: “Sufferings have befallen the Jewish people, *in order that by their wounds they may become the salvation of the world*. The Lord has been appeased in His indignation and He has not laid waste the earth.”<sup>2</sup> This interpretation not only made a strong appeal to Jewish national pride, but in addition, kept the Jews as a nation from becoming aware that the prophets had warned them long in advance about the treatment they would mete out to the True Messiah, when He appeared.

Thus the Jewish people were prevented by maledictions from studying the question of the Messiah. If, in spite of the anathemas of the Rabbins, they ventured to search the Bible, they were liable to be bewildered by the changes made in the prophecies. But, over and above these difficulties, there was the fact that the Talmud was pushed upon them and the Bible treated as indifferent. For centuries the programme of studies in the Jewish schools was formulated as follows: “The Bible is to be compared to water: the Mischna to wine and the Ghemara to aromatic liquor. One who studies the Bible does something indifferent; one who studies the Mischna deserves a recompense; one who studies the Ghemara performs the most meritorious of all actions.”<sup>3</sup>

The Fathers Lémann sum up and conclude with the words:

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<sup>1</sup> *Commentary on Psalm 22.*

<sup>2</sup> *Commentary on Isaias, LIII.*

<sup>3</sup> *Cod. Sopherim*, Chap. 15. Ex libri Caphtor. fol. 121, etc., etc. There are two parts in the Talmud: the Mischna is the text of the traditions (Talmud signifies “Teaching”) while the Ghemara is the commentary thereon. Cf. *La Question du Messie*, p. 46. In the *Mystical Body of Christ and the Re-Organization of Society* (pp. 156-160), the testimony of ex-Rabbin Drach concerning the Talmud is quoted at length.

"Since this leaden book presses down on Israel, there is no longer question of the Messias amongst the Jews . . . . . The Bible was too clear, the seventy weeks of Daniel were too clear; the twenty-second Psalm of David was too clear; the fifty-third Chapter of Isaias was too clear. Your Rabbins, o Israelites, have extinguished all these lights with the Talmud."<sup>1</sup>

The Declaration of the Rights of Man of 1789, was in reality, as we have seen in Chapter II, a declaration of war on membership of Christ and on the supernatural structure of society. It emanated from the anti-supernatural Masonic association and paved the way for the admission of the Jews as full citizens into French society and later into European society. Through the combined action of these two anti-supernatural forces on Governments, Christ the King has been banished from social life and from schools, with the result that millions have been deprived of the Faith. It is certainly no exaggeration to speak of the apostasy of the once Christian nations, in spite of the splendid fidelity of minorities. The well organized Naturalism of the Jewish Nation, guiding Masonic Naturalism and collaborating with it, has successfully worked for the elimination of the rule of Christ the King.<sup>2</sup> But the continued efforts of the Jews against the Divine Plan for order have also greatly

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<sup>1</sup> *La Question du Messie*, p. 49.

<sup>2</sup> In their very touching book, *La Cause des Restes d'Israël introduite au Concile du Vatican* (p. 116), the Fathers Lémann mention some of the replies given to them by Bishops whom they requested to sign the *Postulatum pro Hebraeis*: "What the Jews are doing at the moment in Austria is not calculated to inspire us with sentiments of mercy," was the first remark of more than one German-speaking Bishop. And there is no denying that the Jews are going very far in the Austrian Empire. Working with the Freemasons and extremely powerful, they make use of money and the Press to overthrow all Catholic institutions in those countries and to undermine the faith of the peoples . . . . . One day in a reunion of Bishops, a Hungarian prelate speaking of the Jews said that they were very bad (*pessimi*). We lowered our heads; for the Bishop was right."

For an account of Jewish action in Austria, cf. *L'Autriche Juive*, by F. Trocase (A. Perret, 37, rue Étienne-Marcel, Paris, 1889).



accelerated the inevitable trend towards materialism of what has remained of the Jewish religion. That decay was morally inevitable in any case, because of the opposition of the Jewish Nation to our Divine Lord Jesus Christ, the Unique Source of that Life through which alone the ordered tendency of individuals and nations can be maintained. I have elaborated this last point at some length in my book, *The Mystical Body of Christ and the Reorganization of Society* (pp. 155-160), and I intend to return to it in the present work at the beginning of the next chapter. In this section about the Messianism of the Jewish Nation, it will be sufficient to cite a few phrases from the Fathers Lémann and then add some remarks about the developments since the publication of *La Question du Messie* in 1869.

The Fathers Lémann quote some Jewish writers who speak of the "true Redeemer as not being a person but Israel transformed into a beacon for the nations,"<sup>1</sup> and of "Israel personified as the People-Messias in the whole of Isaias, Chapter LIII."<sup>2</sup> They add, however, that the attitude of the vast majority of the Jews is one of materialistic indifference. "It is the heart-breaking renewal on a grand scale of the scene in the desert when, having grown weary of waiting for the return of Moses . . . . . they feasted and danced around the golden calf."<sup>3</sup> The Zionist and Communist Movements have accentuated those attitudes since the publication of *La Question du Messie*.

A letter from Dr. Herzog, Chief Rabbi of Palestine, was published in the *Irish Independent* (Dublin) of January 6, 1948. In that letter, the Chief Rabbi, referring to the establishment of the new state of Israel, said: "Eventually, *it will lead to the inauguration of the true union of the nations, through which will be fulfilled the eternal message to mankind of our immortal prophets.*"<sup>4</sup> That same ideal had been already set forth in

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<sup>1</sup> Rabbi Michel Weil in *L'Univers Israélite* of the year 1869, p. 315.

<sup>2</sup> *Sinaï et Golgotha* (p. 347) (*La Société scientifique littéraire israélite*).

<sup>3</sup> *La Question du Messie*, p. 76.

<sup>4</sup> Italics mine.

more outspoken language by *The Jewish World* of February, 9, 1883: "The great ideal of Judaism is . . . . . that the whole world shall be imbued with Jewish teaching, and that in a Universal Brotherhood of Nations—a greater Judaism in fact—all the separate races and religions shall disappear." A sad commentary on the fulfilment of the "eternal message to mankind of the immortal prophets" is that the Declaration of Independence of the Zionist State, issued on the day it was proclaimed, contains no mention of God. So we read in an article in *The Canadian Intelligence Service*, April, 1952, quoting *The Christian Century*. The article further states that "the majority of Palestine's Zionists, including most of the leaders of the new Israel, are aggressively secularist. 'Zion without God has become Israel without God.' It is an ominous portent." The triumph of Marxism is doing its deadly work of corrosion and perversion.

Now, in his Apostolic Letter of March, 19, 1902, Pope Leo XIII. spoke of the so-called Reformation of the 16th century as breaking "the precious link of the ancient unity of faith and authority which . . . . . united all nations under one staff and one shepherd." According to Rabbi Herzog, therefore, that union, brought about through the acceptance of the Mystical Body of Christ, was not the *true* union. The true union desired by God and foretold by the prophets is, according to him, yet to be brought about by the Jewish Nation, working against Christ the King.

Marxist Communism has not only accentuated the materialism deplored by the Fathers Lémann amongst the Jews of their day, but has galvanized it into action by the hope of world conquest. For Marx, man is purely material, but as matter, man is God. Marx, like his friend, Heinrich Heine, was a pantheist. "This descendant of a line of Rabbins and doctors," writes the Jewish historian, B. Lazare, "inherited all the logical vigour of his ancestors. He was a clear and lucid Talmudist . . . . . a Talmudist who studied sociology and applied his natural aptitudes for exegesis to the criticism of Political Economy. He was full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the far-distant

and problematical hope of a garden of Eden after death. *But he was not merely a logician, he was also a revolutionary, a rebel and a bitter controversialist.*"<sup>1</sup>

Yes! Marx was a revolutionary and no ordinary one, for he combined Jewish Messianism with the pantheistic philosophy of Hegel. For Hegel there is no objective Personal God, as we Catholics and all sane thinkers know and believe. God is only human thought evolving or becoming. Marx, in contradiction with Hegel, but in agreement with the materialism of Feuerbach, held that spirit and thought have evolved out of matter. Thought is an attribute of material being, of the human body and of the human head. The degree of mastery over the forces of nature, that is, the stage of development of the production of wealth, determines the perfection of a civilization. The proletariat class, which produces the material goods on which human society lives, is a Messianic class destined by its rule to bring about a new era for the world. But both the proletariat in general and the Russian people in particular are only means for the realization of the Messianic dreams of Marx's own people. Hegel's pantheism swept away any traces of Jewish Deism which Marx had retained and left him only his pride in his race and the certitude that the sovereign thought which was destined to rule the world was that of his race.<sup>2</sup>

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<sup>1</sup> Italics mine.

<sup>2</sup> Marx has sometimes been accused of being anti-Jewish because of an article he wrote about a book by Bruno Bauer. The question is treated at length in the best work on the secret history of Bolshevism, namely, *Les Origines Secrètes du Bolshevisme* (pp. 279-286) by Salluste. Salluste shows that Marx, who, as a Hegelian pantheist, despised all religion and who, by temperament, could not brook opposition of any kind, attacks the rich Jews, the builders of fortunes. He accuses them of being traitors to the common cause by not accepting his way of destroying Christian society and thus leading the Jewish nation to real freedom. "If they want to be free," writes Marx, "the Jews must not embrace pure Christianity, but must become converts to a dissolved Christianity, to religion in dissolution, that is, to Philosophy, to Criticism and to its result, namely, free Humanity." By Criticism (or Logic) Marx means his own Dialectical Materialism.

One of Marx's correspondents, Baruch Levy, formulated the Marxian thesis in striking fashion: "The Jewish people taken collectively shall be its own Messias. Their rule over the universe shall be obtained by welding together the other races, thanks to the suppression of frontiers and monarchies, which form the bulwark of national peculiarities. Thus shall be established a Universal Republic . . . . . In this new organization of humanity, the sons of Israel, now scattered over the whole surface of the globe . . . . . shall everywhere become the ruling element without opposition. This will be especially easy if they succeed in imposing on the masses of the working-classes the guidance of some of their number. The governments of the nations forming the Universal or World-Republic shall all thus pass, without any effort, into Jewish hands, thanks to the victory of the proletariat. Private property can then be suppressed by the Jewish rulers who will be in charge of public affairs everywhere. Thus shall the promise of the Talmud be fulfilled, that, when the Messianic epoch shall have arrived, the Jews will control the wealth of all the nations of the earth."<sup>1</sup>

Thus the Zionist ideal is completely opposed to that of Abraham and the Patriarchs. "The just of the Old Law," writes the ex-Rabbin Drach, "did not attribute to the Messiah they expected, as does the modern synagogue, the mission of restoring our nation to Palestine, and bestowing upon it glory and the goods of this world, but that of winning our spiritual salvation, as in point of fact Our Lord Jesus Christ has done."<sup>2</sup> In a note on page 98 of the same work, the learned ex-Rabbin depicts the ideal of the modern synagogue as follows: "The Messiah, whose coming the Jews obstinately expect, in spite of the fact that he on his side obstinately refuses to appear, is to be a great conqueror who will reduce all the nations of the world to the condition of slaves of the Jews. The latter are destined to return to the Holy Land in triumph, laden with the riches taken from the non-Jews. Jerusalem is to have a

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<sup>1</sup> Cf. Salluste, op. cit. (pp. 34, 35) with regard to authenticity of the letter.

<sup>2</sup> *L'Harmonie entre L'Eglise et la Synagogue* (p. 9).

new temple." This is the very ideal depicted by Karl Marx's correspondent.

In spite, however, of this complete change to materialistic naturalism, the Jewish Nation is destined one day to return to the true supernatural ideal held up before it by the God of Abraham, Isaac and Jacob, for "they are most dear for the sake of the fathers,"<sup>1</sup> and of them "is Christ according to the flesh, who is over all things, God blessed for ever, Amen."<sup>2</sup>

## CERTITUDE OF THE CONVERSION OF THE JEWISH NATION

"There is well-known tradition cherished by the faithful," writes St. Augustine, "that, in the last days before the Judgment, the great and admirable Prophet Elias is to explain the law to the Jews and to lead them to the acceptance of the True Messiah, Our Christ."<sup>3</sup>

The question of the Conversion of the Jews is splendidly treated by Father Augustine Lémann in his work, *Histoire Complète de l'Idée Messianique*.<sup>4</sup> The future conversion of the Jewish people, he says, is certain. The divine promises to that effect are numerous. He begins by the prophecy of Osee, III, 4, 5., and as he gives it along with the commentary of St. Augustine, I have thought it well to translate the whole passage: "These carnal Israelites," writes the great Doctor of Hippo, "who today refuse to believe in Jesus Christ, will one day believe in Him, that is, their descendants will do so, for Osee foretells their conversion in the following terms: 'The children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and

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<sup>1</sup> Rom. XI, 28.

<sup>2</sup> Rom. IX, 5.

<sup>3</sup> *De Civitate Dei*, Lib. XX, sect. XXIX.

<sup>4</sup> *Complete History of the Messianic Idea*, pp. 443-465. Father Lémann was professor of Hebrew and Sacred Scripture in the Catholic University of Lyons.

without ephod and without theraphim.’<sup>1</sup> Who is there who does not see in this a portrait of the present state of the Jewish people? But listen to what the prophet adds: ‘And after this the children of Israel shall return, and shall seek the Lord their God, and David their king: and they shall fear the Lord, and His goodness in the last days.’<sup>2</sup> Nothing can be clearer than this prophecy, in which David evidently stands for Jesus-Christ. Christ, says the Apostle, is born of the line of David according to the flesh.”

To this luminous interpretation of the prophecy of Osee concerning the conversion of Israel, Father Lémann adds the testimony of Pope Pius IX contained in a letter addressed to his brother and himself, on the 14th of February, 1877. “Because,” wrote the holy Pontiff, “according to the prophecy of Osee, *the sons of Israel have remained for a long time without king and without prince, without sacrifice and without altar*, may that other word of the same prophet soon begin to be accomplished: *And after this the children of Israel shall return and shall seek the Lord their God and David their king!*”

Before passing on to the text of St. Paul to the Romans, XI, 11-33, Father Lémann mentions some other passages of the Old Testament which express the same idea of future conversion, namely, the Prophecy of Moses (Deuteronomy, IV, 30, 31), the Prophecy of Isaias (LIX), the Prophecy of Jeremias (XXXI, 1, 2), the prophecy of Daniel, (XII, 1.), the Prophecy of Micheas (II, 12, 13), and the Prophecy of Malachias (IV, 5, 6).

In the New Testament St. Paul is the great herald of the final conversion of his own nation to the True Messias. The prophecy is contained in the Epistle to the Romans, Chapter XI, and the pertinent verses run as follows: “I say then . . .

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<sup>1</sup> Osee, III, 4. The last two short phrases are translated in the French version as follows: “without priesthood, and without worship (cult).”

<sup>2</sup> Osee, III, 5. The last phrase is translated in the French as follows: “and they shall be in astonishment on finding God again and at His goodness to them in the last days.”

Hath God cast away his people? God forbid, for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin . . . . . God hath not cast away his people, which he foreknew . . . . . I say then, have they so stumbled that they should fall? God forbid. But by their offence, salvation is come to the Gentiles; that they may be emulous of them. Now if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentiles; how much more the fulness of them? For if the loss of them be the reconciliation of the world, what shall be the receiving of them but life from the dead? . . . . . For I would not have you ignorant, brethren, of this mystery . . . . . that blindness in part has happened in Israel, until the fulness of the Gentiles should come in. And so all Israel should be saved, as it is written: *There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob. And this is to them My covenant* (Isaias, LIX, 20): when I shall take away their sins. As concerning the gospel, indeed, they are enemies for your sake; but as touching the election, they are most dear for the sake of the fathers. For the gift and the calling of God are without repentance. For as you also in times past did not believe God, but now have obtained mercy, through their unbelief; so these also now have not believed, for your mercy, that they also may obtain mercy. For God hath concluded all in unbelief, that he may have mercy on all."<sup>1</sup>

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<sup>1</sup> Rom., XI, 1, 2, 11, 12, 15, 25, 26, 27, 28, 29, 30, 31, 32. Mgr. Knox's version has: "Tell me then, has God disowned His people? That is not to be thought of. Why I am an Israelite myself, descended from Abraham, of the tribe of Benjamin. No God has not disowned the people which, from the first, he recognised as his. . . . Tell me then, have they stumbled so as to fall altogether? God forbid; the result of their false step has been to bring the gentiles salvation, and the result of that must be to arouse the Jews to emulate them. Why then, if their false step has enriched the world, if the gentiles have been enriched by their default, what must we expect, when it is made good? . . . . If the losing of them has meant a world reconciled to God, what can the winning of them mean, but life risen from

It will be well for the clear understanding of St. Paul's meaning to add here a few sentences from the commentary of St Thomas on the Epistle to the Romans. "The Apostle here shows," writes the Angelic Doctor, "that the fall of the Jews was not universal. In answer to the question: Has God completely rejected or disowned His people? . . . . . he answers that God has not completely rejected the Jewish people. He proves this, firstly by referring to himself: 'For I (who believe in Christ) am an Israelite' . . . . . And, because amongst the Jewish people there were proselytes who were not descended from the patriarchs according to the flesh, in order to exclude such a meaning from his words, he adds: 'of the seed of Abraham.' . . . . . Secondly, in the passage 'God hath not cast away his people,' he shows that the Jewish people were not all rejected by God by pointing to the many elect . . . . . comparing the then state of things with what had happened in the time of Elias, when the whole people had seemingly turned away from the worship of the one true God, God had preserved seven thousand from falling into sin . . . . .

"After the Apostle had shown that the fall of the Jews was not total or universal from the point of view of numbers, he shows, in verses 11-16, that their fall was neither useless nor irreparable . . . . . The fall of the Jews was not useless because it became the occasion of salvation to the Gentiles . . . . . This can be understood in three ways; firstly, because from the

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the dead . . . . I must not fail, brethren, to make this revelation known to you . . . Blindness has fallen upon a part of Israel, but only until the tale of the gentile nations is complete; then the whole of Israel will find salvation, as we read in Scripture, *a deliverer shall come from Sion, to rid Jacob of his unfaithfulness; and this shall be the fulfilment of my covenant with them*, when I take away their sins. In the preaching of the Gospel, God rejects them to make room for you; but in His elective purpose he still welcomes them, for the sake of their fathers; God does not repent of the gifts he makes, or of the calls he issues. You were once rebels, until through their rebellion you obtained pardon; they are rebels now, obtaining pardon for you, only to be pardoned in their turn. Thus God has abandoned all men to their rebellion, only to include them all in his pardon."



crime which the Jews committed, in putting Christ to death, there resulted the salvation of the Gentiles through redemption in the blood of Christ . . . . . Then, 'if the loss of them,' that is, their incredulity and disobedience . . . . . was the occasion of the reconciliation of the world, inasmuch as we are reconciled to God through the death of Christ, 'what shall the receiving of them be but life from the dead?' . . . . . What, I say, will such a winning accomplish if not to make the Gentiles rise again to life? The Gentiles are the faithful who will have grown weak in the faith. 'Because iniquity hath abounded, the charity of many shall grow cold.'<sup>1</sup> Or those who, deceived by Antichrist, will have completely fallen away will be restored to their pristine fervour by the converted Jews. Or even, as by the fall of the Jews, the Gentiles who had been enemies were reconciled, so after the conversion of the Jews near the end of the world, there will be a general resurrection by which men will rise from the dead to immortal life."<sup>2</sup>

## WHEN WILL THE CONVERSION OF THE JEWISH NATION TAKE PLACE?

"God alone," writes Father Augustine Lémann, "knows the exact date of the conversion of Israel to the Faith, and He has kept it to Himself. But what one can conjecture from the data of Scripture and Tradition is that this return will

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<sup>1</sup> St. Matth. XXIV, 12.

<sup>2</sup> Comment. in Ep. ad Romanos, XI, Lect. I et II (Marietti, Turin). I am omitting any reference to St. Paul's hope of the conversion of the Jews based upon the comparison of the olive tree. "The conversion of the Jews is possible and to be expected, because of a quality which even in their state of infidelity they possess: the quality of consecration to God, implied in belonging to the race which was consecrated to God in its first members and founders. This is the basis of the Apostle's hope." (*The Metaphor of the Olive Tree in Romans XI*, p. 77, by Rev. M. M. Bourke, Thesis for the Degree of Doctor in Sacred Theology in the Catholic University of America).

take place only in the last age of the Church, towards the end of time."<sup>1</sup>

#### A. Scripture.

From the Old Testament, Father Lémann cites first the text of the prophet Osee to which I have already referred, and which contains the words "they shall fear the Lord and his goodness in the last days."<sup>2</sup> He quotes also the words of Moses: "After all the things aforesaid shall find thee, *in the latter time* thou shalt return to the Lord thy God, and shalt hear his voice,"<sup>3</sup> and refers briefly to the prophecy of Azarias in II. Paralipomenon, (XV, 3-6), and Isaias, (X, 20-23). He dwells at greater length, however, on the last two verses of the prophet Malachias: "Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come and strike the earth with anathema."<sup>4</sup> "The prophet Elias, then," comments Father Lémann, "shall return upon the earth to bring back the Jews to the Saviour. Our Lord Himself has clearly affirmed it (St. Matthew, XVII, II). Elias will turn the hearts of the fathers and the hearts of the children. The fathers are the patriarchs and all the pious ancestors of the Jewish people, the sons represent the degenerate race of the time of Our Lord Jesus Christ and of the succeeding centuries. It is, however, only some time before the second coming of Our Lord Jesus Christ, before the dreadful day of the Divine Judgment dawns, that our Saviour will send the prophet Elias to the Jews to convert them and to save them from chastisement.

"These precise statements of the Old Testament find an echo in the New Testament. St. Paul, who has devoted a whole chapter of the Epistle to the Romans to the conversion of the

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<sup>1</sup> *Histoire complète de l'Idée Messianique*, p. 456.

<sup>2</sup> Osee, III, 5.

<sup>3</sup> *Deuteronomy*, IV, 30.

<sup>4</sup> Malachias, IV, 5, 6.

