

The Jewish Question in Europe:

The Causes, The Effects, The Remedies

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Part I : The Causes

I. Preamble/Introduction

The nineteenth century will soon close upon Europe, leaving behind a very sad question, because of which, in the twentieth century, there will perhaps result such calamitous consequences that it will be definitively resolved and brought to a conclusion. We allude to the badly phrased "Semitic question", or more strictly speaking, the Jewish question, which is intimately linked to economic, moral, political and religious matters in Christian Europe.

The fervor presently surrounding this situation is demonstrated by the collective outcry against the influence of the Israelites over every sector of public and social life. In order to stop this invasion, laws have been passed in France, Austria, Germany, England, Russia, Romania and elsewhere; also, Parliaments are discussing stringent immigration quotas. As well, this question has been and continues to be treated in a great number of newspapers, in books and in

pamphlets, whose purpose is to demonstrate the necessity of reducing and combating this plague, as well as to provide evidence of its most pernicious damage.

Herein, too, we have attempted to reflect upon and pose questions of a more critical, historical, scientific and social nature, in order to identify the true cause of the lamentable effects that are now increasingly deplored. Thus, for our purposes here, we wish to review and compile, in a few pages, material that we hope Italians will consider, since, already in Italy, where Judaism rules over the middle class, there is, as yet, not much available, and still no complete volume, such as that by Edouard Drumont of France, which we think would find an enthused reception here.⁽¹⁾

(1) Here, a list of the main works, published, in the past few years, especially in France: La France juive ["Jewish France"], 2 volumes — La fin u'un monde ["The End of a World"], 1 volume, by Edouard Drumont, Marpon and Denta, Paris — Le juif ["The Jew"], by G. des Mousseaux, 1 volume, Watelier — Études historiques ["Historical Studies"], by Van der Ilaeghen, 1 volume, Palme — L'entrée des Israélites dans la société française ["The Entry of the Israelites into French Society"], 1 volume, Lecoffre — Les juifs nos maîtres ["The Jews, Our Masters"], by Father Chabautey, 1 volume — Rome et les juifs ["Rome and the Jews"], by Lémann, 1 volume — La question juive, by R. P. Ratisbonne, 1 volume, Douniol — Les juifs, rois de l'époque ["The Jews, Kings of the Epoch"], by Toussenal, 2 vol., Marpon — La France n'est pas juive ["France Is Not Jewish"], Reynaud, 1 vol., Marpon — Le juif ["The Jew"], by Kraszewski, 1 vol., Dentu — Pavore Moshko ["Poor Moscow"], by Franzos, 1 vol., Floro — Il sangue cristiano nei riti ebraici della moderna Sinagoga ["Christian Blood or "The Christian race." in the Hebraic Rites of the Synagogue"], 1 vol., Floro, Toscana, Giachetti and Co. — La juiverie ["Judaism"], by G. de Pascal, 1 vol., Blériot — La piaga ebraica ["The Jewish Plague"], Prof. Giov. De Stampa, 1 volume, Treviso — Le juif, voilà l'ennemi ["The Jews: Behold the Enemy"], by Martinez, 1 volume, Savine — La prépondérance juive, by Father Joseph Lémann, 1 volume, Lecoffre — La politique israélite ["Israelite Politics"], by Kimon, 1 volume, Savine — Socialismo, discussioni ["Socialism: Discussions"], by Professor Sebastiano Nicotra, 1 volume, Roma, Tip. Della Pace — La haute Basque et les Révolutions ["The Proud Basques and the Revolutions"], by Auguste Chirac, 1 volume, Savine — La Russie juive ["Jewish Russia"], by Kalixt Wolski, 1 volume, Savine — L'Algérie juive ["Jewish Algeria"], by Georges Meynié, 1 volume, Savine — Le mystère du sang chez les juifs ["The Mysteries of Blood or, Race Among the Jews"], part II, by Desportes, 1 volume, Savine.

For these and other similar volumes, we would like to suggest to Italian writers that they might perform a great service to Italy, by doing a précis of the very fine volume of Professor Martinez, Behold the Enemy, The Jews, a Call to Catholics. This contains the best selections of the most recent and celebrated authors; it is argued with rare doctrine and logic. Doing so would be a notable opportunity for Italy, and we are convinced that it would have a wide circulation and would be a very great help in opening the eyes regarding the revolution that is subverting, perverting and worrying our unfortunate Peninsula. We also pray that it might arouse the valiant Italian and inspire him to salutary action.

II. Historical Background

The Jewish question in our times does not differ greatly from the one aroused in the Christian people of the Middle Ages. Mosaism in itself is unable to be argued as being hateful toward Christians, since, until the coming of Christ, it was the only true religion, prefiguring and preparing the way for Christianity, which, according to God's law, was its successor. But the Judaism of the centuries turned its back on the Mosaic law, replacing it with the Talmud, a fifth of which is pharasaical and which in great part, fulminates against Christ, the Redemption and the Messiah. And since Talmudism enters greatly into the Jewish question, it cannot be said that this disapproval of Judaism is expressed in an intrinsically religious form, because in Talmudism, the Christian nations are despised, but not primarily from a theological standpoint. Rather, Christians are reduced to a kind of moral nothingness, which contradicts the basic principles of natural law.

Semitism/Judaism/Talmudism

Nor does the question originate in the loathing of the race, as implied by the improperly applied adjective, Semitic. In the first place, the Israelite family is not the only one in the world which carries the noble blood of Sem; nor can one understand the reason why the Aryans, who derived from Iafet, harbored a generational hatred for the tribe of Sem, in whose tabernacle, however, the solemn profession of Noe was carried out, through which they were destined to live in fraternal peace. Thus we do not irrationally respect the designation Semitic, when treating the Jewish question. And Semitism, when applied to Judaism, overloads its meaning, substituting the whole for a part, and consequently, succeeding in conveying a false concept.

Nevertheless, the aversion to the Jews, based on race, is involved in the question, and constitutes one of its primary aspects, i.e., how a different element is introduced through the religious codex of the Talmud. Yet, the Jewish race, in which there is also a nation, although one without a fixed fatherland and without a political organism, lives dispersed among nations, mixed among them. Although sheltered within the whole, the Jews still form a social union. They view their hosts as enemies, and they greedily prey upon them, even as they sit at their tables. Thus it is that the great Israelite family, dispersed among the gentile people of the world, form a foreign nation within the nations in which they reside, and are their sworn enemy, since the cardinal point of Talmudism is the oppression and spoliation of the very people who extend hospitality to their disciples. About which St. Paul, at the end of his days, said that the Jews were God's displeasure and repulsive to all men, *Deo non placent, et omnibus hominibus adversantur*. ["who please not God and are adversaries to all men"] (I Thess. ii. 14).

The rules of the secretive codex of the Talmud prescribes an execrable morality, one that demands hatred of all men who don't have Jewish blood, and especially Christians. The Talmud makes it licit to deprecate and beat them as noxious brutes. These are only some of the doctrinal points that can't be denied. Thus, not only the work of Rohling, the Roman author and collector of whimsical quotations, but also the more sensible and serious studies of Mischnah and Gemarah, including many rabbis, among them the more notable ones of yesterday and today, leave one with no doubts. It would be enough to consult the work of Achille Laurent, which the Hebrews have taken out of circulation because it revealed the secrets of Talmudism in terms of exterminating Christian civilization, and which is thus able to persuade

even the most doubtful. (2) We could add to this unimpeachable list, but it would be superfluous.