Jews, as we have seen, points out nevertheless that this conversion will take place only near the end of the world. Until then they continue 'to fill up their sins always: for the wrath of God is come upon them to the end.'<sup>1</sup> The blindness which has fallen on Israel from the time of the Apostles will remain upon them until towards the end of the world."<sup>2</sup>

### B. Tradition.

Father Lémann says that the well-known traditional belief, spoken of by St. Augustine, that the Jews will be converted only towards the end of the world can be proved from the texts of the Fathers, century by century. He names the principal Fathers and gives the references to their works as follows:

Third Century: Tertullian, *L. V, contra Marcion, Chap. IX*; Origen, *Sixth Homily on the Book of Numbers*, towards the end.

Fourth Century: St. Hilary, *Commentary on Psalm 58*; St. Ambrose, *Book about the Patriarch Joseph*.

Fifth Century: St. John Chrysostom, *Commentary on the Epistle to the Romans*, Chap. XI; St. Jerome, *Commentary on Micheas, Chap. II*; *Commentary on Malachias, Chap. III*, etc.; St. Cyril of Alexandria, *Commentary on Genesis, Book, V*, etc.; St. Prosper of Aquitaine, *The Calling of the Gentiles, Book I, Chap. XXI*.

Sixth Century; Cassiodorus, *Commentary on Psalm 102*; Preniasius, *Commentary on the Epistle to the Romans, Chap. XI*.

Seventh Century: St. Gregory the Great, *Liber Moralium, lib. II*, etc.; St. Isidore, *Book about the Calling of the Gentiles, Chap. V*.

Eighth Century: Venerable Bede, *Commentary on Psalm 58*, etc.

Eleventh Century: St. Anselm, *Commentary on the Epistle to the Romans*, Chap. II; St. Peter Damian, *Sermon 66*.

Twelfth Century: St. Bernard, *Letter 363*.

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<sup>1</sup> I Thessalonians, II, 16.

<sup>2</sup> *Histoire complète*, etc., p. 463. With regard to the question of Elias, cf. *Saint Jean, L'Apocalypse* (pp. 139-142), by Père Allo, O.P., and *Les Frères Lémann*, (pp. 434-436), by P. Théotime de Saint Just, O.M.C.

“ St. Jerome speaks of this tradition in connexion with a remarkable contrast between two circumstances in Our Lord’s infancy. ‘ When St. Joseph,’ he writes, ‘ took the Child and His Mother to lead them into Egypt, it was in the darkness of the night, an image of the night of ignorance in which the unbelieving Jews, from the midst of whom he was withdrawing, were then enveloped. But when he returned to Judaea, the Gospel does not mention either night or darkness, because, when the Jews receive the faith at the end of the world, they will find themselves in dazzling light, as if Our Lord were returning to them from Egypt.’<sup>1</sup> . . . . .

“ St. Cyril of Alexandria makes this beautiful reflexion : ‘ Towards the end of time, Our Lord Jesus Christ will effect the reconciliation of His former persecutor Israel with Himself. Everybody who knows Holy Scripture is aware that, in the course of time, this people will return to the love of Christ by the submission of faith . . . . . Yes, one day, after the conversion of the Gentiles, Israel will be converted, and the Jews will be astonished at the treasure they will find in Christ.’ . . . . .

“ We find the same affirmation on the part of St. Peter Damian : ‘ This obstinately unbelieving people, who now refuse to believe, will come back to the faith and will occupy the lowest place in the Mystical Body of Jesus Christ, that is to say, that their conversion will take place in the last days of Holy Church, towards the end of the world.’<sup>2</sup>

Finally, Father Lémann cites the testimony of St. Thomas and that of Suarez. From St. Thomas he quotes a sentence from the Commentary on the Epistle to the Romans, Chapter XI, lect. 4 : “ When the fulness of the Gentiles shall have entered in, all Israel will be saved, not merely individuals as at present, but the whole nation as a body.” Suarez is still more explicit with regard to the epoch. According to him, “ the conversion of the Jews will take place at the approach of the Last Judgment and at the height of the persecution which Antichrist will inflict on the Church.”<sup>3</sup>

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<sup>1</sup> *Commentary on St. Matthew, Chapter II.*

<sup>2</sup> Sermon 66.

<sup>3</sup> In III P. Sum. Theol. D. Thom., Disputat. LVI, Sect. I.

The conversion of the Jewish people to the True Supernatural Messiah is, therefore, certain, in spite of the overwhelming evidence of uncompromising hostility to Him on their part at the present time. Their conversion will be a glorious triumph for the Immaculate Heart of Mary. It will be a special source of exultation for Her, when Her own people will at last acclaim Her Divine Son as their King and welcome as their Queen Her who is their *Sister* according to the flesh, and who so ardently desires to be their *Mother* according to the Divine Life of Grace.<sup>1</sup> She will then be able to pour forth anew the heartfelt thanksgiving of Her *Magnificat*: "He hath received Israel his servant, being mindful of his mercy: as he spoke to our fathers, to Abraham and to his seed for ever."<sup>2</sup>

## THE APOSTASY OF THE NON-JEWISH NATIONS AND THE CONVERSION OF THE JEWS

There is a tradition in the Church that the Jewish people will be converted when the Nations shall have ceased to be Catholic by falling into apostasy. The two Fathers Lémann have treated of the question at some length in their joint work, *La Question du Messie et le Concile du Vatican*. They have done so in the form of a commentary on the Epistle to the Romans, XI, 20, 21, 22, 25, 30, 31. It will be interesting for my readers to have a brief outline of their teaching.

St. Paul warns the non-Jews not to be boastful but to fear lest a fate similar to that of the Jews befall them: "Be not high-minded, but fear. For if God hath not spared the natural

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<sup>1</sup> Paraphrase of the concluding sentences of the *Postulatum pro Hebraeis*, presented for signature to the Most Reverend Fathers of the Vatican Council, by Fathers Joseph and Augustine Lémann.

<sup>2</sup> St. Luke I, 54, 55. "He has protected his servant Israel, keeping his merciful design in remembrance according to the promise which he made to our forefathers, Abraham and his posterity for evermore" (*The New Testament*, Mgr. R. A. Knox). Cf. the last paragraph of the Preparatory Petition addressed to the Most Reverend Fathers of the Vatican Council by the Fathers Lémann.

branches, fear lest perhaps he also spare not thee " A little further on he continues : " For I would not have you ignorant, brethren, of this mystery (lest you should be wise in your own conceits) . . . . . For as you also in times past did not believe God, but now have obtained mercy, through their unbelief ; so these also now have not believed, for your mercy, that they also may obtain mercy." The Fathers Lémann quote with approval the statement of a learned commentator to the effect that it would have been quite natural for St. Paul to have added, after the last words cited : " When you shall have fallen into incredulity."<sup>1</sup> The tenderness of St. Paul for the Gentiles, however, prevented him from adding that phrase, but several Fathers of the Church have expressed the thought in their commentaries.

" Israel's failure to correspond," says Origen, " has been the occasion of the calling of the Gentiles. We have taken their place and thus have become the true Kingdom of Juda. But our last times will resemble those of the Jews because of our sins, in fact they will be worse."<sup>2</sup> " From the sin of the the Jews," writes St. Jerome, " has come the salvation of Nations, and from the incredulity of the Nations the knowledge of the Truth will again come to Israel. These two truths are in St. Paul."<sup>3</sup> " St. Paul," writes in his turn St. John Chrysostom, " explains divinely the conduct of God with regard to men . . . . He says that the Gentiles have been called by God, but because, little by little, they will show themselves unmindful of His favours, God will recall the Jews a second time."<sup>4</sup> The Fathers Lémann cite also the Commentary of St. Augustine on Psalm VII, and finally, the words of the great French orator, Bossuet : " Have we not reason to tremble on seeing how severely God has punished the Jews for so many centuries, since St. Paul

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<sup>1</sup> Duguet, *Dissertation sur le retour des Juifs*, pp. 26, 27.

<sup>2</sup> Origen, Fourth Homily on Jeremias. The Fathers Lémann cite also a few lines from Origen's Explanation of the Epistle to the Romans, Chap. XI.

<sup>3</sup> *First Homily on the Canticle of Canticles*.

<sup>4</sup> *Homily on Chap. II of the Epistle to the Romans*.

warns us on the part of God that our ingratitude will bring upon us a similar punishment?''<sup>1</sup>

God's aim, however, is not punishment but mercy, and when he will have called back the Jews, He will also recall the non-Jewish nations, utilizing the missionary zeal of the repentant Jews for that purpose.<sup>2</sup> "For God hath concluded all in unbelief, that he may have mercy on all. O the depth of the riches of the wisdom and of the knowledge of God."<sup>3</sup> Seeing that the apostasy of the nations from Christ the King has been very largely their work and that of their satellites, the Freemasons, the Jews will be heartbroken, and will put their splendid natural qualities at the service of Divine Love, in order to undo the evil of the past and to draw the whole world into the unity of the Mystical Body of Christ. "There are two outstanding qualities in our national character,," write the Fathers Lémann, "vivacity of sentiment and tenacity of will. Liveliness of sentiment we certainly have, for our nation never hates or loves anything in weak or feeble fashion; in love as in hatred it goes to extremes. And tenacity of will we have also; for forty centuries we are awaiting Him whom we are meant to love. Now when Divine Grace shall have taken hold of this vivacity and of this tenacity, when our eyes shall be opened, when as a body we shall see that He whom we have been expecting so long has already come, and that He has been waiting for us for twenty centuries with outstretched arms: when we shall see as clear as noonday that we have had the misfortune to crucify Him . . . . . Then, there will be amongst us, as it were, an explosion of love . . . . . And we shall arise and begin all over again our journeys through the world. Where the Wandering Jew has passed, the Jew become Apostle will pass once more . . . . . The grief of our repentance will not be hidden in the silence of a confessional, but will show itself in

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<sup>1</sup> *Discours sur l'Histoire Universelle, IIe partie* (Edit. of 1681). In a note the remark is added that, in the later editions, the phrase "may bring upon us," has been substituted for "will bring upon us."

<sup>2</sup> Cf. Commentary of St. Thomas previously quoted.

<sup>3</sup> *Romans*, XI, 32, 33.

the light of day before all the peoples of the earth, like our denial at noon on Good Friday. The prophet Zacharias saw this outburst of grief : ' And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayer ; and they shall look upon me, whom they have pierced ; and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the first-born.' ”<sup>1</sup>

In order that the repentant Jewish nation may work for the conversion of the peoples of the Orient and the return of the apostate nations of the West to Christ the King, there must be a certain interval between the conversion of the Jewish nation and the end of the world. Some interpret the words of St. Paul : “ what shall the receiving of them be but life from the dead ? ” in the sense that the General Resurrection and the Last Judgment will follow the conversion of the Jews *immediately*.<sup>2</sup> “ As the reprobation of the Jews,” writes Père Lagrange, O.P., “ was the occasion of the reconciliation of the world, their conversion will be as it were, the signal for the consummation of the world and the advent of a new one. It must, however, be admitted that the expressions employed are not very precise and that one could not establish a definite relation of time between the Conversion of the Jews and the General Resurrection from the dead, in other words, affirm that the Last Judgment will follow closely on the conversion of the Jews.”<sup>3</sup>

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<sup>1</sup> Zacharias, XII, 10. *La Question du Messie et le Concile du Vatican* pp. 147, 145, 146.

<sup>2</sup> Père Théotime de St. Just in his charming book, *Les Frères Lémann*, says that “ some Fathers of the Church and Exegetes understand the text in this way.” He refers to the Commentary of Cornelius a Lapide, Ep. ad Romanos, Ch. XI, Vol. XVIII.

<sup>3</sup> *Epître aux Romains*, p. 278. In his Commentary on verses 26-27, Right Rev. Mgr. Boylan says : “ It is not clear whether the conversion of Israel is to be thought of as happening at the end of the present age . . . . or some fairly considerable time before the General Resurrection ” (*St. Paul's Epistle to the Romans*, p. 184).



When the Fathers Lémann were petitioning the Bishops, assembled in Rome for the Vatican Council, for their signatures to the *Postulatum pro Hebraeis*, many of their Lordships smilingly put the objection that "to work for the conversion of the Jews was to bring on the end of the world." The two Fathers gave several answers to this objection, and their arguments seem to go far towards proving that there will be a considerable lapse of time between the conversion of the Jewish nation and the Last Judgment.<sup>1</sup> Two things are certain. The first is that, however short the time, the newly-converted Jews will not remain idle. The second is that if the Jews as a body sincerely accepted the true Messiah and put all that restless energy and unshakeable tenacity into the furtherance of the Kingship of Christ, which they now display against His rule, the conversion of the world would be rapidly advanced. Just picture for a moment Jewish influence in the Press of the world directed towards featuring the truth about Lourdes and Fatima and the horror of the rejection of God and our Divine Lord in Russia ! Just think of Jewish influence on the Cinema, instead of being directed towards the elimination of the Supernatural life by the production of irksomeness with all moral restraints, being canalized into showing the solution of human unrest by the loving acceptance of membership of Jesus !

Let us illustrate this by the example of what one whole-hearted Jewish convert achieved for Christ the King.

## AN OUTSTANDING JEWISH CONVERT

One of the most remarkable conversions of modern times, in spite of a strong Talmudic formation, was that of the Venerable Francis Mary Paul Libermann, C.S.Sp., Founder of the Congregation of the Immaculate Heart of Mary and first Superior-General of the Congregation of the Holy Ghost and of the

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The arguments are given in *La Cause des Restes d'Israël* (pp. 121-125), by the Fathers Lémann, and by Père Théotime de St. Just in *Les Frères Lémann* (pp. 451-454).

Immaculate Heart of Mary, after the union of the two Congregations in 1848. In the life of the Venerable servant of God by the Rev. Prosper Goepfert, C.S.Sp., there is an account, from Father Libermann's own conversations, of the Talmudic formation he received from his father, a distinguished rabbin. "According to the teaching of the Talmud," writes Father Goepfert, "the possessions of the *Goim* should be regarded as a desert and as the sand of the sea, of which the first possessor is the real proprietor. The Talmud expressly forbids the Jew to save a Christian from death, to restore to him his lost property or to have pity on him. The rabbins have concluded that, when dealing with a Christian, the Jew is at liberty to make a mistake for his own advantage, and that it is honest to deprive a Christian of any sum of money. These pernicious doctrines formed a part of the instructions which the rabbin of Saverne inculcated on the minds of his children, who naturally received them as the purest expressions of truth . . . . . One day, Jacob (later Father Libermann), was sent to the house of a neighbouring Christian woman, to change a piece of money. Imagining that he was doing an excellent deed, he dexterously took away a penny from the infidel *Goim*. He returned, quite proud of his feat, which gained for him the applause of his family, especially of his father, who saw in this youthful exploit an indication of a brilliant future."<sup>1</sup>

After his conversion—he was baptized on the 24th December, 1826—Francis Mary Paul Libermann became the founder of a religious congregation having as its 'special object to make known the truth of our Lord's supernatural mission to the most abandoned of the *Goim*, and the heroicity of his charity, justice and humility was solemnly proclaimed by the Catholic Church in 1910.<sup>2</sup> Father Libermann's wonderful humility was based on the recognition of the special sorrow inflicted on the Heart of Jesus by the pride and obduracy of the Jewish nation. One

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<sup>1</sup> Op cit. pp. 21, 22.

<sup>2</sup> Father Libermann is the first member of the Jewish nation, whose cause has been introduced, since the inauguration of the present procedure of beatification and canonization.

can see this in his whole life. It is worthy of note that one who had himself suffered terribly because of that pride and obduracy, the distinguished ex-Rabbin Drach, took an active part in the instruction of young Jacob Libermann.

What Father Libermann's whole-hearted acceptance of membership of the Mystical Body was instrumental in achieving for Christ the King is admirably outlined by Pope Pius XII, in his Letter to Very Rev. Francis Griffin, C.S.Sp., Superior General, on the occasion of the Centenary of the Venerable Father's death: "On the second of February next," writes His Holiness, "the sons of the Venerable Francis Mary Paul Libermann will have the joy of celebrating with fitting splendour the Centenary of the death of this humble priest of France, restorer of the ancient Congregation of the Holy Ghost and inspirer of a new legion of Apostles, who, now for a century, have been writing a glorious page in the missionary history of the Church . . . . . You have good reason to contemplate the past with gratitude. You see, first of all, the ardent figure of Father Libermann, this convert enlightened by grace, like Saul on the way to Damascus . . . . . this apostle whom an admirable zeal for the people of the black race, then so spiritually abandoned, was soon to draw to the City of Peter. There he was to receive, as a reward for his unfailing confidence, the decisive lights which were to illuminate the last eleven years of his life when, a priest at last, he gathered his first missionaries around him and sent them forth, amid continual trials, to fecundate with their preaching and their sufferings that soil of Africa which was so dear to him, but which he was never to see.

"The seed was cast into the earth; this good worker had finished his task: 'It is one man that soweth, and it is another that reapeth' (John iv, 37). In 1852 there were already eighty-eight religious to lament the premature death of their Father. But in the course of one century, the shoot, then so young and tender, has grown and waxed strong; and to-day it is not without emotion that the some 4,500 members of your Congregation, scattered over three continents, will return thanks to God for the spiritual fruitfulness of this apostle's life. . . . . In par-

ticular, it is a joy to Us to see arising in this land of Africa, where nearly a thousand of your religious are sleeping their last sleep, the long-awaited reinforcement of the native clergy . . . . . Convinced, according to the teaching of the Angelic Doctor, that the apostolic life 'Praesupponit abundantiam contemplationis,'<sup>1</sup> this priest, burning with love for his most abandoned brothers, was, above all, the man of God who, on his death-bed, left behind this last instruction in which he himself stands revealed : 'God is all, man is nothing.' "<sup>2</sup>

### THE POSTULATUM PRO HEBRAEIS

The two Fathers Lémann, converts from Judaism, drew up a *Postulatum* to obtain from the Vatican Council in 1870 an appeal full of mercy to the Jewish nation. They secured the signatures of 510 bishops, and all the bishops present at the Council would have willingly signed, only that the Fathers Lémann wished to leave the honour of the greatest number of signatures to the *Postulatum* for Papal Infallibility.

One of the many touching incidents related by the Fathers Lémann in *Les Causes des Restes d'Israël*, has a claim to be mentioned here, as it concerns the only member of Father Libermann's Congregation then a bishop. "The composition of the *Postulatum*," we read, "presented serious difficulties. But Father Libermann protected us and smoothed away the difficulties."<sup>3</sup> . . . . . We had reserved to Most Rev. Dr. Plantier, Bishop of Nîmes, the honour of heading the list of Bishops signing the *Postulatum pro Hebraeis* . . . . . He had known of and encouraged our conversion, and he had always been our Father and our Friend . . . . . On our way to him, when the *Postulatum* was ready, we met Most Rev. Dr. Kobès, Vicar-

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<sup>1</sup> III<sup>a</sup>P., Q. 40, Art I ad 2um.

<sup>2</sup> Letter of January 16, 1952. Father Libermann died on the Feast of the Purification of the B.V.M., Feb. 2, 1852.

<sup>3</sup> During their sojourn in Rome, the Fathers Lémann stayed in the French Seminary, Via Santa Chiara, which is under the direction of the Holy Ghost Fathers.

Apostolic of Senegambia, the only bishop then belonging to Father Libermann's Congregation . . . . . He said to us : ' I would like to be the first to sign, but the place of honour will be reserved to his Lordship, the Bishop of Nîmes.' ' You cannot,' he added, ' refuse the signature I offer you, for I want to give it in the name of Father Libermann, our holy Founder in Jesus Christ and your brother in Abraham ' . . . . . Thus the list of signatures of the *Postulatum* opens with the name of His Lordship, Bishop Plantier, but the first signature affixed to the document was that of His Lordship, Bishop Kobès."<sup>1</sup>

The prorogation of the Council interrupted the work of the convert brothers, but the reassembling of the Council will see the work continued. God grant that the appeal, if and when it comes, may be heard ! Thus will peace at last come to Israel, and thus will a powerful impetus be given to the passage of the nations of the world to the dignity of children of Abraham by faith in the true Messias. This is what we pray for in the beautiful Collect after the fourth prophecy on Holy Saturday, after having begged God on Good Friday to withdraw the age-long veil from Jewish minds : " Let us pray, O God, whose ancient miracles we see renewed in our days, whilst by the water of our regeneration Thou workest for the salvation of the Gentiles, that which by the power of Thy right hand Thou didst for the delivery of one people from the Egyptian persecution : grant that all the nations of the world may become the children of Abraham and partake of the dignity of the people of Israel. Through our Lord Jesus Christ."

## NATIONAL APOSTASY

In Chapter III, which was written many years ago, I have given a brief outline of the Theology of History, pointing out the steady elimination of the organization of society based on membership of Christ, which has been going on in Europe since the French Revolution of 1789. It cannot be too often repeated

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<sup>1</sup> Op. cit. pp. 77, 132, 133,

that the Masonic Declaration of the Rights of Man is anti-supernatural and therefore, a repudiation of membership of Christ, in fact, a declaration of war on the Programme for Order of Christ the King. Accordingly, when a country weakens in regard to the First Point of that Programme by placing all religions on the same level, it is a sign that it has been pulled into the anti-supernatural current.<sup>1</sup> When a country, as a social entity, thus adopts a wrong attitude to Christ the King, the effects are disastrous. Not only does it deprive itself of grace, that is, of light to see what is in order and of strength to cleave to it, but when "error has once become incarnate in legal formulae and in administrative practice, it penetrates so deeply into people's minds that it is impossible to eradicate it."<sup>2</sup> Thus the way is prepared for the attack on the other points of our Lord's Programme, by the introduction of divorce, the banishment of religion from the schools, and the attack on family life and private ownership. The enemies of Christ the King are organized and know what they want, while Catholics are divided and do not realize that their hold on the faith is being gradually undermined. "Before God a nation has apostatized when its government has posited an act of apostasy, though many members of the nation may have remained faithful,"<sup>3</sup> and may continue faithful in spite of the increasing difficulties.

At the time *La Question du Messie et le Concile du Vatican* was written, the Fathers Lémann sadly pointed out that "not one of the Gentile nations had remained Catholic in its constitution and continued to bear aloft the standard of Christ and His Church."<sup>4</sup> Since then there has been a poignant reaction in the case of Spain, so that there is now in the world at least one

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<sup>1</sup> Cf. Chapter I. In a memorable interview in 1856, Bishop Pie of Poitiers, later Cardinal, said to Napoleon III, Emperor of the French: "The social gospel which furnishes inspiration to the State is the Declaration of the Rights of Man, which is purely and simply the formal negation of the Rights of God" (*The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 76).

<sup>2</sup> *The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 52.

<sup>3</sup> *La Question du Messie et le Concile du Vatican*, by the Fathers Lémann, p. 101.

<sup>4</sup> *Op cit.*, p. 103.

country that, as a country, proclaims its fidelity to Christ the King. The attitude towards Spain on the part of other nations is, however, a clear proof of how deeply Naturalism has permeated the official world of our day. *The Tablet* (Brooklyn) of May 14, 1949, cited the frank statements of Senator Owen Brewster of Maine, a non-Catholic, in the American Senate. The Senator brought into the open the attitude of the American Delegation to the U.N.O. on Catholicism. Amongst other things, he said: "The subtle word is constantly passed that the alternative to Communism is Catholicism. We know that word is constantly uttered in the lobbies, although Senators do not care to bring it out on the floor. We are told that some very distinguished members of the American Delegation are among those who are most earnest in their opposition to the recognition of Spain, because forsooth Spain is a Catholic country. It is high time that the American people decided to tear the mask from this situation."

## CHAPTER VIII

# Contemporary Jewish Aims

### THE DIVINE PLAN FOR ORDER IN THE WORLD

For the sake of clearness, we must here recapitulate a little. The rejection of order by Satan and the other fallen angels was irrevocable. It was a declaration, by the whole body of them together, of perpetual war on, and implacable hatred towards, the Blessed Trinity and the Supernatural Life of Grace.<sup>1</sup> The Fall of the human race could be undone, because human beings can change their minds, and the human race comes into existence successively by propagation from the first Adam.<sup>2</sup> The Fall was in fact undone, and the Supernatural Life of Grace was restored to the world by the Second Adam, our Lord Jesus Christ, Son of the Virgin Mary, our Immaculate Mother. In the undoing of the Fall, however, God permitted a second rejection of order. The Second Person of the Blessed Trinity became man and proposed to the Jewish nation the Second Divine Plan for the ordered communication of the Divine Life of Grace to the world, through the Supernatural, supranational Kingdom of His Mystical Body.<sup>3</sup>

Our Lord Jesus Christ came to propose the Divine Plan for Order to His own nation according to the flesh, at the close of a long period of preparation, knowing the terrible fate that

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<sup>1</sup> I P., Q. 63, A. 3 and I P., Q. 64, A. 2.

<sup>2</sup> I P., Q. 64., A. 2.

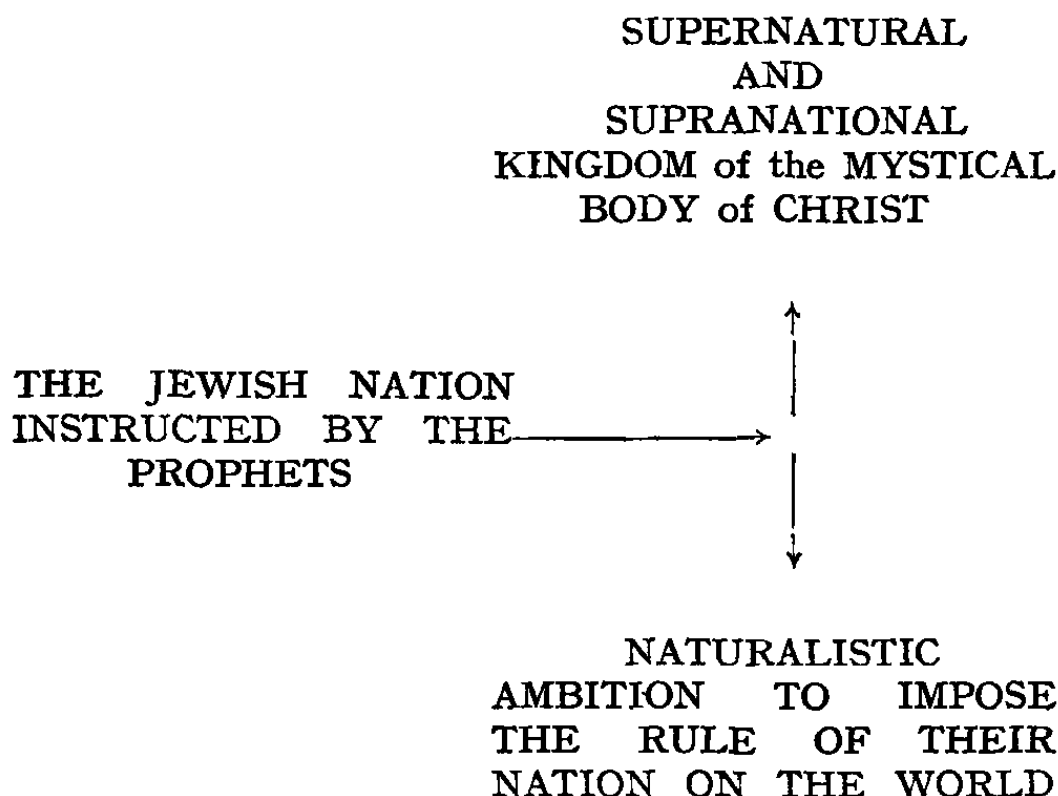
<sup>3</sup> When speaking of God's First Plan and God's Second Plan, we are using imperfect human language. In his second sermon on the Nativity, Pope St. Leo the Great expresses this truth as follows: "It was necessary, dearly beloved, that the unchanging God, whose will cannot lose its kindness, should accomplish *in more obscure and mysterious fashion*, what in His paternal affection He had *first* arranged, in order that mankind urged on to sin by the Evil One, should not be lost . . . ." Cf. I<sup>a</sup>P., Q. 19, A.7.



awaited Him at the hands of those He loved. In spite of the fact that they had been repeatedly warned in types and figures, and orally by the prophets, about the way they would treat the True Messiah when He should appear, they turned against Him and the whole Divine Plan He proposed. When they refused to enter into His designs, God permitted the crime of deicide, and by our Divine Lord's supreme act of humble submission on Calvary, the Supernatural Life of Grace was restored to the world. Fulfilling the prophecies to the letter, our Divine Lord allowed Himself to be put to death, but He died proclaiming the Divine Plan for Order. Thus, the Mystical Body has now a crucified Head, crucified for love of us. God wished the Jews as a people to accept His only-begotten Son and to be the heralds of the Supernatural, supranational Life of His Mystical Body. They were thus offered the glorious privilege of proclaiming and working for the only mode of realizing the union and brotherhood of nations which is possible since the Fall. On account of their racial pride, they refused to accept that there could be any life higher than their national life, and they would not hear of the non-Jewish nations entering into the Kingdom of the Mystical Body on the same level as themselves.

The Crucifixion of our Lord on Calvary was, however, not only the public rejection by the Jewish nation of the Divine Programme for order in the world, but also the proclamation by that nation of its determination to work against God for the enthronement of another Messiah. Since our Lord Jesus Christ, the True Messiah, is the source of the Supernatural Life and wishes all to be members of His Mystical Body, the future Messiah must be anti-supernatural or naturalistic, and the structure of society based on membership of Christ will have to be eliminated in preparation for him. Since the True Supernatural Messiah came to found the *Supranational* Kingdom of His Mystical Body, into which He asked the Jewish nation to lead all the other nations, the future Messiah must be a purely *Jewish National Messiah*, and his mission can have no other object than to impose the rule of the Jewish nation on the other nations.

The choice presented to the Jewish nation by the coming of our Lord Jesus Christ may be represented diagrammatically as follows :



The Jewish nation, instructed by the Prophets and Figures of the Old Testament, and, lastly, by St. John the Baptist, was meant to turn upwards, at the bidding of God become man, and to put all its splendid natural qualities at the service of the True Supernatural order of the world. Instead of doing so, it turned downwards to the slavery of a self-centred ambition dictated by national pride. The attitude of Saul prior to his conversion on the road to Damascus is typical of the corrupt ideas concerning the mission of the Messias, which had taken hold of Jewish minds, and had led them to reject Our Lord Jesus Christ. St. Paul saw the truth about the Mystical Body of Christ after his conversion, and tried to get his fellow-countrymen to recognise their error, but the nation as such refused to listen. In his Christmas Allocution, 1948, Pope Pius XII

brought out the contrast between the alternatives that faced the Jewish nation, at the coming of Our Lord, as follows : " Hear resounding in the night like the bells of Christmas, the admirable words of the Apostle of the Gentiles, who had been himself a slave to the mean, narrow prejudices of nationalist and racial pride, stricken down along with him on the road to Damascus : ' He (Christ Jesus), is our peace who hath made both (peoples) one . . . . . killing the enmities in Himself. And coming He preached peace to you that were afar off, and peace to them that were nigh ' (Ephesians, II, 14, 15, 16, 17)."<sup>1</sup>

With that narrow, national outlook dictated by racial pride, which Pope Pius XII said was stricken down with St. Paul on the road to Damascus, the Jewish nation has continued on down the centuries. That outlook has, in fact, become more accentuated with time. Accordingly, over and above the fundamental disorder of Original sin, there is, in our fallen and redeemed world, an additional source of disorder, in the determined opposition of His own nation according to the flesh to the Redeemer and Source of order. It is true that by our Divine Lord's obedient acceptance of His rejection by His own nation, the Divine Life of Grace was restored to the world, and He became Head of the Supernatural, supranational Kingdom of His Mystical Body, which is destined to organize the world for the diffusion of Supernatural Life. In that work of organization, however, over and above the struggle against the self-centred tendencies of individual souls, the Catholic Church, the Mystical Body of Christ, has to face the persistent opposition of the Jewish nation, in alliance with and in control of, the strongly organized, anti-Supernatural Masonic Sect. According to the leaders of the Jewish nation, now as nineteen hundred years ago, the union of nations is not intended by God to take place through entrance into and acceptance of the supranational Kingdom of our Lord's Mystical Body, but through acceptance of and submission to the naturalistic Messianism of the Jewish

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<sup>1</sup> Translated from the original Italian as it appeared in the *Acta Apostolicae Sedis*, Jan. 31, 1949.

nation. This is made very clear in the letter from the Chief Rabbi of Palestine quoted in Chapter VII. The realization of the union of the nations looked forward to by the Chief Rabbi would mean a completely naturalistic organization of the world, in other words, the elimination of the rule of Christ the King.

## TWOFOLD OPPOSITION TO ORDER ON THE PART OF THE JEWISH NATION.

Jewish Naturalism or Anti-Supernaturalism, by its striving for a new Messianic age, contains a twofold source of corruption and decay for other nations. On the one hand, by its opposition to the Supernatural Life coming from our Lord, it strives directly against the Light and Strength, by which alone human life, individual and national, can be lived in order. On the other hand, whether the naturalistic Messiah to come be an individual Jew or the Jewish race, it means that the Jews as a nation, are seeking to impose their particular national *form* on the other nations. The imposition by any nation of its national form on another nation attacks *directly* the natural or normal line of development of that nation and undermines its *natural* virtues, which are the foundation and the bulwark of the *Supernatural* virtues. Thus in two ways the Jews, as a nation, are *objectively* aiming at giving society a direction which is in complete opposition to the order proclaimed by God become man. This does not mean that every individual member of the Jewish Nation is consciously working for the elimination from society of membership of Christ and of the organization based thereon. It does mean, however, that all Jews, *in proportion as they are one with the leaders and rulers of their race*, will oppose the influence of the Supernatural Life of the Mystical Body in society and will be an active ferment of Naturalism by their striving for the Messianic domination of their race.

## ANTI-SEMITISM IN THE JEWISH SENSE

In Chapter VI, we have seen the correct meaning of Anti-Semitism, that is, its meaning for the Catholic Church. Let us now see its meaning for the members of the Jewish nation.

Given the naturalistic Messianic ambition of the Jewish Nation to impose its rule on the other nations, Anti-Semitism for the Jews logically means whatever is in opposition to that ambition. The situation since the Second World War is being cleverly exploited to prevent anyone from opposing Jewish aims, through fear of being dubbed an "Anti-Semite." In my book, *The Mystical Body of Christ and the Reorganization of Society*, I pointed out that the disordered National-Socialist reaction against the corroding influence of Jewish Naturalism on German national life led not only to measures of repression against the Jews, with regrettable violations of their personal rights, but also to persecution of the Catholic Church. Comparatively little information concerning the anti-Catholic measures ever reached the great newspaper-reading, cinema-going public, while hardly anyone could fail to be aware of what was done to the Jews.<sup>1</sup> The term "Anti-Semitism," with all its war-connotation of Nazi cruelty, is now having its comprehension widened to include every form of opposition

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<sup>1</sup> In *Gothic Ripples* of Jan. 14, 1953, Arnold Leese writes about the six million Jews, alleged to have been killed by Hitler, as follows: "The *World Almanac*, 1947, quoted the American Jewish Committee as estimating the world's Jewish population in 1939 as about 15½ million . . . In 1948, the *New York Times* (Jew-owned) said that the world Jew population was between 15,700,000 and 18,600,000. So here is the simple subtraction sum:—

Jews in 1939	...	15,500,000
Less Jews killed by Hitler	...	6,000,000

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Surviving Jews in 1948      ...      15,700,000  
(or make it 18,600,000) . . . no wonder that *Aufbau*, a Jewish weekly of New York, 24th Dec., 1948, described the whole 'six million' story as a pure fabrication."

In *Far and Wide* (pp. 307-312) Douglas Reed examines the available figures at some length and states: "No proof can be given that six million Jews 'perished': proof can be adduced that so many could *not* have perished."

to the Jewish nation's Naturalistic programme. Forgetfulness of the disorder of Jewish Naturalism is keeping Catholics blind to the consequences of accepting the term with its Jewish comprehension. According to the leaders of the Jewish nation, to stand for the rights of Christ the King is to be an Anti-Semite.

Of all the countries in the world, the United States is the country in which can best be observed this process of enlarging the comprehension of "Anti-Semitism" to include any and every form of opposition to what the Jewish leaders are aiming at. The United States, since its inception, has acted as if the Jewish Naturalistic ambition of world-wide domination in opposition to the order of the world under Christ the King did not exist. Americans are now learning that a new anti-Christian organization of the world is being brought about and that members of the Jewish nation are everywhere active in that work. On the one hand, the Anti-Defamation League of B'nai B'rith, the American Jewish Congress, the American Jewish Committee, the Jewish War Veterans, and the well-known Communist Front, the American Civil Liberties Union, etc., are striving to prevent instruction of the New York public school children under the released time programme.<sup>1</sup> On the other hand, there are powerful members of the Jewish nation like M.M. Warburg

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<sup>1</sup> The above list of organizations is taken from *The Tablet* (Brooklyn), an excellent Catholic weekly (issues of July 14 and July 21, 1951).

In a fine pamphlet entitled *Christ Losing His World*, by Lon Francis, we read: "The American Jewish Congress, headed by Rabbi Stephen Wise of New York City, has built up a nationwide net-work of espionage agents to ferret out individuals and organizations suspected of being anti-Semitic. Their findings are printed in a confidential publication . . . . In the January 7, 1944, issue of this Congress Weekly, the question was asked: 'Where is Anti-Semitism spawned?' It then answered its question by saying: 'In a denomination other than Protestant.' The implication is clear. In that same issue, the *Congress Weekly* quoted with approbation the charge that 'Anti-Semitism,' as we know it in the western world, is an element which has been for two thousand years part and parcel of the Christian tradition. Then the editor remarked: 'It can only be dealt with as such,'—which means nothing else than that Christianity must be destroyed." *Christ Losing His World* was published by Our Sunday Visitor Press, Indiana, U.S.A., in 1946.

and J. P. Warburg of Kuhn, Loeb & Co., etc., etc., behind the movement for a naturalistic (or anti-Supernatural) One World Government.<sup>1</sup> The chief agency in the work of crushing, by the smear of smears, "Anti-Semitic," whatever is opposed to Jewish plans, is the Anti-Defamation League of the B'nai B'rith. For an accurate account of the activities of that body, the two pamphlets, *The Anti-Defamation League and its use in the World Communist Offensive* and *Know Your Enemy*, by an honourable and courageous American, Robert H. Williams, are strongly recommended.

In *Know Your Enemy*, Robert H. Williams classifies the work of the Anti-Defamation League under four headings. Firstly, it "builds up liberal candidates, those tolerant of Communists and Zionists, to great reputations, in preparation for political office. Among its proteges are Dewey, Warren, Harold Stassen . . . . . Truman, the Roosevelt sons, Chester Bowles and a motley horde of lesser New Dealers. General Eisenhower was put into his job as figurehead of Columbia University by a group of internationalists . . . . . the League's Walter Winchell for months boosted the Eisenhower candidacy. Eisenhower . . . . . is a tool in the hands of the Zionists." Secondly, while building up its selected candidates, "it pours a stream of money and smear propaganda into an election against a chosen enemy." Senator Burton K. Wheeler was thus defeated in Montana in 1941. Thirdly, it maintains "a nation-wide investigative agency. By its own statement, it has 200 keymen in 1200 cities. From many sources we know that this staff of G.P.U. agents spies on the private living and businesses of scores of thousands of Americans." Fourthly, it carries on censorship, including character-defamation to suppress criticism. "By the use of information gathered by its spies, or by distorting

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<sup>1</sup> Cf. *We Must Abolish the United States : The Hidden Facts Behind the Crusade for World Government*, by Joseph P. Kamp (published by the Constitutional Educational League, 342, Madison Avenue, New York, 17). James P. Warburg told the U.S. Senate that we were going to have world government, whether we liked it or not. According to *Common Sense*, Feb. 15, 1951, he is a Zionist and represents the real power behind the United World Federalists.

that information . . . . . or by the mere threat of a malicious campaign . . . . . the A.D.L. is able to keep the newspapers, magazines and book publishers and Congress from effectively opposing it . . . . . That is why you may never have seen the name of the Anti-Defamation League in print . . . . . This mighty machine promotes Communism and Zionism, protects the Frankfurter Communist-Zionist net inside the Government, subverts our children, dominates much of moviedom."

Major Williams then points out that the A.D.L.'s book of smear against American Anti-Communist leaders, entitled *A Measure of Freedom*, was prepared by a man named Arnold Forster: "Joseph P. Kamp, one of the best informed investigators in Washington, told Congress: 'If you can get President Truman to let you look at the F.B.I. files, you will discover that Forster's right name is Fastenberg, and that he was a member of the Communist spy ring.'<sup>1</sup> Forster takes orders from the League's national chairman, Meier Steinbrink, a Justice of the New York Supreme Court. Justice Steinbrink is on intimate terms with Justice Frankfurter of the U.S. Supreme Court. We have been digging down to find Communists: those below are only the party members, the gangsters. We must look up to find the really big ones, those who would not stoop to join the party, but who create its policies, Frankfurter, Steinbrink, Lehman, Morgenthau and their consorts—these are the real Communists in America. They are the Zionist power behind Communism. The Zionists aim to dominate the West; the Communists the East, both producing the same revolution, both promoting the same world government, police backed—a world dictatorship."

Even to mention Jewish naturalistic Messianism, that is, Zionism, except favourably, is Anti-Semitism in the Jewish sense. In *Somewhere South of Suez*, Douglas Reed points out that, in the vital matter of Zionist Nationalism, the freedom of

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<sup>1</sup> Congressional Record, June, 1950. This statement is also published in Kamp's booklet, *It Isn't Safe to be an American* (Constitutional Educational League, 342, Madison Ave., New York, 17).



the Press has become a fallacy during the two decades preceding the publication of his book in 1951. "Newspaper-writers," he continues, "have become less and less free to express any criticism of, or report any fact unfavourable to, this new ambition of the Twentieth Century. When I eventually went to America I found that this ban, for such it is in practice, prevailed even more rigidly there than in my own country . . . . . In the matter of Zionist Nationalism, which I hold to be allied in its roots to Soviet Communism, the ban is much more severe. In my own adult lifetime as a journalist, now covering thirty years, I have seen this secret ban grow from nothing into something approaching a law of *lèse-majesté* at some absolute court. In daily usage, no American or British newspaper, apparently, now dares to print a line of news or comment unfavourable to the Zionist ambition ; and under this thrall matters are reported favourably or non-committally, if they are reported at all, which if they occurred elsewhere would be denounced with the most piteous cries of outraged morality. The inference to me is plain : the Zionist Nationalists are powerful enough to govern governments in the great countries of the remaining West . . . . .

"Zionist Nationalism ! To-day American Presidents and British Prime Ministers, and all their colleagues, watch it as anxiously as Muslim priests watch for the crescent moon on the eve of Ramadan, and bow to it as humbly as the faithful prostrating themselves in the Mosque at Mecca . . . . . If a third war followed the course of the second one, when military victories were used to bring about political defeats, it would be directed to bring about a further spread of the Communist Empire and of the Zionist state . . . . . or else, the first would be overthrown merely to aggrandize the second."<sup>1</sup>

Before proceeding to examine a little more in detail the materialism of Zionist plans, it will be well to point out the sad effects on the Jewish people of their continued opposition to the Divine Plan for order.

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<sup>1</sup> *Somewhere South of Suez*, pp. 7-10, *passim*. *Somewhere South of Suez* is published by the Devin-Adair Company, New York.