(2) *Rélation des affaires de Syrie* ["Report from Syria"], Paris, 1846

III. Portalis On Civil Status

Let us refer to two documents which clearly establish the true condition of the Israelite in the countries extending him refuge; and the powerful reason for the ills that befell him; and therefore the malevolence he carries out wherever he goes. The first document is that of the famous legal consultant, Portalis, written at the beginning of this century, when Napoleon I considered recommending the full civil equality of the Jews, equal, that is, to the French. At that time Portalis extended his observations into the future, with *meminisse iuvabit* (it will help to remember). On the subject of the Hebrews, he observed that it was not necessary to confuse religious tolerance with granting them civil status:

"Jews are not simply a sect, but a people. This people, who in ancient times had its own land and government, was dispersed, but did not meld. They went all over the world, in order to find refuge and not a homeland; one finds them in all the nations, yet not melded with any; they live as strangers in a strange land. This is due to the nature of Jewish institutions. As conquest was the specialty of the Roman power, and war of the Spartan republic, culture for the state of Athens, commerce the domain of the Carthaginians, so religion is the specialty of the Hebrew race, for whom religion is everything, the basis and law of their society. It should, then, be clearly understood that the Jews everywhere form a nation within a nation; and that, although they live in France, in Germany, in England, they nevertheless do not ever become French or German or English. Rather, they remain Jews and nothing but Jews."

Later, this same reality was more crudely and frankly asserted in public by Crémieux, the main publicist of the Jewish inner council, and also prominent in the Jewish Alliance, and its periodical of the same name. In the latter he defined the Hebrew as the man of an inexorable universalism.

So justly concluded Portalis, when explaining and supporting his views regarding civil laws treating this heterogeneity which, by virtue of its vigorous institutions and its principles, remains both separate, yet always part of the common society.

Romania on Civil Status

The other document is the manifesto of thirty-one members of the legislative body of Romania, where in 1868, attempts were made to pass a law granting civil equality to the Hebrews:

"The Jews, who, in substance, say they are members of the nation, are necessarily constrained to ostensibly obey the authority of the non-Jewish State; but they are never able to consent to become an integral part of it, because they are unable to shed themselves of the idea of their own State. Thus, they do not form a religious sect, but an indelibly racial complex with a set belief that they maintain within the mixture of other peoples, and which is always Jewish. Because of this, it is impossible for them to unite in blood with other peoples, and impossible to partake of their sentiments, which are directly opposed in all things to those of Christians. And the strongest obstacle is in the area of religion, which is at once legislated by them to be both religious and civil, thus constituting a political and social cult and organism. Because of which, wherever they settle, by necessity, Judaism establishes a State within a State."

As to the gratitude shown to the people who extend them hospitality, the Israelites regard them as enemies, since they believe they will usurp them. To avoid this, they use every sort of means, in order to gain supremacy over them, which they think can be accomplished by conversion. They pass their time in the breast of other people, which for them is a time of expiation, of trial and exile. Soon, the inhabitants of the countries which harbor them are given a bill of account, which now is making good on the promise of a universal Jewish people in the world, who will finally subjugate them.

No Fatherland, No Loyalty

The corollary of this situation is that the Jews have no fatherland anywhere, and therefore their ultimate imposture is their continual boast of patriotism, by which they pretend to be loyalists and followers, in order to extend the scope of their ruination and devouring of those nations which have accorded them the right of citizenship. Out of such a situation emerges their most innate, most hateful trade, that of traitor and spy. As Bismarck noted, "God created the Hebrew in order to serve those who need spies." And his Count Cavour said of his Hebrew confidant, "He is useful to me, in order to tell the public what I want. As soon as I finish speaking with him, he has already betrayed me." In July, the *Gazzetta della Croce* of Berlin published this account of an army official:

"During the war of 1870, I was assigned to the 10th Regiment, commanded by General Voigts-Rhetz. He was given 100,000 talleri to pay spies. But he returned to Berlin with all of the money, because he found no Frenchmen willing to be a spy. However, in 1866, in the fight against Austria, the situation was quite different. The Jews showed up in great numbers, and for a price they sold news of the movements of the imperial army. These Jews were Austrian subjects and so, voluntary spies."

Moreover, history is full of treason committed by Hebrews for both the public and private powers. The Jew, Goldsmit, stole and sold Prussian state secrets. The Jew, Klotz, betrayed the English general, Hicks, and his troops, who were killed by the Mahdi barbarians in the Sudan. The Jew, Adler, abused the trust of his employ by Krajewski, in order to hand him over to the Prussians. The Jew, Deutz, betrayed the Duchess of Berry for 500,000 francs. And in the last century, the Jew, Sedecia, poisoned Carlo il Calvo, who was betrayed by the Jewess, Païva. Earlier, in Paris, it was she who managed to sell the battle plans of the French army.