## EFFECTS ON THE JEWISH PEOPLE OF THEIR OPPOSITION TO THE TRUE SUPERNATURAL MESSIAS

We have seen the disordered choice that the Jewish Nation, under the guidance of its leaders, made in regard to our Divine Lord Jesus Christ. Their opposition has not only had sad consequences in retarding the world's acceptance of Him, but is having mournful effects on themselves. The persistent rejection of the one Mediator, Christ Jesus, in spite of abundant light and grace, is having the inevitable consequences so strikingly indicated by Popes Leo XIII and Pius XI. "The case of governments," wrote Pope Leo XIII, "is much the same as that of individuals: they also must run into fatal issues, if they depart from the way . . . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination: the very notion is easily lost of the end for which God created human society . . . . . Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principles. Just as it is pitiable and calamitous to wander out of the way, so it is to desert the truth. But the first absolute and essential truth is Christ, the Word of God, who with the Father is one."<sup>1</sup>

Pope Pius XI enters into greater detail than Leo XIII. "No belief in God," he writes, "will in the long run be preserved pure and genuine, if it is not supported by belief in Christ . . . . . Belief in Christ will not be preserved pure and genuine, if not supported and protected by belief in the Church, the pillar and ground of truth (Timothy, II, 15). Christ Himself, God praised forever, has erected this pillar of faith. His command to hear the Church (St. Matthew, XVIII, 17), to hear His words and commandments (St. Luke, X, 16) in the words and commandments of the Church, is meant for the men of all times and of all places . . . . . The moral conduct of mankind is grounded on faith in God kept pure and true. Every attempt to dislodge moral teaching and moral conduct from the rock of faith, and to erect them on the shifting sands of

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<sup>1</sup> Encyclical Letter, *Tametsi*, On Christ our Redeemer (1900).

human regulations, sooner or later leads the individual and the community to moral destruction."<sup>1</sup>

These principles of Pope Leo XIII and Pope Pius XI apply with greater force to the Jewish nation and its leaders than to others, for they have rejected greater graces and turned against God with direr ingratitude. They are our Lord's own people according to the flesh. It is no wonder, then, that we find terrible divagations from order in the books or codes which their leaders have compiled to guide and direct their relations with God and with their fellow-men.<sup>2</sup> We need not be surprised that, as their power in the world increases, the Jews are, on the one hand, ceasing to believe in the God of Israel and are falling a prey to Pantheism, especially in its materialistic Marxian form, and that, on the other hand, they are utilizing methods opposed to natural and Supernatural law, in order to achieve their ends. Their propagation of atheistic Communism, their treatment of the Arabs in Palestine and the methods of the Anti-Defamation League in the U.S.A are striking examples of that moral decay which, according to Popes Leo XIII and Pius XI, is the inevitable consequence of opposition to the Divine Plan for order.

## MATERIALISM OF ZIONIST PLANS

In this Chapter, two particularly important points have been emphasized. The *first* is that the rejection of our Divine Lord's Supernatural and supranational Kingdom by the Jewish Nation has had for inevitable consequence the naturalistic ambition to impose the rule of their nation on the world. Instead of the lofty ideal of aiding all nations to live in harmony as members of the Mystical Body of Christ, the Catholic Church, the Jews have made the disordered choice to strive to weaken all the other nations and thus bring them into subjection to themselves. That is the aim of their anti-Supernatural Mess-

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<sup>1</sup> Encyclical Letter *On the Condition of the Church in Germany*, 14th March, 1937.

<sup>2</sup> Cf. *The Mystical Body of Christ in the Modern World*, pp. 75, 76.

ianism. The *second* is that persistent opposition to the True Supernatural Messias on the part of the Jewish nation is leading to materialism and moral decay. Let us now see something of the realization of these points in the Jewish State in Palestine.

In Chapter V, we saw that the Jews had no claim to Palestine either by Divine right or according to natural law. Nevertheless, in consequence of persistent propaganda, many believe that the reason of the Zionist claims is that Palestine is "the Jewish homeland" and that rich Jews throughout the world wish to see realized the fervent religious desire of their co-religionists to return to the Holy Land. This may seem plausible, but "it is not consistent with the conspicuously irreligious character of the Jewish settlements already in existence. There are no synagogues in the settlement except for a very few which are entered only by the aged. At Tel Aviv, with a Jewish population approaching a quarter of a million, there was only one synagogue at the time of the outbreak of the war in 1939."<sup>1</sup>

Of course, the pretext of a fervent religious desire on the part of the Jews to return to the Holy Land seems plausible only to those who do not grasp what we saw in Chapter V. The Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by the rejection of the Supernatural Messias. It is the assertion in action that the promised Messias has not yet come and that the day of their national domination over the world will yet dawn.

What are the real, as distinct from the alleged, motives behind the Jewish conquest of Palestine and the erection of the Jewish State? Years ago A. Homer, M.A., D.Sc., drew up a Memorandum on the development of Palestinian Industries, in which, amongst other interesting things, she said: "Long ago I came to the conclusion that Financial Jewry (both Zionist and non-Zionist) was furthering the aspiration of fanatical Zionism for its own ends, namely, in order to gain possession of the colossal oil and mineral resources of Palestine and 'Greater

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<sup>1</sup> *The Palestine Mystery*, by Captain Arthur Rogers, p. 9. (The Sterling Press, 50, Old Brompton Road, London, S.W.7). *Palestine* 1950, a French publication, says that "at Tel-Aviv thirty synagogues are open."

Palestine' . . . . . and that they would be kept fallow until such time as they could be developed for the aggrandisement of Financial Jewry, preferably under the aegis of a Jewish State."<sup>1</sup> An article entitled "Zionists Misleading World with Untruths for Palestine Conquest," which appeared in *The New York Herald Tribune* of January 14, 1947, gives more detailed information as follows: "Since 1916, Zionists have proceeded on the theory that their plan for creating an independent Jewish State in Palestine was the only certain method by which Zionists could acquire complete control and outright ownership of the proven Five Trillion Dollar (\$5,000,000,000,000), chemical and mineral wealth of the Dead Sea. A Jewish State possessing this fabulous wealth would, by virtue of its financial power, soon become a nation with greater international importance than any nation in the history of the world . . . . . Twenty years before the arrival on the scene of Adolph Hitler . . . . . Zionists were using less impressive alibis to justify their 'high-jacking' of the Five Trillion Dollar chemical and mineral wealth of the Dead Sea, which has always rightfully belonged to the native Palestinians . . . . . Ironically, Zionists are using the profits from this operation to finance the conquest of the country from the natives."<sup>2</sup>

Some more details are given concerning Palestine's mineral resources in a publication entitled *Production of Minerals from the Waters of the Dead Sea*, issued on behalf of the Government of Palestine by the Crown Agents for the Colonies in 1925. On page two of this document we read: "From the foregoing figures the quantities of salts in the Dead Sea are therefore approximately:

Potassium Chloride	..	..	2,000 million metric tons		
Magnesium Bromide	..	..	980	..	..
Sodium Chloride	..	..	11,000	..	..
Magnesium Chloride	..	..	22,000	..	..
Calcium Chloride	..	..	6,000	..	..

<sup>1</sup> Quoted in *The "Palestine" Plot*, p. 24, by B. Jensen (Published by W. L. Richardson, Lawers, by Aberfeldy, Scotland). This little book is an excellent summary of the whole question.

<sup>2</sup> Quoted in *The "Palestine" Plot*, p. 5.

For practical purposes the supply of potash may be considered inexhaustible.”<sup>1</sup>

Capt. Rogers then continues : “ There is no doubt that there are other minerals in the Dead Sea not mentioned in this official publication. For example, some years ago a prominent French Scientist estimated that there was gold to an extent worth over £5,000,000,000. However this may be, the value of the chemicals actually mentioned in the official estimate is nothing less than astronomical . . . . . the total being about £240,000,000,000 . . . . . Since 1925, when the publication was issued, the market prices have increased greatly, in some cases to more than double the prices of that time . . . . . It is certain, therefore, that any persons concerned in controlling or promoting a chemical ring must have a great interest in the Dead Sea chemicals . . . . . Any grant of a concession for the exploitation of chemical resources of such magnitude and importance must be a matter of particular public concern. Chemicals are now used to a greater or less extent in almost all forms of manufacture and in enormous quantities in the making of munitions and other war-time requirements. It should, therefore, be a cardinal point of public policy to avoid any action which might cause chemicals to fall under the control of inter-connected groups of financiers. Any closed ring, or cartel, of chemical producers and wholesale merchants is bound to acquire undue influence over the costs of manufacture and the availability of supplies, and thus over economic and political affairs in general . . . . . It is no exaggeration to say that an influence of this nature has already reached menacing proportions in the United Kingdom. Apart from the evidence of such influence over general manufacture and the production of munitions, its tentacles have been noticeable for some years in agricultural policy, which has promoted and actually enforced the use of synthetic

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<sup>1</sup> *The Palestine Mystery*, by Capt. A. Rogers, p. 12. Capt. Rogers adds in a note that “ the book from which this extract is taken ceased to be available for purchase soon after its publication . . . The British Museum authorities have courteously consented to provide photostat copies of certain important passages, but the publishers, who hold the copyright, although public servants, have refused permission for their reproduction.”

plant-stimulants, called fertilizers, to the serious detriment of the public health and the productivity of the soil . . . . . In the same way, successive Administrations have promoted the use of synthetic drugs by those who are ill—possibly in consequence of the agricultural policy.”<sup>1</sup>

Further on in his book, which is strongly recommended to all readers, Capt. Rogers relates how Great Britain, the Mandatory power in Palestine, granted “the concession for the Dead Sea’s chemicals to a group, or syndicate, which the Zionists call their own.” The Mandatory Power also expropriated a Greek subject, named Mavromatis, and made an agreement with a Zionist named Pinhas Rutenberg concerning hydro-electrification. The latter agreement was condemned in strong language by the International Court of Justice at the Hague, the British member, Viscount Finlay, concurring. The Court ruled that “the agreement . . . . . was not in conformity with the international obligations accepted by the Mandatory for Palestine.” That was in 1925. The British Government has had reason to regret its action since, but Capt. Rogers points out that no public explanation has ever been given of either proceeding.<sup>2</sup>

## OUTLINE OF THE CONQUEST

Only an outline of the conquest of Palestine can be given in the space at my disposal. For full information readers are recommended to consult the works to which I refer. Plans for the conquest and for further developments were drawn up long in advance. Weigh well the statements made in the following quotations: “Let me tell you,” said Max Nordau at the sixth Zionist Congress in 1903, “as if I were showing you the rungs of a ladder leading upward and upward:—Herzl, the Zionist Congress, the English Uganda proposition, the future world war, the peace conference where, with the help of England, a free and Jewish Palestine will be created.”<sup>3</sup> “The Balfour

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<sup>1</sup> *The Palestine Mystery*, pp. 12-15.

<sup>2</sup> *The Palestine Mystery*, pp. 33-34.

<sup>3</sup> Quoted in *The “Palestine” Plot*, by B. Jensen, p. 45.

Declaration," wrote Louis Marshall, a leading American Zionist, "with its acceptance by the Powers, is an act of the highest diplomacy. It means both more and less than appears on the surface. Zionism is but an incident of a far-reaching plan: it is merely a convenient peg on which to hang a powerful weapon. All the pretexts they (the opponents of the National Home project) may make would be futile. It would subject them individually to hateful and concrete examples of a most impressive nature."<sup>1</sup>

Sir Alfred Mond, first Lord Melchett, was the founder of Imperial Chemicals, the Chemical cartel. "He was also instrumental in founding the Extended Jewish Agency, of which Mr. Felix Warburg, of Kuhn, Loeb and Co., became the non-Zionist head. The present Lord Melchett, managing director of I.C.I., is, or was till recently, Chairman of the British Section of the Jewish Agency . . . . . We recall that the selection of working-class 'colonists,' from whose ranks the terrorists in Palestine come, was left entirely in the hands of the Jewish Agency."<sup>2</sup> In 1928, the first Lord Melchett said: "This movement (the Jewish National Home) is to me the most important, not merely for us, but for the whole world . . . . . Let me take you back to 1913. If I had stood here in 1913 and said to you 'Come to a conference to discuss the reconstruction of a National Home in Palestine,' you would have looked upon me as an idle dreamer: even if I had told you in 1913 that the Austrian Archduke would be killed and that out of all that followed would come the chance, the opportunity, the occasion for establishing a National Home for the Jews in Palestine. Has it ever occurred to you how remarkable it is that out of the welter of world blood there has arisen this opportunity? Do you really believe that this is an accident? Do you really in your hearts believe that we

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<sup>1</sup> Quoted in *The "Palestine" Plot*, by B. Jensen, p. 57. "Louis Marshall, legal representative of Kuhn, Loeb and Co. of New York, wrote the above in a letter to Max Senior, dated New York, Sept. 26, 1917."

<sup>2</sup> B. Jensen in *The "Palestine" Plot*, p. 15.



have been led back to Israel by nothing but a fluke ? ”<sup>1</sup>

“Of the labyrinth of Jewish organizations,” writes Ladislav Fargó from the Jewish side, “the Jewish Agency was the one whose aims and significance I understood most clearly . . . ; . . . The Jewish Agency was already provided for in the Mandate Treaty: it was to stand at the side of the Government and advise upon all questions touching upon the Jewish National Home. Therefore it soon became the Alpha and the Omega of the Jews in Palestine . . . . . For Jewish immigration the Jewish Agency has a still more special significance: it suggests the number of immigration certificates each year (usually too many in the opinion of the government), and receives them (usually less than the number demanded) for distribution. The Jewish Agency has developed into a kind of Jewish Government.”<sup>2</sup> The Jewish Agency seems to have been able to get in Jewish immigrants in spite of the government, for “in January, 1946, Mr. Lehman recalled General Sir Frederick Morgan, the chief British UNRRA official in Germany, and reprimanded him for having openly stated his belief that European Jews had a positive plan for a second exodus, and that there was an unknown Jewish organization behind it.”<sup>3</sup> General Morgan

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<sup>1</sup> Quoted in *The “Palestine” Plot*, p. 47, from the report in the Jewish Chronicle, 9th November, 1928, of a conference given in New York.

It is interesting to note that during the trial at Sarajevo, after the murder of the Archduke Franz Ferdinand in 1914, it was revealed that he had been condemned to death by Freemasonry two years before. The *Revue Internationale des Sociétés Secrètes* of Sept. 15th, 1912, published the statement of an important Swiss Freemason to the effect that “the Archduke will die on the steps of the throne.” The actual assassin of the Archduke, Gabriel Princip, was a Jew. When asked at the trial if he were a Freemason, he hesitated and protested, and then denied. Cf. *Weltfreimaurerei, Weltrevolution, Weltrepublik*, by Dr. M. Wichtl, pp. 119-125 and *La Dictature des Puissances occultes*, by Léon de Poncins (pp. 185-196).

<sup>2</sup> *Palestine on the Eve*, p. 134.

<sup>3</sup> *The ‘UNRRA’ Infiltrators*, by B. Jensen, p. 2. This pamphlet, which can be procured from W. L. Richardson, Lawers, by Aberfeldy, Scotland, is strongly recommended on this aspect of the question.

was vindicated in the Official Report of the British Government on *Expenditure in Austria*.<sup>1</sup> In that document we read : " Very large numbers of Jews, almost amounting to a second Exodus, have been migrating from Eastern Europe to the American zones in Germany and Austria, with the intention in the majority of cases, of finally making their way to Palestine. It is clear that it is a highly organized movement, with ample funds and great influence behind it, but the Sub-Committee were unable to obtain any evidence who are the real instigators."

" The publication of the British Government's White Paper on Palestinian terrorism," writes B. Jensen, "conclusively proved that there was a central direction of all Jewish military organizations in Palestine, and that several campaigns of terrorism had been launched at the word of command of the London section of the Jewish Agency. Mr. Attlee confirmed the revelations (for the utterance of which General Morgan had been dismissed) concerning the Zionist direction of the Jewish trek from Eastern Europe to Palestine."<sup>2</sup> As a matter of fact, in the *News Review*, London, August 22, 1946, the Rt. Hon. C. Attlee was reported as saying : " Identity and ration cards and travel documents are forged on a large scale. Food, clothing, medical supplies and transport provided by UNRRA for the relief of suffering in Europe are diverted for the maintenance of the underground railway to Palestine. There is evidence that the terrorist elements among the Jews have been reinforced from the ranks of illegal immigrants."<sup>3</sup>

In an article in *The Daily Telegraph*, 5th Feb., 1947, on *The Underground Route to Palestine via Italy*, that paper's special correspondent, Leonard Bertin, wrote : " UNRRA in Italy exists to assist emigration Jews to the best of its ability, and that help is unconditional . . . . . There are also camps administered by the American Joint distribution Committee co-ordinating the work of all American Jewish relief organizations, and collaborating with . . . . . UNRRA. This second group of camps, known as Hachsharot . . . . . are training camps,

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<sup>1</sup> Ordered by the House of Commons to be printed 5th Nov., 1946.

<sup>2</sup> *The " Palestine " Plot*, p. 26. The White Paper was published in July, 1946.

<sup>3</sup> Quoted in *The ' UNRRA ' Infiltra(i)tors*, p. 4.

and are entirely under Jewish supervision, but benefit from UNRRA supplies . . . . . Hachsharot are carefully classified according to their objects and the persons in them. There are the Machlehot, or political centres. Of these some are reserved for the Somer, or Jewish Communist Party. Many of the men and women in these have come from the Russian Zone, and some of them say that they have served in the Russian Army after Poland was overrun at the beginning of the war. Many of them declare that they were very content under the Russian rule, but preferred to go to Palestine . . . . . Opposite numbers to the Somer party are the Betar, totalitarian in outlook, very belligerent and nationalistic. They, in particular, engage in extensive militaristic training . . . . . In Hachsharot there is violent anti-British propaganda. Obviously, whatever else these camps may be used for, they form an admirable base and sanctuary for the rank and file of any terrorist movement. The organisers, however, find it convenient to live in more luxurious surroundings . . . . . There are to be found men who operate under six different names, fully supported by different sets of documents, with four more names in reserve.”<sup>1</sup>

In view of all these facts concerning UNRRA, it is amusing to read in *Hansard*, May, 1947, the replies given by Dr. Dalton, the then Chancellor of the Exchequer, to Sir W. Smithers who asked what was the total cost of UNRRA to the British tax-payers. Dr. Dalton said: “£155 million.” Sir W. Smithers then continued: “Will the Chancellor of the Exchequer set up an inquiry to find out if the money given by the British tax-payers was used for the purpose for which it was intended? Was it used for Communist propaganda and how much of it was used for victualling illegal ships to Palestine?” Dr. Dalton: “I cannot imagine where the Hon. Gentleman has got

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<sup>1</sup> The *Daily Mail*, Jan. 17, 1947, reported from Rome that the north Italian headquarters of Irgun Zvai Leumi, the Zionist-terrorist organization which had been killing British officials and soldiers in Palestine, had been discovered in the UNRRA offices in Milan. So we read in *The UNRRA Infiltrators*, p. 5.

these fantastic ideas. So fantastic are they that I do not propose to inquire into them.”<sup>1</sup>

## NON-JEWS TURNED BACK

“Readers of the Intelligence Summary and the booklet *Know Your Enemy*,” writes Robert H. Williams, “doubtless will recall that, just after the war, General Mark Clark was moved from Italy to command the U.S. Occupation Zone in Austria, and immediately there came a great flood of Jews from Marxist indoctrinated Eastern Europe, pouring through the Clark Command into our Displaced Persons camps, throwing themselves on the American government and taxpayer. The Jews were running from no danger; the Nazis were crushed; they were protected by the (Jewish-dominated) Red Army east of the iron curtain and by the (Jewish-commanded) U.S. Army in Austria . . . . . You doubtless will recall that the Zionists had British General Morgan removed from his position, when he had the courage to state publicly that the migration was part of a secret Jewish plot. The Zionist financiers and chemist Weizmann were using their own people to build the State of Israel and thus hold for them not only an important political and military beachhead, but also the mineral deposits of the Dead Sea (valued in some encyclopedias at three trillion dollars). The Jewish nationalists who principally dominated the Soviet Union did not object, for otherwise they would not have let their people leave the Red State. You have never known the Soviets to let a Gentile leave the USSR, except on some special mission. The Reds do not allow their enemies to escape from the Soviet Union; they kill or enslave them . . . . . And so General Clark rendered a great service to the Marxist world power cult in letting—and aiding—the Jews to come into the U.S. camps. At the same time, General Clark turned back to certain death or slave labour camps, the untold thousands of Gentiles—

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<sup>1</sup> Mr. B. Jensen remarks that Dr. Dalton’s offices as war-time chief of the Board of Trade were in the London headquarters of Imperial Chemical Industries, founded by the Mond-Melchett.

Christian men, women and children—running for their lives from the Red secret police.”<sup>1</sup>

## THE FINAL STAGE

The final stage of the conquest may be summed up in a few lines from *The Iron Curtain over America*, by John Beaty. “In 1948,” writes Mr. Beaty, “strong with Soviet armor and basking in the sunshine of Soviet sympathy, ‘Israeli’ troupes, mostly born in Soviet-held lands, killed many Arabs and drove out some 880,000 others, Christian and Moslem. These wretched refugees apparently will long be a chief problem of the Arab League nations of the Middle East . . . . . After the ‘Israeli’ seizure of the Arab lands in Palestine, there followed a long series of outrages including the bombings of the British Officers’ Club in Jerusalem, the Acre Prison, the Arab Higher Command Headquarters in Jaffa, the Semiramis Hotel, etc. . . . . The climax of the brutality in ‘Israel’ was the murder of Count Bernadotte of Sweden, the United Nations Mediator in Palestine (Sept. 17, 1948).”<sup>2</sup> The method of dealing with the Arabs had been arranged months before it took place. As long ago as February, 1948, an official of the Jewish Agency informed a British friend of his that the Jews could easily deal with the Arabs. They would begin with two or three massacres, he explained, and Arab resistance would collapse. ‘Moreover,’ he added, ‘when we massacre, we shall not only kill the men. We shall massacre the women and children, and even the cows, sheep and dogs.’ ”<sup>3</sup>

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<sup>1</sup> *Williams Intelligence Summary*, November, 1951.

<sup>2</sup> *Op. cit.* pp. 126, 127.

<sup>3</sup> Quoted by B. Jensen in *The Communist-Zionist Destroyers of the Holy Land* from article by High official in the Middle East, writing in *Everybody's* (London), June, 1948.

“A Zionist newspaper in July, 1942, reported that German-model fighter aircraft made in Soviet Czechoslovakia, were being flown from Prague to Palestine at the rate of two a day” (*Some-where South of Suez*, by Douglas Reed, p. 319).