IV. The Talmud

Another element which makes the Jewish organism in Christian countries so dangerous, and a hundred-fold abominably so, is the innately superstitious faith of the Talmud, which holds that the Jews not only form a superior race of human beings, all others being comprised of races inferior to them, but which, by a completely divine right, entitles them to the entire universe, which shall one day be theirs. Because of this insane belief, Judaism insinuates itself everywhere; thus this is the utmost expression of what they call their religion. This is what comprises the depraved doctrine of messianism that they have professed from the third century of the Christian era, when the Babylonian Talmud was compiled. Over time, commentaries were added by the most revered rabbis, always with the same import, as the Jew Disraeli, who became Lord Beaconsfield and head of the British government, exposed in our time. In order to rise to power by converting to Anglicanism, in his famous novel, *Coningsby*, he had the following expressed by the novel's main Jewish protagonist:

"No penal law, no physical torment of an inferior race inflicted on a superior race can be tolerated. The bastard and persecutors (Christians) disappear, but those of pure blood who are persecuted (the Jews) reign and endure. They invade and fall upon the Jews, contaminating and humiliating as they go, generation after generation: the soul of the Jew rises up and takes over the road, getting ahead. Today, the Jew's influence in Europe is overwhelming; his prodigious march is indeed amazing."

Disraeli emphasized that "The modern world is governed by persons far different than is assumed; they are unseen and stay behind the scenes." By this he meant to say the Jews, who run everything from the shadows. We must accumulate proofs of this proud declamation, culling from the centuries. In fact, this would result in much evidence, even excessively so. The falsification of the prophetic tradition regarding the Messiah and his reign over the people, which is the Church that rose up from the time of the destruction of Jerusalem, resulted in the Jewish people being scattered or reduced to slaves by the Roman conquerors. Suetonius recorded, in his *Lives of the 12 Caesars*: *Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judei profecti rerum potirentur*: (In the entire East had begun to spread the old and constant opinion that it is (was) among the destinies that at that time the Jews having come forth would control things:) and in his history, Tacitus corroborated this: *Pluribus persuasio inerat, antiquis sacerdotum literis contineri eo ipso tempore fore ut valesceret Oriens, profectique Judei rerum potirentur* (Among very many people was the opinion that it was contained in the ancient writings of the priests that that would be the very time that the East would become strong, and the Jews having come forth would control things). Similarly, St. Jerome also treated true and false matters regarding the Jews.

Drach, a convert to Christianity, and deeply knowledgeable of the Talmud and the Jewish mysteries, explained the doctrine of ancient and modern Israel:

"The Messiah had to be a great conqueror who subjugated the nations to a state of slavery by the Jews. They would return to the Holy Land as vanquishers, and take the riches from the infidels. The purpose of the coming of this Messiah would be to liberate the dispersed Jews, assembling them in the Holy Land, and establishing a temporal kingdom there, lasting to the end of the world. Then all the people will be subjects of the Jews, and they will pay tribute to them with their persons and their goods. The learned rabbis of the Synagogue routinely end their discourse by invoking this triumph, as well as all of the blessings promised with the coming of the one who is heralded as the Messiah. Among these promised blessings is the much awaited and longed for moment of the slaughter of the Christians, and of the complete end of the sect of the Nazarene.⁽³⁾

(3) L'Église et la Synagogue ["The Church and the Synagogue"], page 18, 19.

Talmud Reinterpreted

The same concept, although slightly changed, pays lip service to modernized Jews, who give no weight to this rancid interpretation of the Talmud. The actual Messiah is replaced by a messianic people, that is, the Israelites, predestined (although how or why is not mentioned) to rule all the rest of the human generations. Such a concept, among other recent ones, comes from the apostle Crémieux, one of the principle founders of current Jewish power, who said, "The Jews will have no end. The little family (remnant) is the greatness of God. A messianism for the new age will be born and unfold. A Jerusalem of a new order, situated between the East and the West, will be greater than the cities of the Caesars and the Popes."