Through Count Bernadotte was a distinguished Freemason and belonged to the Swedish Royal Family, he was assassinated without the least compunction, after he had assigned the Negev to the Arabs. "The Zionists were determined to keep the Negev," writes Douglas Reed, "for to give that up 'would deprive Israel of the waters and minerals of the Dead Sea' (The American Zionist Emergency Council, in a full-page advertisement a few days after Count Bernadotte's murder.)"<sup>1</sup>

There is oil also in the Negev. "In August, 1951," writes Arnold Leese, "an American firm of petroleum geologists reported in the *New York Herald Tribune*, after completing its survey in Israel, that Israel may become a major oil-producing power, and that the Negev is one of the most promising areas."<sup>2</sup>

The same writer had already pointed out in December, 1948, that oil had been discovered in Palestine as far back as July, 1934, but that the High Commissioner had come down the following day with a retinue of experts and the well had been filled up. A decent interval was allowed to elapse between the murder of Count Bernadotte and the "rediscovery" of oil.<sup>3</sup>

## THE ARAB REFUGEES

"The lot of the Arab refugees," writes Douglas Reed, "is more candidly, though pitilessly, presented in the Zionist press than in the great mass-circulation journals: 'There is not a single Arab left in the whole of northern Palestine . . . . More than one-third of all Palestine Arabs have left or lost their homes, and there is little doubt that most of them have lost their dwellings for good . . . The International Refugee organization, which is mainly supported by the United States and Britain, announces that the Palestinian Arabs are not eligible for its assistance. The organization has allocated £1,500,000 for the Jewish Agency's resettlement programme.' The point of the

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<sup>1</sup> *Somewhere South of Suez*, p. 317 (The Devin-Adair Company, New York).

<sup>2</sup> *Gothic Ripples*, 27th August, 1951.

<sup>3</sup> *Gothic Ripples*, 27th August, 1951.

jest came on December 19th, 1948, while the Arabs were being driven destitute from their native land. *The Times* then reported that: 'The United Nations General Assembly tonight unanimously decided upon a draft convention on genocide, which is now declared a crime in International law. Genocide is defined as acts intended to destroy in whole or in part national, ethnical, racial or religious groups; and rulers, officials or individuals are made punishable by state or international penal tribunals not only for the crime but for the conspiracy, incitement or attempt to commit it . . . .' Hypocrisy on this scale assumes a grandeur of its own, beyond criticism. The Assembly which drafted the convention was the same which at the same moment genocided a completely inoffensive (though weak) national, ethnical, racial and religious group. Every member of the unanimous Assembly was indictable under every count . . . . The word 'genocide' was first invented for the Nuremberg trial and applied especially to the case of the Jews. The draft convention, if that origin and the genocidal act in Palestine are borne in mind, appears to mean only that any opposition to Zionism is to be declared genocide, while anything done by Zionism is exempt."<sup>1</sup>

His Holiness, Pope Pius XII, made a moving appeal for the return of these poor refugees in his Encyclical Letter of Good Friday, 15th April, 1949, *On the Holy Places in Palestine*: "Although fighting has ceased, none the less we are still far from the restoration of calm and order in Palestine. Complaints are still reaching Us from those who rightly and justly grieve over the desecration of churches and images, and homes of beneficence and charity, or the destruction of the houses of cloistered communities. Very many fugitives of all ages and every state of life, driven abroad by the disastrous war, cry pitifully to Us. They live in exile, under guard and exposed to infection and all manner of dangers. . . . We most earnestly implore those to whom it belongs to do justice to all who have been driven far away from their homes by the tempest of war and who long above all to live in quiet once more."<sup>2</sup>

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<sup>1</sup> *Somewhere South of Suez*, by Douglas Reed, pp. 321, 322.

<sup>2</sup> Translation as given in *Catholic Documents*, Epiphany, 1950.

In this Encyclical Letter and in that of October 24, 1948, the Holy Father also pleaded for the internationalization of Jerusalem. In spite of that, Israel, according to *The Tablet* (Brooklyn), August 9, 1952, has already moved all government offices from Tel Aviv to Jerusalem with the exception of the Foreign Office, and it is now preparing to move that also. That shows Israel's contempt for the Holy Father's plea and the conviction that whatever it does will not be seriously questioned by the United Nations Organization.

## ISRAEL, THE UNITED STATES, RUSSIA AND THE WORLD

In the Foreword to the Third Edition of *The Rulers of Russia* I have summarized a "lecture" given by a Jewish banker of New York, as outlined in Count de St. Aulaire's interesting book, *Genève contre la Paix* (pp. 83-92). This "lecture" on the Mission of Israel amongst the Nations was "delivered" at an international dinner at Buda-Pesth in 1919, only a few days after the collapse of the Judaeo-Bolshevik domination of Bela-Kuhn over Catholic Hungary.<sup>1</sup> The Count explains, by way of introduction, that a number of Jewish revolutionaries, who had been expelled from Hungary, had returned there in American uniforms after the armistice, and that their reports guided President Wilson in his attitude towards all that concerned the interests of Israel. This is the reason, adds the Count, for the President's scandalous partiality towards the Bolsheviks.<sup>2</sup> In reply to the question how it was possible for high finance to favour Bolshevism, which is hostile to property, movable and immovable, the Jewish banker began by explaining that those who are astonished at the alliance between Israel and the Soviets forget that the Jewish Nation is the most in-

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<sup>1</sup> For a moving picture of Hungary prior to and during that revolution, read *An Outlaw's Diary*, by Cecile Tormay (Philip Allan & Co., London, 1923).

<sup>2</sup> The fact that the President was a Freemason must be also taken into account.



tensely national of all peoples and that Marxism is simply one of the weapons of Jewish Nationalism. Capitalism, he added, is equally sacred to Israel, which makes use of both Bolshevism and Capitalism to remould the world for its ends. The process of renovation of the world is thus carried on from above by the Jewish control of the riches of the world and from below by Jewish guidance of revolution. Israel has a divine mission, in fact, Israel, become its own Messiah, is God. Israel is thus purifying the idea of God and at the same time preparing the definitive triumph of the chosen race. In this way, the banker concluded, Jewish power of organization is manifested at one and the same time by Bolshevism with its delirium of destruction and by the League of Nations in the sphere of reconstruction.

Accepting this description of the Jewish Nation's method of advancing towards its naturalistic Messianic goal of world domination, we can readily apply it to the recent history of the world. Mr. H. Belloc points out in his book, *The Jews*, published in 1922, that from the end of the 17th century, that is, as I would express it, from the arrival of King William III and the foundation of the Bank of England, there was an alliance between England and the Jews. The fact that England was the leading commercial State "led to something like identity between the interests of Israel and the interests of England, an identity which has lasted so long that now, when divergence is beginning to appear, it still seems odd and novel to the older generation that there should be any Jewish action which is not favourable to England."<sup>1</sup> A little further on, Mr. Belloc remarks that "the establishment of a Jewish State in Palestine was . . . . at once the term and the turning-point of a process which had reached its conclusion."<sup>2</sup> Already at the time of the Balfour Declaration in 1917, that financial supremacy which had been transferred from Amsterdam to London had passed from London to New York. The 1914-1918 War had been used for that as well as for the downfall of Russia. England

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<sup>1</sup> *The Jews*, p. 220. Mr. Belloc's book was published by Constable and Company, London, but it has been long out of print.

<sup>2</sup> *The Jews*, p. 228.

had served its turn.<sup>1</sup> The decline of the British Empire had already begun and continues.<sup>2</sup> Be it remarked in passing that Freemasonry has been used in several ways to bring about this decline,<sup>3</sup> while, at the same time, it is being used in Ireland to sap and undermine the rule of Christ the King, under the plea of attachment to the Empire.

When the United States became the "most favoured" country, it was quickly employed to crush the two countries, Germany and Japan, that stood in the way of the Communist instrument, Russia. That was accomplished in the war that began in 1939. Having served its turn the United States is being weakened, *externally*, for example, by its being hoodwinked into handing over China to Communism and into building up the armed might of Russia, and *internally*, by the encroachments of the United Nations on its National sovereignty

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- <sup>1</sup> "From the first moment I entered the (Zionist) movement, my eyes were directed towards England, because I saw by reason of the general conditions there, the Archimedean point where the lever could be applied" (Theodor Herzl, Founder of the official Zionist movement). Quoted by B. Jensen in *The "Palestine" Plot*.
- <sup>2</sup> "In 1917," writes Douglas Reed, "the Zionists in London and New York were rejoicing in the defeat of allied Russia; in 1938 they were organizing a boycott of Germany in London; in 1948 they were organizing a boycott of Great Britain in New York . . . . The intimidation of death (of officials), in Palestine, was coupled with the intimidation of political pressure in London. No British Government, in thirty years, dared take up the challenge." (*Somewhere South of Suez*, p. 324).
- <sup>3</sup> "I have often been told by Freemasons that British Masonry played no part in politics at all, and made a point of disassociating itself from the continental organizations, which are openly political. This statement is quite untrue and only goes to show the ignorance that prevails in the lower ranks of Masonry . . . There is one subtle difference between the two partners in the firm of Judmas (Judaeo-Masonry). The members of the Junior branch—Liberals Progressives, Planners, or whatever they call themselves, *think* that they are making use of International Jewry to further their aims for an earthly Elysium. On the other hand, the Jews *know* that they are making use of the Planners to help them in establishing their dream of world domination" (*From Admiral to Cabin Boy*, by Admiral Sir Barry Domvile, pp. 90, 91).

in preparation for the setting-up of a definitely anti-Supernatural World Government, under Jewish control. The whole process of the rise and growth of the secret Jewish power over the United States can be studied in the *Williams Intelligence Summary* and in the books, *Know Your Enemy* and *The Anti-Defamation League of B'nai B'rith*, by Robert H. Williams, and *The Iron Curtain over America*, by John Beaty. Additional information can be obtained in the News-Bulletins of the Cinema Educational Guild by Myron C. Fagan, *Reds in the Anti-Defamation League*, *What is this thing called Anti-Semitism?*, *Documentation of the Reds Behind World-Federalism*, *The "Smear" to destroy MacArthur*, etc., etc., in the books by Joseph P. Kamp, *America Betrayed* and *We must Abolish the United States*, in the *Report to the American People on Unesco*, by the Hon. John T. Wood of Idaho, in the House of Representatives, October 18, 1951, and in *The Constitution and the United Nations*, by the Hon. Frank E. Holman of the American Bar association.<sup>1</sup>

Myron C. Fagan aptly sums up the *internal* situation in the United States, in a few phrases of *What is this thing called Anti-Semitism?* "The Anti-Defamation League," he writes, "is using the United States . . . . to create a 'One World' government to be controlled and dominated by their Internationalist creatures—the destruction of the United States as a sovereign nation means triumphant life for the Anti-Defamation League . . . . The Politburo of the Anti-Defamation League dictates the policies, the activities and the acts of the League. And for 20 and more years they have held all our 145 million Americans in trembling fear of the wrath of the Anti-Defamation League . . . . The Anti-Defamation League destroys by means

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<sup>1</sup> The News-Bulletins by Myron C. Fagan are published by The Cinema Educational Guild, Inc., P.O. Box 8655, Cole Branch, Hollywood 46, California. Joseph P. Kamp's books are published by the Constitutional Educational League, Inc., 342 Madison Ave., New York City 17. *The Constitution and the United Nations* is published by Americans for MacArthur, Inc., 1714 N. Orange Grove Avenue, Los Angeles 46, California. *The Williams Intelligence Summary* and the books mentioned can be obtained from the author, P.O. Box 868, Santa Ana, California.

of the 'smear' all those who fight against Communism, and provides honour wealth and grandeur for those who fight for Communism, as witness Anna M. Rosenberg—among many others . . . . What they (the ADL ) have done to me or to a Jack Tenney, or to a John T. Flynn, or to a Joe McCarthy, or to a Herbert Hoover, or even what they may have in store for a Douglas MacArthur, is of infinitesimal importance compared to what they can—and will—do to the American People . . . . unless they are unmasked and shorn of all their secret weapons and illicit powers.”<sup>1</sup>

*The Williams Intelligence Summary* (July, 1952), paints a sad picture of the *external* situation of the United States and of the countries of Europe and America. “Christianity and the white race,” writes Mr. Williams, . . . . are the central object of hatred and destruction of all the Marxist allies : the Communists, the Zionists, the Socialists, the false Liberals, the New Dealers, the Internationalists. These people are inciting all the coloured races in Asia, Africa and our own country against us . . . . . Recent issues of the Roumanian Bulletin, published largely by escapees in New York City, report that three to five million Hungarians and Roumanians, the property-owning class, are in process of deportation to slave labour camps in Russia ; while an equal number of Chinese are being moved into the homes thus vacated. In many cases the Chinese have forcibly detained the wives of the deported white men. This is the picture of the white race melting away under the bludgeoning and race-mixing strategy of the Marxists . . . . But note the direction in which the Communist and Zionist forces are moving the world : they are making the white race destroy itself, making all the non-Jewish peoples blend into a formless, confused and leaderless mass—while the masters of the ‘new world order’ weld their own people into a fighting hard core . . . . In two world wars the white race was made to bleed itself anaemic, leaving Europe in ruins, Britain reduced to hunger, in the chains

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<sup>1</sup> In *The Tenney Committee* (Standard Publications, Tujunga, California), Mr. J. B. Tenney sets forth at some length the efforts of the ADL to prevent the exposure of Communism in California.

of Jewish-fostered Socialism. Meanwhile, 'lendlease' and the U. S. State Department and Jewish spies elevated the Soviet Union to a major threat . . . . By wars and internal strife and enslaving Socialism and taxation, the white race is being induced to destroy itself. The Jewish masters who steer the policies of the Soviet Union and those who have so much influence over the Western Nations have set the stage for a third world war. In this one, white youths from America, Britain and Western Europe are to be thrown against white youths from Eastern Europe and Russia, backed by the equally befuddled and driven hordes of Asia. Surely such a war is designed to devastate and enchain the white nations (and all nations) . . . . What is the solution? Not war. Not further appeasement, either of the Soviet Union or of the Marxist organised minorities in America or elsewhere. Neither race hatred nor further racial compromises can straighten out this appalling mess."

Lest any of my readers may think that I am exaggerating when I speak of the planned weakening and disintegration of the United States, I shall quote a few sentences from John T. Flynn's latest book, *While You Slept*. This book tells the story of how China was delivered over to the Communists through the combined action of American State Department officials and clever propaganda. "In these last twenty years," writes Mr. Flynn, "this country has been a laboratory for the dark and insidious science of modern revolutionary propaganda. It is difficult for the American to realize that the ideas, the prejudices, the convictions he holds may have been deliberately—though slyly—planted in his mind by men who have a settled purpose in performing the operation, who possess the instruments of thought control and understand how to operate them . . . never has there been so large . . . a population so defenceless against such an enterprise as the people of America."<sup>1</sup> *While You Slept* was published in the second half of 1951.

Already in 1950, Joseph P. Kamp had written a book, entitled *America Betrayed*, to show that "traitors in our own

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<sup>1</sup> Op. cit., pp. 10, 11. *While You Slept* is published by the Devin-Adair Company, 23, East 26th Street, New York 10.

State Department were permitted to betray American security and to jeopardize the safety of the American people, by helping to assure a Communist conquest of China.”<sup>1</sup> Now at last in *The Tablet* (Brooklyn) of December 20, 1952, we read that “No one can recall when any United States Senator ever scored three victories such as did Senator Patrick McCarran of Nevada, chairman of the Senate Internal Security Sub-Committee, within twenty-four hours this week. For the welfare of the nation, each one accomplished by the Nevada Senator and his colleagues is considered a high achievement. They are in order :

First, the recall of John Carter Vincent, U.S. Minister to Tangiers and key consultant of the State Department for many years, following the finding of the President’s Loyalty Review Board that his loyalty to the country is in ‘reasonable doubt.’ The State Department had previously cleared Mr. Vincent, but the McCarran Committee tied him with the pro-Red Institute of Pacific Relations.<sup>2</sup> Second, the Federal indictment of Owen Lattimore, close State Department advisor, and the man who read to President Truman the programme which, it is said, led to the downfall of Chiang Kai-Shek, the loss of China to the Communists and the present war in Korea. . . . . Senator McCarran and his group conducted a complete re-investigation and, in its findings, recommended the Department of Justice proceed against the former State Department consultant on five grounds of perjury. The Federal Grand Jury indicted him on seven grounds. Third, in response to the revelation by the McCarran Sub-Committee of the presence of American Communists and pro-Communists in the United Nations, President Truman has directed three branches of the Government to collaborate on a plan to bring ‘a maximum of security’ among American employees of the United Nations. While this belated action should have been inaugurated years ago, it would not have been introduced, even as this late date, if

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<sup>1</sup> Op. cit., p. 5.

<sup>2</sup> There is plenty of information about John C. Vincent and the pro-Red Institute of Pacific Relations in Joseph P. Kamp’s book. State Dept. is the American equivalent of Foreign Office.

the Nevada Statesman's Committee had not aroused the country to the peril from within . . . . One question on the minds of many officials in Washington was brought forth to-day. Senator Karl E. Mundt, of South Dakota, stated that the McCarran Committee . . . . should now find the answer to the question: Who were the sponsors of Lattimore, Vincent and their colleagues in the Government? "

An editorial in the same issue of *The Tablet* draws the following conclusions from the above: "This we do know. That the United States Government, particularly the State Department, gives evidence of having been poisoned within and of having sold out not only China and other nations, but our own flesh and blood . . . . Finally, we do know that the findings now coming out in Washington are a superb justification of the charges made by Senator Joseph McCarthy . . . . Senator McCarthy has had tough going. Blocked and denounced by Government agencies and officials; viciously attacked by the Communist party, by such newspapers as the *New York Post* and those who follow its 'liberal' line and by a group of broadcasters and columnists . . . he is being vindicated by the present revelations."

It may be useful to add that in his fine book, *McCarthyism. The Fight for America*, Senator McCarthy says: "I 'exposed' *Time* magazine for gross, deliberate lying . . . . I have no personal fight with Henry Luce, owner of *Time* . . . . There is nothing personal about my exposing the depth to which this magazine will sink in using deliberate falsehoods to destroy anyone who is hurting the Communist cause."<sup>1</sup> The statement has been made to me that *Time* is read by many Catholic priests.

What makes matters sadder still for those who understand the meaning of Naturalism (or Anti-Supernaturalism) is that, in all the American books and pamphlets I have mentioned, there is no warning about the danger to which the country's

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<sup>1</sup> Op. cit., p. 91. Senator McCarthy rightly remarks that it is more important to expose a liar who has a newspaper or a magazine at his disposal to disseminate his poison than one who has not.

interests are exposed through Freemasonry. In England there is at least the beginning of an awakening to that danger. *From Admiral to Cabin Boy*, by Admiral Sir Barry Domvile, and *The Nameless War*, by Captain A. H. M. Ramsay, should be studied by every Englishman.<sup>1</sup>

## UNESCO

Unesco is the abbreviated form used for the United Nations Educational, Scientific and Cultural Organization. Unesco's function in great part seems to be to eliminate whatever remains of the traditional respect and love of family and country in the minds of children. "Unesco's scheme to perfect public education," writes the Hon. John T. Wood, "appears in a series of nine volumes entitled 'Towards World Understanding,' which presume to instruct kindergarten and elementary grade teachers in the fine art of preparing our youngsters for the day when their first loyalty will be to a world government of which the United States will form but an administrative part . . . . These booklets are cheaply priced for maximum distribution and are printed by Columbia University Press, New York . . . . This institution has become well known as a hotbed of British Fabianism, that peculiar type of creeping socialism which sired the present Labour government which has reduced England to a fourth-rate power and a star boarder in the European section of America's world charity ward<sup>2</sup> . . . . The programme is quite specific. The teacher is to begin by eliminating any and all words, phrases, descriptions, pictures, maps, classroom material or teaching methods of a sort causing his pupils to feel or express a particular love for, or loyalty to, the United States of America. Children exhibiting such prejudice as a result of prior home influences—Unesco calls it the outgrowth of the

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<sup>1</sup> Both can be procured from The Britons Publishing Society, 46-48 Princedale Road, London, W.11.

<sup>2</sup> With regard to Fabianism in England and New-Dealism in the United States, see *The Road Ahead* by John T. Flynn and *The Church and Farming* by the present writer.



narrow family spirit—are to be dealt an abundant measure of counter propaganda at the earliest possible age . . . .

“Booklet VI contains a series of research suggestions which indicate an intention to stimulate ultimate classroom expeditions into the field of detailed sex education. Here are a few samples of the type of questions which Unesco . . . . propounds for our public-school teachers: ‘Are there devices . . . . for limiting the family?’

‘Do parents undress before the child?’ ‘What is he (the child) told about where babies come from?’ A sense of propriety prohibits us from quoting the even less modest projects which appear with the above.

“One further word remains to be added. Several of the booklets discussed bear a preface which states that the views expressed are those of their authors, and that they do not represent the official views of Unesco . . . . One who administers poison to a Nation’s Youth is guilty of a crime, whether the prescription is official or other.”<sup>1</sup>

In his Bulletin, *The ‘Smear’ to destroy MacArthur*, Myron C. Fagan gives some excellent supplementary information: “Unesco’s (which means the U.N.) two major goals are: (1) Propaganda attacks designed to force ‘adoption’ by all member Nations of the ‘Universal Declaration of Human Rights’ . . . . (2) The revision, or rewriting, of every text book now in use in American schools, with first and particular emphasis upon American History Books . . . . A Unesco pamphlet (‘Towards World Understanding,’ Vol. V.) gives this advice to teachers: ‘When the child begins the study of national geography, he should be immunized against an *exaggerated sense of the importance of his own country* . . . . It is most frequently in the family that the children are *infected with Nationalism* . . . . The school can do little if *Parents infect* the child with sclerosis of the mind . . . . only during the last years of school is it possible to discuss some of the problems that will bring home to boys and girls the decisive influence for good *or evil* that parents can exert’ . . . . 600,000

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<sup>1</sup> The alternative title to the Hon. Wood’s Report is “*The Greatest Subversive Plot in History.*”

dollars have been given by the United Nations for the writing of *A History of Mankind, the Development of Peoples*. Four men who have been publicly branded as *Atheists* head the editorial committee : Dr. Ralph E. Turner, Prof. Julian S. Huxley, Earl Bertrand Russell and Dr. A. L. Krocher. Of nine 'Corresponding Members' from America, not a single one is Catholic."