Reign of Liberty

Stann, a German Hebrew, published his book which announced to the world that, "The reign of universal liberty over all the world will be instituted by the Jews." And we have seen the face of this liberty which these insane ones dream of for Christians. Another man, a native of Frankfurt, in late 1858, wrote: "Rome, which 1800 years ago, ground the Jews under its feet, will fall, ruined. The work of the Jews will spread its light over the universe and will bring the greatest advantage to the human species."

Thus it is always the same, that Judaism is always an alien and inimical force in countries where it takes root, and is also a force that tends to overpower the inhabitants and to predominate, by virtue of their dogmatic and civil, juridical and national constitutions. And they do so by every evil art, and by faithlessness.

V. More on Talmud

There is no dearth of theories, the bases for which manifest themselves more and more each day. For instance, there are some important doctrinal religious principles, set out in and inculcated by the Talmud, the supreme codex of this entire race. The first principle of Jewish morals, contained in the laws treating rules for conduct toward one's neighbor, states that other men, in relation to the Hebrew, are no more than animal beasts. "O seed of Abraham," exclaims the Talmud, "The Lord has surely chosen you, as spoken by Ezekial; you are my sheepfold; I mean that you are men, whereas the other peoples of this world are not men, but beasts."⁽⁴⁾ The Jew who insults a non-Jewish woman and assaults her is absolved of all judgment, because he has done evil "to a mare."⁽⁵⁾ Maimonides, who is considered infallible in the ghettos, in his treatise on homicide, in a sentence treating an Israelite who kills a goi, wrote that the Jew cannot be punished, precisely because the goi is not a Jew. What else? One of the authoritative Jewish books seriously asserts that "non-Jews are black animals", who are also described as boars.⁽⁶⁾ Thus it is that the race is outside the nation by virtue of its refusal to be assimilated, and so the Jews were disgusting to the Romans of the Caesars; or as Tacitus wrote, *proiectissima ad libidinem gens* (tribe addicted to).

(4) Treatise, Baba-Metsigna, f. 114. f.

(5) Treatise, Barakout, f. 88. f.

(6) Salkutro-Ubéní, f. 10. 3.

Enough? No: The Talmud elevates the Jew above all humankind; and teaches that an Israelite is more pleasing to God than the angels of paradise; that to strike a Jew is to strike Him; that the non-Hebrew, he who thrashes a son of Jacob, is actually worthy of death.

Another book of Jewish morals is one that concerns the law. The Jews who sit on the Tribunals have the power to dissolve or nullify all the judicial decisions, and to grant release from signed contracts. Drach well explains this protocol, which is called Koi-Nidraw. The Talmud affirms that these three men, who compose the Tribunal, possess the same authority as the Tribunal of Moses. ⁽⁷⁾

(7) Treatise, Rosch-Ilaschshaun, fol. 25, f.

Talmud vs. Christianity

Aside from this, the Hebrews have varied their external practices and their words, so as to invalidate the law, which they also make. All of this amounts to malfeasance, which they and their loyalists have calumniously set in opposition to the followers of Jesus, and have done so with unscrupulous religiosity. Better still, the night before the feast of Kippur, they absolve themselves, through their ceremonies and oaths, of all bonds of conscience to all negotiations they have entered into and which are formally binding. Thus, for them, all obligations of conscience, present and future ones, are dissolved; i.e., those already undertaken and those not yet undertaken, all for their advantage, and to please themselves. Moreover, according to the Talmud, in a case between a Christian and a Hebrew, the Jewish judge must always give the advantage to his fellow Jew.

On average, the codices of this morality make licit, and even obligatory, that the Jew appropriate to himself the lost property of non-Jews; and behold the incredible reason: "to make the non-Jew shameful in the sight of the mercy of God."⁽⁸⁾ And as a matter of strict obligation, Maimonides avers that the dirty trick is a strict obligation: "Whoever pays them back," he wrote, "commits a sin, because he strengthens the hand of the impious."⁽⁹⁾

(8) Treatise, Baba-Koummah', fol. 29, 50 o Treatise, Sanhedra, fol. 76, 5.