The Hon. J. T. Wood, as quoted above, said that there were "even less modest projects" in Booklet VI. In *The Tablet* (Brooklyn), April 12, 1952, there was cited an extract from that Booklet recommending masturbation, for "no physical pleasure of which the child is capable is in itself forbidden." The writer in *The Tablet* adds by way of comment: "The foregoing is a sample of world government in action."

A fitting conclusion to this Chapter will be a list of the members of the Jewish Nation holding important positions in the United Nations, including those in Unesco. It will go far to show that the Jewish Nation has advanced to a very favourable position for the establishment of an anti-Christian World Government.

## THE JEWS, LENIN AND THE RUSSIANS.

In his book, *This Terrorism and You*, and in his paper *Pravda*, (English Edition), Mr. Vladimir Lezak-Borin maintains that Lenin seized control of the Russian revolutionary movement and used the Jews for his purposes in 1917-1921, as Stalin, who succeeded him, deceived them and used them on a much larger scale in 1939-1947. He holds that there is a gigantic struggle going on in the world, between Jewish nationalistic bourgeoisie (Political Zionists) and Russian Bolsheviki, for world domination, and that Russian Bolsheviki were and are much cleverer than the Jews, so that instead of Russian Bolshevism being an instrument employed by the Jews, as the Jewish banker boasted at Buda-Pesth, the Jews are simply tools in the hands of the Bolsheviki. Such he insists, is the whole truth about Zionist-Bolshevik unity. In his opinion, because the Jews who are ruling in the United States are not American Nationalists but Jewish Nationalists, the whole U. S. policy against Russian

Bolshevism is muddled and is in fact turning to the advantage of Russian Bolshevism. Jewish Nationalists are guiding U. S. policy along lines calculated to bring about world domination for Russian Bolshevism.

Much as I admire Mr. Lezak-Borin's forceful style and splendid courage, I fear that he is leaving important factors out of account. I can here mention only a few of these factors, which, in my opinion, make his thesis untenable. According to him, patriotic Germans who wished to weaken one of the enemies of their Fatherland at war were the exclusive sources of the money and the sealed train for Lenin to return to Russia ; no assistance was forthcoming for him from Jews. Now, in my book, *The Mystical Body of Christ and the Reorganization of Society* (pp. 296-328), I have outlined the respective rôles of England, Germany and the Jewish Nation in the Bolshevik Revolution. It is an extraordinary fact that the English and the Germans, though at war at the time, collaborated in the work of the Bolshevik Revolution of 1917. The Germans dispatched Lenin and his followers from Switzerland to Russia, and the English liberated Trotsky from Halifax (Nova Scotia), after he and his band of East-side Jewish desperadoes had been arrested on the high seas by the British Fleet, on their way from New York to Russia. The interest of Germany in the collapse of Russia is quite clear, but not so that of England. In the pages indicated above, I have pointed out the action of the Jewish nation, "the most formidable sect in the world"—to use the words of Mr. Winston Churchill in the House of Commons, November 5th, 1919—behind the other two, utilizing them for its own ends. I beg to refer my readers to those pages, and to mention here only a few points in connexion with Germany.

The first point is that it was a wealthy Jew named Parvus or Helfand, also noted as a Freemason, who acted as the intermediary between the German Government and Lenin. The second point is that, at the meeting in Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German agents, the German Foreign Office was represented by Mr. Max Warburg, whose two brothers (Paul and Felix), were members of the International banking firm of Kuhn, Loeb

and Co. The third point is the rôle of the Jewish banker, Aschberg or Ashberg of the Nya Banken, Stockholm. He figures in the famous document concerning the financing of the Bolshevik Revolution, quoted on pages 89-91 of *The Mystical Body of Christ in the Modern World*, as furnishing funds to Trotsky and Co. in 1917. Now Mr. Ashberg or Aschberg is still to the fore, and it is very hard to suppose, as Mr. Lezak-Borin seems to imply, that a Jewish financier is being fooled all this time. In *Know Your Enemy*, by R. H. Williams, we read: "Mr. Ashberg, who was known throughout the banking world as a Jewish financier at the Nya Banken in Sweden before the Bolshevik Revolution, and who was reported by Edgar Sisson as having arrived in Russia two months after the successful 'October Revolution,' is still in Russia and is the banker for the U.S.S.R.

"The London *Evening Star*, Sept. 6, 1948, reported a visit by Ashberg to Switzerland 'for secret meetings with Swiss government officials and banking executives. Diplomatic circles describe Mr. Ashberg as the Soviet banker who advanced large sums to Lenin and Trotsky in 1917. At the time of the revolution, Mr. Ashberg gave Trotsky money to form and equip the first unit of the Red army. The financial attaché of the Soviet Legation described Mr. Ashberg as 'the most unusual man the Kremlin has ever sent to the West. He bears no official title, is attached to no Government department, is not in the Soviet Foreign Service and is not a member of the Cominform.'"<sup>1</sup>

In addition, if Lenin's October Revolution had upset Jewish financial—and other—plans, why was Jacob Schiff of Kuhn, Loeb and Co. so anxious to secure recognition for the Bolsheviks? "The well-known Jewish banker, Mr. Jacob Schiff," writes Wickham Steed, former editor of "The Times," "was known to be anxious to secure recognition for the Bolsheviks, among whom Jewish influence was predominant . . . I insisted . . . that the prime movers (to make Wilson acknowledge the Bol-

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<sup>1</sup> Op cit. p. 33.

shevists), were Jacob Schiff, Warburg and other international financiers."<sup>1</sup>

The main argument, however, against Mr. Lezak-Borin's thesis is that if the Jews were to set out to give the Russians and the rest of the world the truth, the plain, unvarnished truth, about Communism and its "achievements," in concentration camps, starvation and human misery generally, in a very short time, Communist propagandists would be received with hostility everywhere. Let us suppose for a moment that the "heat" were turned on Stalin, the MVD and the Siberian concentration camps, as it was on Hitler, the Gestapo, Buchenwald and Dachau. What reception would Communist organizers get after six months of it? "The Balfour Declaration," wrote Mr. Louis Marshall, the Jewish legal officer of Kuhn, Loeb and Co., "is an act of the highest diplomacy . . . . Zionism is but an incident of a far-reaching plan."<sup>2</sup> If the Communist agitation in every country for the Land-for-the-People had ceased to be another "incident" in that far-reaching plan and were being utilized instead to fool the Planners, then the Cinema, the Press and the Radio would soon make it known to the world, in the appropriate manner. It is true that frank expressions of enthusiasm for Soviet Russia, on the part of Jews, are relatively rare, because of Jewish caution, but they are to be met with. For example, in *The American Hebrew*, Sept. 10, 1920, we read: "What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries." Then there is the following: "The Soviet Union contained far the largest and most significant Jewish European community—again, as before the last war, over one-third of Jewry, which though it had largely abandoned traditional observance, was consciously proud of its Jewish achievement for humanity in the Socialist State. British Jewry was now the second in Europe.

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<sup>1</sup> *Through 30 Years*, Vol. II, pp. 301, 302 (London, 1924). Quoted by B. Jensen in *The "Palestine" Plot*.

<sup>2</sup> Quoted by B. Jensen in *The World Food Shortage* p. 30.

And British and Soviet Jewry had links through Palestine.”<sup>1</sup> To these might be added a passage from the pen of Louis Levine, National Chairman of the Jewish Council of Russian Relief. This outstanding leader of American Jewry wrote: “Special concern for the Jewish people has characterized the Soviet Union since its birth in the 1917 Revolution.”<sup>2</sup>

## MARXISM AND JEWISH NATIONALISM

Mr. Lezak-Borin is quite correct in insisting upon the logical opposition between the principles of Marx’s materialism and Jewish Nationalism. In my book *The Mystical Body of Christ in the Modern World*, I have outlined Marx’s principles and drawn from them some of the conclusions concerning nationality as follows: “The Marxian ‘idea’ is that the mass of the material world produces or evolves men who are pure matter, but who in turn modify and change the matter of which future men are composed by changes in the method of production. Therefore all the matter of the world belongs to all the men equally and can belong to no one in particular. As there is no such thing as personality in our sense, owing to the possession of an immaterial, rational soul, there can be no such thing as a right to own permanently any of the means of production. Man may have things which perish in the use of them, like the animals, but mere animal as he is, he has not the right to own land and productive goods in stable possession. He is simply brute matter evolving from the common earth and returning

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<sup>1</sup> *Wanderer in War*, by Norman Bentwich, p. 175 (Quoted by B. Jensen in *The “World Food-Shortage”*). Mr. Bentwich is a professor in the Univ. of Jerusalem. There is an even more striking quotation from the pen of Mr. Norman Bentwich in *The Mystical Body of Christ in the Modern World* (pp. 294, 295).

<sup>2</sup> *Soviet Russia To-day* (November, 1946). Levine had returned to U.S.A. from an extended visit to Russia and was most lavish in his praise of the Soviet Regime’s treatment of the Jews. Cf. *The Anti-Defamation League*, by R. H. Williams, pp. 22, 23.

completely thereto.<sup>1</sup> For Marxists, then, private property in the means of production is always exploitation. Human labour, being the labour not of a person, differing specifically from the animals, but of a mere individual, belonging completely to the society, creates value for the society. Private ownership thus means the confiscation of the labour of others to one's own advantage.

"There cannot of course, be any question of a native land (*patria*) in the Catholic sense. Material man works and modifies by his labour the particular portion of matter assigned to him by the State-God, but all our language about continuing the tradition of our ancestors is simply meaningless, bourgeois cant. Man is purely material and in due time, given the correct Marxian education, he will be exclusively concerned with matter and its modifications as he should be. According to *The Communist Manifesto* of Marx 'the supremacy of the proletariat will efface all national distinctions.' Communists, therefore, will take part in a national struggle only as a matter of tactics. Logically, nationality can be for them only a pretence, for nationality supposes the possession of an immaterial soul. If the Communist State grants entire *lingual* autonomy it emphatically does not recognize *cultural autonomy* and *liberty*. The national cultures are allowed to remain national in form, but they must be proletarian (that is, materialistic), in content. Little by

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<sup>1</sup> The inevitable consequence of materialism is brutality and savagery in social relations. "Even the sphere of economics needs some morality, some sense of moral responsibility, which can find no place in a system so thoroughly materialistic as Communism. Terrorism is the only possible substitute, and it is terrorism that reigns in Russia to-day" (Pope Pius XI *On Atheistic Communism*).

This is the truth contained in the satirical work, *Animal Farm*, by George Orwell (Penguin Books). George Orwell, whose real name was Eric Hugh Blair, fought for the Reds in Spain and hated the Catholic Church, yet it is only the doctrine of membership of Christ, taught by the Catholic Church, that can prevent the diffusion of that savagery which compelled him to flee from Spain to escape being "purged" by his "comrades," the Communist Commissars. Cf. Orwell's book, *Homage to Catalonia*.

little the logic of materialism will tend to wipe out national ideas."<sup>1</sup>

Accordingly, any claim to superiority on the part of the Jewish Nation is against the principles of Marxism. This is still more strongly the case when the superiority is set forth in accordance with Talmudic tradition. "The Jewish people," writes the Jew, Bernard Lazare, "is the people chosen by God . . . . the only one with which the Divinity has entered into an agreement . . . . When the serpent tempted Eve, says the Talmud, he corrupted her with his poison. By the reception of the revelation on Mount Sinai, the Jews were delivered from that evil: The other nations remained subject to it . . . . other men are thus inferior to the Jews."<sup>2</sup>

Mr. Lezak-Borin is of opinion that every manifestation of Jewish Nationalism in Russia is ruthlessly suppressed and that the Jews in that country and the satellite countries are pliant instruments of the Politburo and the Communist Party. Others hold that the Jews who are one the world over refrain from openly manifesting their nationalistic designs until the Russians have served their turn in a war against the Catholic Church and the remnants of the once Christian nations.<sup>3</sup> He points to the "purges" of the Jews. The others retort by asking how is it that the Jews continue to allow themselves to be "purged" without raising the cry of the "Holy War," as they did against Hitler and Germany. In *Far and Wide*, Douglas Reed points out that the Zionist newspapers quietly instructed their better-informed readers not to take the statements of the big Gentile sheets about "Anti-Semitism" in Russia in 1948 and 1949 too seriously as the Soviet remained the Jews' best friend in the world.<sup>4</sup>

It may be objected, however, that the purge trials inaugurated

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<sup>1</sup> Op. cit., pp. 228-232. Cf. *The Tragedy of James Connolly*, pp. 11-16.

<sup>2</sup> *L'Antisémitisme*, p. 9.

<sup>3</sup> *Unity in Dispersion* is the title of a book published in 1948 by the Institute of Jewish Affairs, New York.

<sup>4</sup> "A Franciscan friar from Palestine gave us the news that those parts of that country occupied by Jews are thick with Russians" (Editorial in *Sicut Parvuli*, October, 1948).



towards the end of 1952 are indicative of real anti-Semitism. Let us see. In the *Williams Intelligence Summary* (December, 1952), Robert H. Williams comments on these trials as follows :—

“ For four years or more we have been warning that a gradual and extremely dangerous shift of propaganda was shaping up behind the iron curtain. As the West became increasingly aware that Communism was a Jewish power movement and related to Zionism, the men in the Kremlin, still Jewish dominated, had to find some way to take the heat off the Jewish nationalists the world over, so that their agents and friends in both Communism and Zionism could have a clean bill of health and dig deeper into positions of power in the Western Governments. Many readers will recall that the *Intelligence Summary* and my booklets have warned that, as war approached, the Kremlin would have to make the world believe that Communism had turned anti-Jewish; the Kremlin would have to appear to persecute Jews. The fact that the Kremlin now is staging the ‘persecution’ trials means that they expect to make war on the West or fear that war will come, within a few years or a few months. Briefly the so-called purge trials are designed to accomplish—or at least are accomplishing—a multitude of things helpful to the world revolution. Observe that the trials—far from hurting the Jewish nationalists or the Jews—help their position in every respect, especially in those nations yet to be captured by the revolutionaries.

“ Observe also that (as the Associated Press and the I.N.S. reported) not a single Western newspaper man was in Prague during the trials. Thus we are taking the handouts of the official Communist news service; our editors are running these handouts as if they were factual news. America seems to be rather generally accepting just what the official Communist propaganda service in Prague wants us to accept. And what is it the Communists want us to accept? That they now are no longer Jewish or pro-Jewish; that they are in fact persecuting Jews; that some Jewish officials high in the Communist apparatus have been secretly working with Zionists and American imperialists and capitalists, and thus the Zionists in America must be considered anti-Communist and therefore trustworthy!

This is especially for American consumption. This is what the Communists want us to believe. Think that through. Why would the Communists thus be so good to the Zionists in the West? If the Communists didn't want to render this stupendous aid to the Zionists they could easily hold the trials in secret. Instead, they make a world drama of them. This is the give away. The trials also make the non-Jews behind the iron curtain feel that maybe at last the terrorist Jewish dictatorship over them has got back into Gentile (though certainly not Christian) hands; maybe now the dictatorship will favour Gentiles. This possibility makes the Gentiles, the slaves, less violently anti-Communist, more likely to be loyal to the Kremlin in case of war.

"The new line has a strong appeal to the 300,000,000 Moslems who hold so much of the world's oil territory and so much strategic geography. It makes the Moslems hate America more than ever, reminding them that the U.S. administration has helped the Zionists to power over the Arabs.

"Above all, the purge trials and the new propaganda line are making the kindly, gullible American think that 'Communism is persecuting the Jews just as Hitler persecuted them,' and thus we are once more being ribbed up to fight a world war to 'rescue' the Jews from 'persecution'—and if this war comes, God help America. The Zionists (or Communists hiding behind the front of Zionism) already have set up the machinery inside the U.S. Department of Defence for seizing absolute power, if they can hold their now dominant position over the White House. I have fully documented this threat in the new booklet, *Can the Police Protect Us?*"

A few supplementary remarks on a couple of points will be useful. Russians who have been nurtured on Communist doctrine know well that Lenin insisted that "whoever directly or otherwise puts forward the slogan of Jewish national culture (however well intentioned he may be) is the enemy of the proletariat, the defender of the *old* and *caste* element in Jewry."<sup>1</sup> Now, it is well-known that, in the last war, Russian soldiers

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<sup>1</sup> *Lenin on the Jewish Question*, p. 13 (International Publishers, New York).

surrendered in thousands to the German armies and were ready to welcome the Germans as liberators till Hitler's treatment of them showed them that there was no hope that way. These " trials " may help to keep the Russians under the impression that they are not being used as tools for Jewish aims, as R. H. Williams has remarked.

Again—and this is most important—no reliance can be placed on news from Russia or the satellite countries. An article by John J. Griffin in *The Tablet* (Brooklyn) of Nov. 13, 1952, deals with a study of *News From Russia* just published in Zurich, Switzerland, by the International Press Institute. " In the introduction to its truly sensational study, the International Press Institute states that it is reporting on the problem of news from Russia ' after direct and indirect inquiry in sixteen countries of newspaper editors, correspondents who have served in Moscow, other journalists and experts who have made the U.S.S.R. their special study.' After a judicial review of the evidence, certain findings are inescapable, the agency declares. First of all, it becomes obvious that: ' By any traditional standard the newspaper editor and his readers have no real picture of the Soviet Union.' This fact, described as ' equally disturbing as it is amazing,' makes plain that American journalists who receive and relay news from the capital of the Communist Empire in the same uncritical fashion as dispatches from other centres are guilty of the most unreasonable naïveté. The very source-springs of such ' news ' are so vitiated that American editors who pass it on indiscriminately, without warning their readers, are simply being utilized as instruments of Bolshevik propaganda . . . .

" The International Press Institute points out that: ' In Russia's eyes the press is not a vehicle for information and entertainment, but an instrument for the attainment of the Government's aims.' To his disciples, as to Lenin, a newspaper is ' not only a collective propagandist and collective agitator; it is a collective organizer.' Consequently, acting with inexorable logic the Red revolutionaries see to it that ' the Moscow correspondent can send (only) what the rulers of the U.S.S.R. are willing to let him send.' While all journalists realize that

news from Moscow is censored, neither they nor their readers are aware of the gruesome details of the compulsory press subservience. While this condition has long prevailed, since 1946 the restrictions have become absolute. So tight are the controls that the correspondents neither get to see or know the censors, the character and extent of deletions are not disclosed, and frequently their revised and retyped reports are sent along to the foreign press as original copy . . . . .

"The ultimate result of these frightful circumstances is the perpetual imposition of a triple-pressure censorship of all 'news' emanating from the Soviet Socialist Utopia. First, since news-gathering in the customary sense is out of the question, 'the correspondents in Moscow are thrown back on the Russian press for the substance of their dispatches.' But as the International Press Institute study emphasizes 'the Russian press is itself prefabricated.' It is wholly prostituted, to the propaganda designs of the despotic government." Secondly, the article goes on to point out that the correspondent will try to write only what the censor will pass. Finally, of course, the already twice censored material will have to pass the official Soviet examiner, who will not allow through even what appears in the Russian press.

"Certain truths emerge conspicuously in the full light of the International Press Institute's exposure. The principal of these, for practical purposes, is that there is no such thing as authentic news from the citadel of Mongolian materialism." The same, of course, applies to the satellite States.<sup>1</sup>

One is forcibly reminded of the statement which appeared in the Parisian newspaper, *Le Matin*, of 25th May, 1939. According to that paper, M. Pierre Laval, the French Minister, after his return from Moscow in 1935, said to his colleagues in the French Cabinet: "Have I really seen Stalin? I am not sure about it. Perhaps they showed me someone else."

There is an interesting testimony to the emergency of Jewish

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<sup>1</sup> My copy of the International Press Institute's report is in French. It is entitled *L'Information sur l'USSR*.

Nationalism in the Communist party *outside of Russia* in one country at least. In his book, *Confessions of Stalin's Agent*, Kenneth Goff writes as follows: "We were called before Fred Bassett Blair, the Milwaukee County Party organizer, and subjected to some pretty rough treatment. We were accused of anti-Semitism for failing, as Blair said, to 'beat up' Mrs. Goff's father.<sup>1</sup> We were given to understand that Jewish interests were to be put above everything else without any questions being asked. I was comparatively new in the Party at that time and had a lot to learn. So then and there I took a stand on a most sensitive question, where the logic was most definitely on my side . . . . I asked plainly why it was that Jewish comrades were allowed to hold secret caucuses, with no Gentile being permitted to attend. I wanted to know what went on behind those closed doors. I inquired why negroes and other races were not permitted to hold such caucuses. The only answer I could get . . . . was that it had always been done.

"Just as Jewish groups within the Party are granted this special privilege for the purpose of controlling local situations, so also, the same racial power predominates throughout the Red movement—from top to bottom. Every student of Communism, who goes to the heart of the issue, eventually makes the discovery. It is a fact which cannot be sidestepped. I have no way of knowing how Major R. H. Williams of the Army Intelligence gained access to the secret documents quoted in his amazing report on the Jewish Anti-Defamation League, but I am in a position to know that he is on solid ground. When he is referring to this Gestapo as promoting 'The World Communist Offensive,' he is not engaging in a mere play upon words. He is dealing with something that every man and woman inside the Party thoroughly understands."<sup>2</sup>

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<sup>1</sup> Mrs. Goff's father had had a row with a Jewish Communist.

<sup>2</sup> Op. cit., pp. 52, 53. Kenneth Goff was a member of the Communist Party for three years. He came to the conclusion that joining the Party "was the greatest mistake of his life" (Op. cit., p. 61).

## A JEWISH WRITER ON THIS QUESTION

A pamphlet entitled *Karl Marx and Jewish Messianism*, by a Jewish writer, Jeremiah Ben-Jacob, is characterized by a seemingly studied vagueness of expression. Nevertheless we can deduce clearly from it that Marxian Communism has accomplished much but requires to be completed, and that the perfecting of what has been achieved will be the work of Israel. "Marxist and Hebraic paths diverge," writes the author, "but the goal is identical. It is to put an end to the exploitation of man by man and of nation by nation, to bring about the unity of mankind and to ensure that the resources of the earth are utilized, not for the benefit of the few, but for the enjoyment of all human beings and all nations . . . . The Russian Revolution has only half fulfilled its promise. Immense progress has been made in the Soviet Union to secure for the common people freedom from poverty and enforced idleness, freedom from the vulgarities of commercialism and freedom from superstition and decaying institutions. On the other hand, little progress has been made in securing for the ordinary citizen relief from the omnipotence of the State, freedom of movement and access to information from the outside world. The contempt for the conscience and rights of the individual is still profound . . . . The great reconciliation with the outside world is yet to come. The summing up of the era is yet to be rendered."<sup>1</sup> Needless to say, the "summing up" will take place, according to Mr. Ben-Jacob, in the Jewish Messianic era. "Marxism," he informs us, "is in essence inverted Messianism."

Mr. Ben-Jacob must certainly have great contempt for the intelligence of his readers, when he ventures to assert that "immense progress has been made in the Soviet Union to secure for the common people freedom from poverty and forced idleness." *The Real Soviet Russia*, by his fellow-national, D.J. Dallin, to take one of the many reliable works quoted in my book, *The Rulers of Russia and the Russian Farmers*, shows the terrible misery and the enforced slavery of the ordinary Russian people.

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<sup>1</sup> The pamphlet is one of a series entitled *The Jew in a Changing World* (A. P. C. Book Service, 43, Great Windmill Street, London, W.1.).

## RETURN TO MEMBERSHIP OF CHRIST

Where I am happy to be able to declare myself in complete agreement with Mr. Lezak-Borin is where he advocates the wider diffusion of ownership, thus helping to combat Bolshevism by the deproletarianization of the bulk of the people. To succeed in this, however, it is necessary to undo the disordered domination of money, which has so largely contributed to bring about the proletarian or propertyless condition of the workers which he deplores. The art of manipulating money is an auxiliary art, destined by its nature to be at the service of production, which in turn is meant to be at the service of members of Christ in contented families. The disorder prevailing at present in the world is precisely the reversal of this order.<sup>1</sup>

The courage and strength required to undo the disordered domination of money and to diffuse ownership of productive property demand the restoration of the doctrines of our solidarity in Christ both in theory and in practice. It is only from Our Lord, Head of the Mystical Body, that that courage and strength can come.

It was the sense of their oneness with their co-offerers and co-victims with Christ in the Mass that strengthened the Catholics of the early centuries for the long struggle for the recognition of the Rights of God and of the Kingship of Christ in their integrity. For the return of social justice in the modern world, the same great truth must be insisted upon unceasingly. If we define social justice in the members of a society as the virtue by which the members are enabled to direct all their actions towards the Common Good of the society, we can hope for its triumph over the cold, calculating Naturalism of Individualistic Liberalism and over the harsh, brutal Naturalism of Materialistic Collectivism, only when Christ's members have again grown accustomed to their solidarity in Him. When once men realize that what is done for their fellow-men is done for Christ and to Christ they will readily see that social life must be so organized that

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<sup>1</sup> For the treatment of this question I beg to refer the reader to my books: *The Mystical Body of Christ and the Reorganization of Society, Money Manipulation and Social Order*, and *The Church and Farming*.

each member of Christ may have a just and fair opportunity of living in accordance with his sublime dignity.

It was the realization of the great truth of the slaves' membership of Christ that gradually brought about the abolition of slavery in the ancient world.<sup>1</sup> The practical living of the same great truth of our membership of Christ, will be required, in order to avert the return of a worse form of slavery in the modern world.<sup>2</sup> All Catholics are, by the fact of their membership of Christ, whole-time Christians. Their attitude, when leaving the Church after Mass, is not intended to be merely the *negative* one of trying to keep themselves from being drawn into the anti-supernatural camp by mortal sin, while allowing social life to be moulded by the enemies of Our Divine Lord. It is intended to be the *positive* one of striving to organize the whole framework of society under Christ the King so as to favour the Supernatural Life. The Second Person of the Blessed Trinity came down on earth to propose the Divine Plan for Order. We are meant to accept that programme *in its entirety* and strive to impregnate the State, family-life, education and economic organization with the great truth of human solidarity in Christ's Mystical Body. The early Christians accepted all that our Divine Lord stood for and did not whittle down His claims. So must we stand for His programme *in its entirety* as set forth by the Sovereign Pontiffs in their Encyclicals and thus combat positively for the organization of society based on membership of Christ. *Rerum Novarum* and *Quadragesimo Anno* must not be sectioned off from *Immortale Dei* and *Quas Primas*, otherwise we shall fail to achieve lasting results.

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<sup>1</sup> "Not bloody revolution, but the inner force of the Church's teaching made the proud Roman matron see in her slave a sister in Christ" (Pope Pius XI, Encyclical *On Atheistic Communism*).

<sup>2</sup> *The Mystical Body of Christ and the Reorganization of Society*, p. 118.



# APPENDIX

## MEMBERS OF THE JEWISH NATION IN THE UNITED NATIONS ORGANIZATION.

Extract from *The Canadian Intelligence Service*, May, 1952)

“ It has been estimated that one tiny group, constituting less than one per cent. of the world's population, hold no less than sixty per cent. of the permanent posts in the U.N. Organization. As of last year (1951) this tiny but powerful group of Zionist nationalists held the following key posts :

### SECRETARIAT :

Dr. H.S. Bloc ..	..	Chief of Armaments and Enforcement Section.
Antoine Goldet ..	..	Principal Director, Dept. of Economic Affairs.
Ansgar Rosenberg ..	..	Special Adviser, Dept. of Economic Affairs.
David Weintraub ..	..	Director, Division of Economic Stability and Development.
Karl Lachman ..	..	Chief Fiscal Division.
Henri Langier ..	..	Asst. General Secretary in charge, Dept. of Social Affairs.
Dr. Leon Steinig ..	..	Director of Narcotics Division.
Dr. E. Schwelb ..	..	Assistant Director, Human Rights Division.
H. A. Wieschoff ..	..	Chief, Analysis and Research Section, Dept. of Trusteeship of Non-self-governing Territories.
Benjamin Cohen ..	..	Asst. General Secretary in charge of Department of Public Information.
J. Benoit-Levy ..	..	Director, Film and Visual Information Division.
Dr. Ivan Kerno ..	..	Asst. Secretary General in charge of Legal Department.
Abraham H. Felle ..	..	General Counsel and Principal Director, Legal Department.
Marc Schreiber ..	..	Legal Counsellor.

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G. Sandberg	.. ..	Legal Counsellor, Division for Development and Codification of International Law.
David Zablodowsky	..	Director, Printing Division.
George Rabinovitch		Director, Interpreters Division.
Max Abramovitz	..	Deputy Director of Planning Office.
P. C. J. Kien	.. ..	Chief, General Accounts Section.
Mercedes Bergmann	..	Executive Officer, Bureau of Personnel.
Paul Radzianko	..	Secretary of Appeals Board.
Dr. A. Signer	..	Medical Officer in charge of Health Clinic.

### INFORMATION CENTRES :

Jerzy Shapiro	.. ..	Director U. N. Information Centre, Geneva.
B. Leitgeber	.. ..	Director U. N. Information Centre, New Delhi, India.
Henri Fast	.. ..	Director U. N. Information Centre, Shanghai, China.
Dr. Julius Stawinski	..	Director U. N. Information Centre, Warsaw.

### INTERNATIONAL LABOUR OFFICE :

David A. Morse (Moscovitch)	..	Director General ILO (Geneva).
V. Gabriel-Garces	..	Correspondent for Ecuador attached to ILO office.
Jan Rosner	.. ..	Correspondent for Poland attached to ILO office.

### FOOD AND AGRICULTURAL ORGANIZATION :

Andre Mayer	.. ..	First Vice-Chairman.
A. P. Jacobsen	..	Representative for Denmark to F. A. O.
E. De Vries	.. ..	Representative for Netherlands.
M. M. Libman	..	Economist, Fertilizer Section.
Gerda Kardos	..	Chief, Fibres Section.

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B. Kardos	..	..	Economist, Miscellaneous Commodities Section.
M. Ezekiel	..	..	Chief, Economic Analysis Branch.
M. A. Hubermann	..	..	Technical Officer, Law, Policy and Organization Section of Forestry and Forest Products Division.
J. P. Kagan	..	..	Technical Officer, Logging and Equipment Section.
J. Mayer	..	..	Nutrition Officer, Nutrition Division.
F. Weisel	..	..	Director, Administrative Division.

### UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO) :

Alf. Sommerfelt	..	..	Chairman, Committee for External Relations.
J. Eisenhardt	...	..	Director, Division of Temporary Intl. Council for Education Reconstruction.
Miss Luffman	..		Head of Division of Education for International Understanding.
Dr. O. Klineberg	..	..	Head of Division of Tensions.
H. Kaplan	..	..	Head of Bureau of Public Information UNESCO.
C. H. Weitz	..	..	Head of Bureau of Administrative Management and Budget.
S. Samuel Selksy	..	..	Head of the Bureau of Personnel.
B. Abramski	..	..	Head of the Division of Housing and Travel.
B. Wermiel	..	..	Head of the Division of Recruitment and Placement.
Dr. A. Welsky	..	..	Director, South Asia, Field Science Co-operation Offices.

### INTERNATIONAL BANK FOR RECONSTRUCTION AND DEVELOPMENT :

M. M. Mendels	..	Secretary.
Leonard B. Rist	..	Economic Director.

Leopold Chmela	..	Member, Board of Governors, Rep. of Czechoslovakia.
E. Polak	..	Member, Board of Governors, Rep. of Czechoslovakia.
P. Mendes-France	..	Member, Board of Governors, Rep. of France.
A. M. De Jong	..	Member, Board of Governors, Rep. of Netherlands.
C. M. Bernales	..	Member, Board of Governors, Rep. of Peru.
D. Abramovic	..	Member, Board of Governors, Rep. of Yugoslavia.

### **INTERNATIONAL MONETARY FUND :**

Josef Goldmann	..	Member, Board of Governors, Rep. of Czechoslovakia.
P. Mendes-France	..	Member, Board of Governors, Rep. of France.
Camile Gutt	..	Chairman of the Executive Directors and Managing Director of International Monetary Fund.
Louis Rasminsky	..	Executive Director for Canada.
W. Kaster	..	Alternate, Director for Netherlands.
Louis Altman	..	Assistant to Managing Director.
E. M. Bernstein	..	Director of Research.
Joseph Gold	..	Senior Counsellor.
Leo Levanthal	..	Senior Counsellor.

### **INTERNATIONAL REFUGEE ORGANIZATION :**

Mayer Cohen	..	Director General, Department of Health, Care and Maintenance.
Pierre Jacobsen	..	Director, Dept. of Repatriation and Resettlement.
R. J. Youdin	..	Director, Repatriation Division.

## **WORLD HEALTH ORGANIZATION :**

Z. Deutschmann	..	Chief, Technological Section.
G. Mayer	..	Chief, Translation Section.
Dr. N. Goodman	..	Director General, Department of Operations.
M. Siegel	..	Director, Administration and Finance.
A. Zarb	..	Director, Legal Section.

## **INTERNATIONAL TRADE ORGANIZATION :**

Max Suetens	..	Chairman, Interim Commission of ITO.
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## **INTERNATIONAL TELECOMMUNICATIONS UNION :**

F. C. De Wolfe	..	USA member on Administrative Council.
Gerry C. Gross	..	Assistant Secretary General, Secretariat of ITU.
H. B. Rantzen	..	Director, Telecommunications Services for UNO.

## **INTERNATIONAL CIVIL AVIATION ORGANIZATION :**

A. G. Berg	..	Chief, Airworthiness Section.
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## **MISCELLANEOUS :**

Col. A. G. Katzin	..	UNO Representative in Korea.
George Movshon	..	UNO Information Officer in Korea.
Ernest A. Gross	..	US Deputy Representative.
Isador Lubin	..	Economic and Employment Commission.
Julius Katz-Sochy	..	Permanent Delegate from Poland.
Dr. Alex Bebler	..	Permanent Delegate from Yugoslavia.

“ It is obvious that not only Israeli, but all other countries, are represented by the Jews at the U. N. The same group supplies the representatives for both the Communist and Western Nations. Under this set-up Communism has expanded on all fronts without effective opposition from the U.N., and the Middle East U. N. policy has cost the West the friendship of the Moslem world and the oil of Iran.

“ Students of international affairs have long warned, and events now confirm, that the real purpose of the U. N. is to pave the way for a ‘ World Government ’ to which all nations (but one ?) surrender their sovereignty and independence.”

## CHAPTER IX

# The Coming of Antichrist

IN Chapter VII, we saw that there was a connection between that apostasy of the non-Jewish nations and the conversion of the Jewish nation. In Chapter VIII, we have seen something of the grandiose plans of the Jewish nation for an anti-supernatural organization of the world, that is, for a design which is the very opposite of humble submission to the Divine Plan for Order proclaimed by Christ the King. In this Chapter I propose to say something about the Man of Sin, whose coming is mentioned by St. Paul, in the Second Epistle to the Thessalonians, immediately after having spoken of the apostasy or revolt of the nations. False teachers had spread confusion in the Church of Thessalonica by affirming that the end of the world was at hand. St. Paul wrote this Epistle to restore calm by the assurance that two events are to take place before the end of the world, namely, the apostasy or revolt of the nations and the appearance of Antichrist. A little work, written by Father Augustine Lémann and entitled *L'Antéchrist*, makes my task an easy one.<sup>1</sup>

### THE SOVEREIGN PONTIFFS AND APOSTASY

Father Lémann mentions several warnings given by the Vicars of Christ concerning the revolt of human reason against the Divine Plan for Order. In the Secret Consistory of December 30, 1889, Pope Leo XIII said : " We desire the preservation of the Catholic Faith in its integrity, for that integrity is endangered when governments assign to the State the rôle of claiming for human reason measureless and limitless sovereignty. In plain language, this is nothing else than the rejection of all that God has revealed and complete separation from the Church." Pope Leo again spoke of apostasy in a Protestation addressed to his Secretary of State, Cardinal Rampolla del Tindaro, Oct-

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<sup>1</sup> *L'Antéchrist* was published in 1905 by the Librairie Catholique Emmanuel Vitte of Lyons and Paris.

ober 8, 1895: "The ultimate aim of the occupation of Rome was not attained, at least completely, by the conquest of political unity. We are speaking now, not of the intentions of all those who co-operated therein, but of the plans of the Sectaries who were the Prime Movers in the affair. No: that act of violence . . . . was intended by the Freemasons to be simply a step towards the accomplishment of a deeper, darker design . . . . In order to attack the spiritual power of the Holy See, a beginning was made by overthrowing its earthly rampart . . . . Is all this the triumph of Italy? Is it not rather the advent of apostasy?"

Twice in the course of the year 1901, the Venerable Pontiff repeated the same warnings, first in the Letter addressed to the Superiors of Religious Orders and Congregations, on June 29, and then in the Consistorial Allocution of August 15. In the Letter of June 29, he said: "It is only too true that in the designs of the [Masonic] Sect, the disorganization and extinction of the Religious Orders constitute a clever manoeuvre destined to prepare the way for the apostasy of the Catholic nations." A fifth time, Pope Leo returned to the subject in his Allocution to the Sacred College of December 23, 1902, in which he insisted that "what is aimed at and what is intended is the overthrow of Christian institutions and the reconstruction of States on the basis of Pagan Naturalism."

The warnings of Blessed Pius X are just as solemn as those of Leo XIII. In his first Encyclical, he addresses the Hierarchy of the world as follows: "Who can be unaware of the grave and deep-seated malady which, at the present time far more than in the past, is undermining human society, and which growing daily worse . . . . is dragging it to ruin? You know this malady, Venerable Brethren: it is the rejection of God and apostasy . . . . In our times, it is only too true that 'the Gentiles have raged and the peoples devised vain things,'<sup>1</sup> against their Creator. The cry of the enemies of God has become almost common: 'Depart from us.'<sup>2</sup> . . . . Whosoever weighs these things has certainly reason to fear that such perversion of minds

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<sup>1</sup> Psalm II, 1.

<sup>2</sup> Job, XXI, 14.



may herald the evils announced for the end of time and, as it were, be the beginning of those calamities, and that the son of perdition of whom the Apostle speaks<sup>1</sup> may have already made his appearance here below. So great are the fury and hatred with which religion is everywhere assailed, that it seems to be a determined effort to destroy every vestige of the relation between God and man. On the other hand,—and this is, according to the same Apostle, the special characteristic of Antichrist—with frightful presumption man is attempting to usurp the place of his Creator and is *lifting himself above all that is called God*. Thus, powerless to extinguish completely in himself the notion of God, he is attempting to shake off the yoke of His Majesty and is dedicating the visible world to himself as a temple, in which he has the pretension to receive the adoration of his fellow-men. ‘So that he sitteth in the temple of God showing himself as if he were God.’ (II Thess., II, 4).’’<sup>2</sup>

Both Pontiffs, namely, Leo XIII, and Blessed Pius X, with apostolic clear-sightedness and firmness, insist upon the steady advance of apostasy. And the apostasy they speak of is that prophesied by St. Paul. “For neither in the language of the Apostle nor in that of the Sovereign Pontiffs,” writes Fr. Augustine Lémann, “is it a question of *an apostasy*, that is, of a partial and limited falling-away, but of *the apostasy*, according to the forceful Greek expression with the definite article, that is to say, of the falling-away of the nations and of a great number of Catholics from Jesus Christ and the Church . . . .

“Do the words of Pope Pius X mean that Antichrist has already made his appearance in the world? That cannot be affirmed with any degree of certitude. These words must in all probability be interpreted in accordance with the following texts of St. John: ‘As you have heard that Antichrist cometh, even now there are become many Antichrists.’<sup>3</sup> ‘And every

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<sup>1</sup> II Thess., II, 3.

<sup>2</sup> Encyclical Letter, *E Supremi Apostolatus Cathedra*, Oct. 4, 1903.

The translation has been made from the original text as published by the *Bonne Presse*, Paris.

<sup>3</sup> I St. John, II, 18.

spirit that dissolveth Jesus is not of God ; and this is Antichrist of whom you have heard that he cometh, and he is now already in the world.'<sup>1</sup> ' For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh : this is a seducer and an Antichrist.'<sup>2</sup> Just as in the past, the true Christ, Our Divine Lord Jesus had forerunners or precursors, who were types and prophetic figures of Him : Abel, Isaac, Joseph, David, Jonas, etc. so, by the permission of God, Antichrist has his types and figures : Antiochus, Epiphanius, Nero, Diocletian, Galerius, Julian the Apostate, Mahomet, etc. To the names of those forerunners from the past, others could be added from the present. But what is especially sad and deplorable is that human social organisation, having become hostile [to our Divine Lord and the Supernatural Life], and unwilling to recognize either His royal dignity or the existence of that Life, is transforming itself, as Pope Pius X has remarked, into a veritable Antichrist. ' So great are the fury and hatred with which religion is everywhere assailed,' writes Pope Pius X, ' that it seems to be a determined effort to destroy every vestige of the relation between God and man. On the other hand,—and this is, according to the same Apostle, the special characteristic of Antichrist—with frightful presumption man is attempting to usurp the place of his creator and is *lifting himself above all that is called God*. Thus, powerless to extinguish completely in himself the notion of God, he is attempting to shake off the yoke of His Majesty and is dedicating the visible world to himself as a temple, in which he has the pretention to receive the adoration of his fellow-men. ' *So that he sitteth in the temple of God, showing himself as if he were God*,'<sup>3</sup>

"In past ages, only evil men or impious sects were figures of Antichrist. In our day, it is man in general, the human race in revolt against God, which ranges itself along with the Antichrists of old, preparing the way for the outstanding Antichrist, Antichrist properly so called. This Antichrist properly so called

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<sup>1</sup> *I St. John*, IV, 3.

<sup>2</sup> *II St. John*, I, 7.

<sup>3</sup> Encyclical Letter, *E Supremi Apostolatus Cathedra*. Oct. 4, 1903.

is clearly foretold. If, in the texts cited above, St. John speaks only of wicked men who, animated with the spirit of Antichrist, can be considered as his fore-runners and deserve to be called by his name, he allows it to be understood, as does Pius X, that, towards the end of the world, somebody will appear who will be the furious adversary of our Lord, as the word Antichrist indicates."<sup>1</sup>

## ANTICHRIST IN SCRIPTURE AND TRADITION

Let us now see what can be known about Antichrist from Scripture and Tradition.

Three portraits of Antichrist are to be found in the Bible. The first is the "little horn that grows" in *Daniel VII*: "After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful and exceeding strong. It had great iron teeth eating and breaking in pieces, . . . it had ten horns. I considered the horns, and behold another little horn sprung out of the midst of them; and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things . . . . My spirit trembled, I, Daniel, was affrighted at these things, and the visions of my head troubled me. I went near to one of them that stood by, and asked the truth of him concerning all these things . . . . and after this I would diligently learn concerning . . . . the ten horns that he had on his head; and concerning the other that came up before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest. I beheld, and lo, that horn made war against the saints, and prevailed over them . . . . And thus he said . . . . the ten horns of the same kingdom shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings. And he shall speak words against the High One, and shall crush the

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<sup>1</sup> *L'Antéchrist*, by Father Augustine Lémann, pp. 11-15.

saints of the Most High : and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time and times, and half a time. And judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end " (*Daniel*, VII, 7, 8, 15, 16, 19, 20, 21, 23, 24, 25, 26). " In this little horn that grows, the Fathers, notably Saint Irenaeus, Theodoret, Lactantius, St. Jerome, the modern Commentators, Maldonatus, Cornelius a Lapide, Calmet, etc., and many contemporary Exegetes, have rightly seen a figure of Antichrist. The horn is the symbol of strength and power. It is the great offensive and defensive arm of certain animals. Before the Assyrian discoveries it was rather difficult to explain why Daniel had chosen this symbol to represent Antichrist. To-day it seems quite natural. In Chaldaea where the prophet was then living, the statues of the Babylonian gods and kings had horns on their tiaras."<sup>1</sup>

The second portrait is that of the Beast in the Apocalypse. " And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast, which I saw, was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power . . . . And all the earth was in admiration after the beast. And they adored the dragon, which gave power to the beast : and they adored the beast, saying : Who is like to the beast ? and who shall be able to fight with him ? And there was given to him a mouth speaking great things, and blasphemies : and power was given to him to do two and forty months. And he opened his mouth unto blasphemies against God, and to blaspheme His name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation. And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world."<sup>2</sup>

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<sup>1</sup> *L'Antéchrist*, by Father A. Lémann, pp. 18, 19.

<sup>2</sup> *Apocalypse*, XIII, 1-8.

"That the Beast is the figure of Antichrist has been the common opinion of Catholic Commentators from ancient times to the present day. The use of the expression, 'the Beast,' shows that in the being in question, the bestial character will dominate instead of human feelings and sentiments. The coat of a leopard, the feet of a bear and the mouth of a lion indicate also that he will combine cunning, ferocity and strength."<sup>1</sup>

The third portrait of Antichrist is that of the man of sin in the Second Epistle to the Thessalonians. 'Unless there come a revolt first, and the man of sin be revealed, the son of perdition, Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God . . . . And then that wicked one shall be revealed whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming, him, whose coming is according to the working of Satan, in all power, signs, and lying wonders, and in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: that they all may be judged who have not believed the truth, but have consented to iniquity,"<sup>2</sup>

"There is no doubt," writes St. Augustine, "that the Apostle is here speaking of Antichrist."<sup>3</sup>

"From these three portraits," continues Father Lémann, "it is possible to deduce a number of conclusions with regard to the person, the reign, the persecution and the end of Antichrist. These conclusions can be classified under four headings as follows:

- A. Things that are certain.
- B. Things that are probable.
- C. Things that are undecided.
- D. Things that have not a solid foundation."<sup>4</sup>

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<sup>1</sup> *L'Antéchrist*, by Father A. Lémann, p. 20.

<sup>2</sup> *II Ep. to the Thessalonians*, II, 3, 4, 8, 9, 10, 11.

<sup>3</sup> *The City of God*, Bk. XX, n. 19.

<sup>4</sup> *L'Antéchrist*, p. 22.

Space will permit of only a brief outline of what is contained under *A*, *B*, and *C*.

*A*. Things concerning Antichrist that are certain.

I. Antichrist will be a trial for the good (*Apoc.*, XIII, 7), and a chastisement for the impious and the apostates (*II Thess.*, II, 9-11).

II. Antichrist will be a man, a human person.

"Antichrist is not a myth or a fiction, as Renan, in his silly fashion, tried to show.<sup>1</sup> Neither must he be confused with a sect, a collection of impious men, an atheistic environment, or a period of persecution, as certain pious persons have imagined. Antichrist will be a human person, appearing in an epoch of atheism and of wicked sectaries."<sup>2</sup>

III. Antichrist will not be Satan in human form, but a man and only a man.<sup>3</sup>

IV. Antichrist will have great powers of seduction, owing to certain personal qualities.

"Whose coming is according to the working of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish." (*II. Thess.*, II, 9, 10).

V. The beginnings of Antichrist's career will be lowly and obscure.<sup>4</sup>

VI. Antichrist will increase in power and make conquests.

VII. The rule of Antichrist will be world-wide.

"With the help which will be furnished him by the anti-Christian societies, this enemy of Our Lord Jesus Christ will be able to form a gigantic empire in a short time."<sup>5</sup>

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<sup>1</sup> Renan, *L'Antéchrist*, (Paris, 1873, pp. 478, 479).

<sup>2</sup> *L'Antéchrist*, by Father Lémann, p. 24.

<sup>3</sup> Suarez, *De Antichristo*, Sect. 1, n. 4 and 5.

<sup>4</sup> "I considered the horns, and behold another little horn sprung out of the midst of them" (*Dan.*, VII, 8).

"The horn is called small, because it will grow little by little, and because it will arrive at domination, not by hereditary right, but by fraud" (Cornelius a Lapide, in *Ep. ad Thess.*, II, 11).

<sup>5</sup> *L'Antéchrist*, by Father Lémann, p. 30. Father Lémann quotes a remarkable page from the great Spanish writer, Donoso Cortès, *Oeuvres*, t. II, pp. 229-230.

VIII. Antichrist will wage a terrible war against God and the Church.

Father Lémann indicates some of the measures which, to judge by the experience of past persecutions, Antichrist will enforce more thoroughly and more cruelly than ever before. Two of them are: Proscription of Christian teaching and obligatory teaching of error. We can see them already in force in the countries behind the Iron Curtain. Father Lémann adds that "the schools *without God* or rather *against God* are a preparaton for the second measure." In that he is perfectly correct, for the Declaration of the Rights of Man of the French Revolution, in the name of which these schools function in France, signified repudiation of membership of Christ, and was thus a declaration of war on the Divine Plan for Order.<sup>1</sup>

IX. Antichrist will claim to be God and will demand exclusive adoration.

X. By means of diabolical prodigies, Antichrist will seek to prove that he is God:

"Whose coming is according to the working of Satan, in all power, and signs, and lying wonders." (II. Thess., II, 9).<sup>2</sup>

"The question is often asked," writes St. Augustine, "whether these expressions 'signs and lying wonders' are to be understood in the sense that the prodigies wrought by Antichrist will be only apparent, not real; or as signifying that the really extraordinary feats performed by him will draw on to error and falsehood those who accept them as proofs of a divine mission?" The great Doctor replies: "This will be known later."<sup>3</sup>

"This hesitation has given rise to two currents of opinion. Some think that the prodigies wrought by Antichrist will be real prodigies and that they will lead to the acceptance of *falsehood*, that is, to belief in the divinity of Antichrist.<sup>4</sup> Others

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<sup>1</sup> *L'Antéchrist*, pp. 32-34.

<sup>2</sup> "He will come, when he comes, with all Satan's influence to aid him: there will be no lack of power, of counterfeit signs and wonders" (*The New Testament*, by Mgr. R. A. Knox).

<sup>3</sup> *De Civitate Dei*, Lib. XX, n. 20.

<sup>4</sup> Suarez, *De Antichristo*, sect. IV, n. 10. Suarez exposes the two opinions in excellent fashion.

hold that all the miracles of Antichrist will be false and unreal and that they will be accepted as true thanks to the action of the demon on the senses of his followers."<sup>1</sup>

XI. The domination and persecution of Antichrist will be merely temporary. The man of sin will be destroyed (Dan., VII, 26 ; Apoc., XIX, 20 ; II Thess., II, 8).

B. Things concerning Antichrist that are probable.  
First Probability.

The Jews will acclaim Antichrist as the Messiah and will help to set up his kingdom.

"I am come in the name of my Father, and you receive me not : if another shall come in his own name, him you will receive " (St. John, V, 43).

"It is upon this reproach addressed by Our Lord Jesus Christ to the Jews, his contemporaries and adversaries, that this belief is based, and it can be said that it is the common opinion of the Fathers of the Church, for example, St. Jerome, St. Ambrose, St. Gregory the Great, St. Ephraim, St. John Chrysostom, etc., etc.,<sup>2</sup> . . . . When we see the enormous financial power of the Jews increasing daily, when we consider their intrigues, their successful occupancy of the chief places in the principal States, their mutual understanding from one end of the world to the other, then in presence of such a preponderance, we have no difficulty in realizing that they will be able to contribute to the establishment of the formidable empire of Antichrist. The joyous welcome the Jews will give to Antichrist and the aid they will furnish him are therefore probable. They are not certain. Why ? Because most of the texts of the Fathers

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<sup>1</sup> Corn. a Lap., II Thess., II, 9. Bern. a Piconio, II *Ep. ad Thess.*, c. 11, 9.

<sup>2</sup> Father Lémann quotes from the writings of the above-mentioned Fathers and others. The text of St. Jerome will suffice for all : "The Lord speaking of Antichrist says to the Jews : 'I am come in the name of my Father and you receive me not ; if another shall come in his own name, him you will receive' . . . . The Jews, after having despised the truth in the Person of Jesus Christ, will welcome falsehood by acclaiming Antichrist " (Epist. 151, ad Algariam, quaest. II).



refer to the words of St. John, V, 43, addressed by Our Divine Lord to the Jews, and in connexion with this text, St. Thomas remarks that, after the true Christ, a great number of false Messiahs had appeared and had been welcomed by the Jews. Accordingly, this text considered by itself might be held to refer, not to Antichrist, but to anyone of these false Christs. Nevertheless, adds St. Thomas, this text can be held to refer to Antichrist with probability, because of the authority of the holy Fathers who have so understood it.”<sup>1</sup>

Unfortunately, Father Lémann is quoting from an *opusculum* attributed to St. Thomas, which, according to Père Mandonnet, O.P., is not authentic.<sup>2</sup> The erudite Dominican historian definitely places it amongst the apocryphal writings attributed to the holy Doctor. On the same page, however, Father Lémann refers to Suarez, *De Antichristo*, which contains the same doctrine in practically identical terms. “This text probably refers to Antichrist,” writes the learned Jesuit theologian, “on account of the authority of the Saints whom I have quoted. Nevertheless, taken by itself its doctrine is not compelling, because, since the time of Christ, several on their own authority have pretended to be the Messiah and have been welcomed by the Jews, as is evident from Josephus (*De Bello Judaico*, Lib. 2, c. 6) . . . . And we read in Acts VIII, that Simon the Magician pretended to be the Messiah and that many Jews believed in him. The words of Christ can be applied not to one alone but to all those false Messiahs . . . . The former explanation, however, as I have said, is the better, for there is one whom the Jews expect and one whom they will all welcome. The others who pretended to be the Messiah were not received by all the Jews, but only by a certain few.”<sup>3</sup>

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<sup>1</sup> *L'Antéchrist*, pp. 44-47.

<sup>2</sup> *Des Écrits authentiques de St. Thomas d'Aquin*, pp. 110, 155.

<sup>3</sup> *De Antichristo*, Disp. 54, Sect. 1, n. 7.

In a note on page 47 of *L'Antéchrist*, Father Lémann enumerates 25 false Messiahs, who received a partial welcome from the members of the Jewish nation. In their joint work, *La Question du Messie* (pp. 22-24), the two Fathers Lémann enumerate with a greater wealth of detail the twenty-five false Messiahs, and conclude with the words: “Not merely once, not merely ten times, but twenty-five times, our ancestors were led astray by this mirage. Because they failed to recognise the true Messiah, they were drawn to seek Him where He was not.”

## Second Probability.

The Persecution of Antichrist will last three years and a half.

“And they [the Saints] shall be delivered into his hand until a time, and times, and half a time” (*Dan.*, VII, 25). “And power was given him to do two and forty months” (*Apoc.*, XIII, 5).

“It has been pointed out previously (Eleventh Point that is certain), that the power and the persecution of Antichrist will be only temporary. That is certain. Is it possible to determine their exact duration? One can give only a probable, not a certain, answer, according to the two texts quoted.”<sup>1</sup>

## C. Things that are undecided.

These are points that are not based upon the unanimous consent of the Fathers or upon precise texts of Holy Writ.

### *First Undecided Point.*

#### The Nationality of Antichrist.

“According to several Fathers of the Church, followed by certain Exegetes, Antichrist will be a member of the Jewish race and even of the tribe of Dan. ‘Here, however,’ remarks Bossuet, ‘it is question not of dogma or of authority, but of conjecture.’<sup>2</sup> And it must be added that these conjectures do not rest on any solid foundation.”<sup>3</sup> Father Lémann then takes the different arguments advanced in favour of the Jewish nationality of Antichrist and replies to them. To the objection, taken from Malvanda, *De Antichristo*, that it is probable that the Jews will receive Antichrist as the Messiah and that they would

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<sup>1</sup> *L'Antéchrist*, p. 48. “The supreme power and reign of Antichrist will last three years and a half. I speak of his supreme power and rule . . . . How long he will take to prepare and establish his rule is not clear to me . . . . It does not seem very likely that he will accomplish all these things in the short space of three years and a half. That alone is certain that at the most he will remain on his throne three years and a half” (Suarez, *De Antichristo*, Sect. II, n. 3).

<sup>2</sup> *Apocalypse*, Preface, n. 13.

<sup>3</sup> *L'Antéchrist*, by Father Lémann, p. 49.

not do this if he were not of the Jewish race, Father Lémann replies : " Down the centuries, the Jews have welcomed all the enemies of Jesus Christ and His Church and have constituted themselves their auxiliaries. In the Great Sanhedrin, held at Paris in 1807, they applied the Biblical titles, exclusively reserved to the Messias, to Napoleon, though Napoleon was not of Jewish blood.<sup>1</sup> They even welcomed the principles of the French Revolution as the Messias : ' The Messias came for us on Feb. 28, 1790, with the Declaration of the Rights of Man ' " <sup>2</sup> He sums up as follows : " The Jewish nationality of Antichrist remains an undecided question. It is neither *certain*, nor *probable*. It is merely *possible*, nothing more." <sup>3</sup>

### *Second Undecided Point.*

#### The Name of Antichrist.

" St. John has indicated it, but in an extremely mysterious manner, by giving merely the number of this name : " That no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name . . . . He that hath understanding, let him count the number of the beast. For it is the number of a man ; and the number of him is six hundred and sixty-six " (Apoc., XIII, 17, 18).

" Amongst the peoples of antiquity, and particularly amongst the Hebrews, the Greeks and the Latins, the letters of the alphabet were used as numbers. Each letter had its numerical value. That gave rise to the following procedure : By adding together the numerical value of the letters used in a passage, a number was obtained, and with the letters which were represented by this total, a name was elaborated. As the number of the Beast was 666, the figures of this number were changed into letters and thus form the mysterious name of Antichrist. This was tried in Greek, in Hebrew and in Latin, but it was sheer waste of time. The results obtained were so different that no precise definitive conclusion could be drawn." <sup>4</sup>

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<sup>1</sup> *Minutes of the Great Sanhedrin.*

<sup>2</sup> *Archives Israélites*, 1847, p. 801.

<sup>3</sup> *L'Antéchrist*, by Father Lémann, p. 49.

<sup>4</sup> *L'Antéchrist*, pp. 58-61.

*Third Undecided Point.*

The Seat of Antichrist's Empire.

"Here again there are two opinions. The first is that of St. Irenaeus who writes as follows: "At the time of his reign, Antichrist will transfer the seat of his empire to the earthly Jerusalem."<sup>1</sup> St. Hippolytus, Sulpicius Severus, Aretas, Rabanus, St. Robert Bellarmine, Lessius, Cornelius a Lapide and others, including Suarez, are of the same opinion. Here are the words of the last-named theologian: 'From what we have said about Antichrist being a Jew by race and finding his chief support among the Jews, it follows immediately that he will restore the city of their ancestors and its temple, in which they have always taken a special pride.'<sup>2</sup> . . . Besides, if Antichrist were to act otherwise, how could he get himself accepted as the Messiah by the Jews who dream of earthly glory for Jerusalem and imagine that that city will become the capital of the future Messianic kingdom. This last argument seems to become stronger in our times thanks to the rise and growth of Zionism . . . The second opinion designates the Rome of the Popes as the metropolis of Antichrist's kingdom."<sup>3</sup>

*Fourth Undecided Point.*

The Temple in which Antichrist will present himself for adoration.

"Who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God" (II. Thess., II, 4).<sup>4</sup>

"What temple will be the scene of this abomination?"

"One opinion maintains that it will be the temple of Jerusalem,

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<sup>1</sup> Irenaeus, *Adv. haereses*, lib. V, c. 25.

<sup>2</sup> Suarez, *De Antichristo*, sect. V, n. 7.

<sup>3</sup> *L'Antéchrist*. pp. 58-61.

<sup>4</sup> "This is the rebel who is to lift up his head above every divine name, above all that men hold in reverence, till at last he enthrones himself in God's temple, and proclaims himself as God" (*The New Testament*, by Mgr. R. A. Knox).

which will be restored by Antichrist either in whole or in part. This opinion is held by St. Irenaeus, St. Hippolytus, St. Cyril of Jerusalem, St. John Damascene, and a certain number of Exegetes, ancient and modern. According to them the word *temple* must be taken in its strict, literal meaning. For, they argue, in the time of St. Paul, the author of the Epistles to the Thessalonians, the Temple of Jerusalem was *the Temple*. The name was sufficient indication of the building that was meant, as is clear from St. Luke (Acts, III and V), and other texts. At that epoch, Christian temples did not yet exist, and the Temple of Jerusalem alone was called the Temple of God. Accordingly, 'it is more probable,' writes Suarez, 'that it is of it that St. Paul speaks.'<sup>1</sup>

"Opposed to this view there is another, which affirms that it is not definitely proved that St. Paul, when speaking of the *Temple of God*, had in view the Temple of Jerusalem. St. Jerome, in his explanation of the Apostle's words writes: 'He will enthrone himself in the Temple of God, that is to say, either in Jerusalem as some think, or in the Church, which seems to me most likely.'<sup>2</sup> St. John Chrysostom also says: 'Not in the Temple of Jerusalem, but in the Temple of the Church.'<sup>3</sup> Theodoretus explains clearly what is meant: 'What the Apostle calls the Temple of God are the churches in which this impious wretch will occupy the first rank, the first place, striving to get himself accepted as God.'<sup>4</sup> . . . This is also the opinion of St. Hilary, Cajetan, Estius and others. In presence of the division of opinion in his day, St. Augustine held that the question was undecided."<sup>5</sup>

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<sup>1</sup> Suarez, *De Antichristo*, Sect. V, n. 5.

<sup>2</sup> St. Jerome, *Ad Algariam*, quaest. II.

<sup>3</sup> *In II ad Thessal.*, II.

<sup>4</sup> *In II ad Thessal.*, II.

<sup>5</sup> St. Augustine, *De Civitate Dei*, Lib. XX, n. 19.

## THE DATE OF THE COMING OF ANTICHRIST

“ Nobody can indicate it, as Scripture and Tradition are both silent on the point. God alone knows the year and the hour, and it is His secret . . . . In Chapters XXIV-XXV of St. Matthew, Our Lord announces clearly the end of the world and outlines the signs that will precede it, but He does not fix a date. Following the example of his Master, St. Paul, in the Second Chapter of the Second Epistle to the Thessalonians, announces clearly the coming of Antichrist, but he does not assign a date for that event. He merely indicates the sign that will precede it, namely, the Apostasy of the Nations: ‘ Unless there come a revolt first, and the man of sin be revealed, the son of perdition.’<sup>1</sup>

### DECREE OF THE FIFTH LATERAN COUNCIL

“ The Church, guided by the Holy Ghost and always prudent, has added nothing to the brief remarks of the Apostle . . . What is more, in order to prevent the recurrence of indiscretions which had taken place, she has forbidden under pain of excommunication to assign a date for the coming of Antichrist or for the General Judgment. This decree was drawn up in 1516, at the Fifth Lateran Council, under Pope Leo X, and it runs as follows: ‘ We command all those who exercise the function of preaching or will do so in the future, not to presume, either in their sermons or in their affirmations, to fix a date for future evils, whether for the coming of Antichrist or for the Day of Judgment, seeing that the Truth has said: It is not for you to know the times or the moments, which the Father hath put in his own power.’<sup>2</sup> Those, therefore, who have had the audacity to make such statements in the past have lied, and it is well known that, on their account, the authority of those who preach wisely has greatly suffered.’ ”<sup>3</sup>

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<sup>1</sup> II ad Thess., II, 3. “ The Apostasy must come first; the champion of wickedness must appear first, destined to inherit perdition ” (*The New Testament*, Mgr. R. A. Knox). The Apostasy and Antichrist are to come before “ the day of the Lord,” spoken of just previously.

<sup>2</sup> Cf. Acts, I, 7.

<sup>3</sup> Father Lémann quotes the original text in a footnote.

## A P P E N D I X

*Programme of Christ the King through His Mystical Body, the Catholic Church.*

### FIRSTLY

(I) *The Catholic Church, Supernatural and Supranational, is the One Way established by God for the ordered return of human beings to Him. All States and Nations are bound to acknowledge it as such and all men of all nations are called upon to enter it as Members of Christ.*

### SECONDLY

(II) *The Catholic Church is the sole divinely-appointed Guardian of the whole moral law, natural and revealed.*

### THIRDLY

(III) *Christian Marriage, the foundation of the Christian Family, as the Symbol of the union of Christ and His Mystical Body, is One and Indissoluble.*

### FOURTHLY

(IV) *Children must be educated as Members of Christ's Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint.*

*Programme of the Jewish Nation since the rejection of Christ before Pilate and on Calvary.*

### FIRSTLY

(I) *The Jewish Nation under the Natural Messias will establish union among the nations. That necessarily involves aiming at the elimination of every vestige of the Supernatural Life that comes from Christ.*

### SECONDLY

(II) *The Jewish Nation under the Natural Messias will decide what is moral and what is immoral.*

### THIRDLY

(III) *Divorce and Polygamy according to Jewish law will take the place of Christian Marriage.*

### FOURTHLY

(IV) *As the doctrine of membership of Christ is a corruption of the true Jewish message to the world, all trace of membership of Christ and of the Supernatural Life of Grace must be eliminated from education. Non-Jews must be trained to accept submission to the Jewish Nation, and non-Jewish nationality must not conflict with Jewish world-wide supremacy.*

**FIFTHLY**

(V) *Ownership of property* should be *widely diffused*, in order to facilitate families in procuring a sufficiency of material goods for their members. Unions of owners and workers in Guilds will reflect the solidarity of the Mystical Body of Christ.

**SIXTHLY**

(VI) *The Monetary System* of a country is meant to be *at the service of production* in view of the virtuous life of Members of Christ in contented families.

**FIFTHLY**

(V) Complete *Socialization of property*, either in the form of ownership of everything by the State or by the relatively few financiers who control the State, must be aimed at. *Ownership of property*, especially in land, makes for independence, so it must be eliminated.

**SIXTHLY**

(VI) Money is the instrument by which State-control or State-socialization is brought about. Instead of the correct order of finance for production and production for Members of Christ, *men must be subservient to production and production to finance*. State-control can be maintained by means of financial control.