(9) In his treatise, della rapina e delle cose perdute ["Regarding plunder and lost property"], cap. IX, art. 3, 4.

The legitimization of theft from Christians is impudently professed by the rabbinical schools. "Since the life of the idolaters (this is what Jews call Christians) was given to the Jews to decide, it is for the Israelites to decide how much or how little is due them." This is taught by Rabbi Giuseppe Albo.⁽¹⁰⁾ "The possessions of Christians, according to Bova-Baria, are, or ought to be, thrown into the desert or the sea; the first one in will be the owner, because the first one will be an Israelite." This is the teaching of Rabbi Pfefferkorn.⁽¹¹⁾

(10) Fondamento della fede ["Fundamentals of the Faith"], Parte III, c. 25.

(11) Dissert. Philosoph, ["Ph.D dissertation"] p. 11

"It is permissible, whenever possible, to cheat a Christian. Usury imposed on a Christian is not only permissible, rather, it is a good; and it is lawful to impose it even on holydays. So much so that you ought to cheat a Christian in such a way as to ensure that he remains ruined."⁽¹²⁾ These examples are from Rabbinical documents that are considered holy.

(12) Shólchan Aruch Chshen Mispat. F. 348, n. 1 jore d'cáss. 159 n. i.

Thus are the moral doctrinal flowers, embracing all turpitude, in which our pens are steeped, and that are foisted on the people of any country which this race infects. The illustrious Maxime du Camp of the prosperous Jews of Paris, published a monograph, which merits being published in every language. ⁽¹³⁾ Colonel Cerfbeer, a Jew by birth, in a study in 1847, done in France, of Jews convicted of robbery, found their numbers to be double that of French convicted of the same crime. He added this warning:

"That which differentiates the Hebrew delinquents from the others is that their crimes stem from a more malignant perversity because they are the result of premeditation. These crimes include sponging, lying, usury, theft, premeditated bankruptcy, contraband, counterfeiting, extortion, theft, and all forms of deception and every sort of aggression."⁽¹⁴⁾

(13) V. fleuve des deux mondes, ["Currents of Two Worlds"] 1er juin [June 1] 1869.

(14) Les Juifs ["The Jews"].

So it is that forty years later the Talmudic ethic has made progress, and the price of it, thanks to the civil equality which Judaism now has in all of Europe, is the great number of crimes committed by Jews which, one way or another, go unpunished; as well, the Jews have been regaled with ribbons, knights crosses and baronial titles.

VI. B.C. Era Aversion to Judaism

Who then, with dispassion, having investigated the facts and documents, cannot but conclude that there has never been ambition more mad and tenacious, and none more frankly stated as that of the Jews. They arrogate to themselves the conquest of the world, of reigning over all the nations by overthrowing them, of subjugating all the peoples to themselves. And they appropriate the right to stake their claim on all of the blessings of the universe, their legitimate birthright given them by God. It is amazing to read and hear about this terrible challenge by a fistful of men, about 8 million of them, who course among five hundred million others, and who seriously wish to enslave them, and dream of doing so!

There is no end to the persecutions of the Jews which have been carried out before, still, and everywhere. But these persecutions were and are the consequence of their mad wickedness. All of this is manifested by the avidity of their ambition; by its legitimization by virtue of their superiority; by their sense of privilege over the people they live among now and previously. They have demonstrated themselves to be intractable and hostile evildoers toward the nations that have tolerated them and do tolerate them now, bestowing upon them, above all, the blessing of the right of citizenship.

The universal effect always corresponds to an equal cause. The aversion to Judaism was not begun by Christians, because of the Jews' killing Christ on Calvary. This aversion existed and was recorded by the Musselmen, Arabs, Persians, the Greeks, Egyptians and Romans.

The famous P. Ratisbonne, a Jew by birth, who converted, becoming a fervent servant of Christ, deduced from the persecutions of Jews that occurred in every age and place:

"The evil of the Jews is that they don't want to open their eyes, in order to recognize the true cause of their persecution, carried out in all the centuries and without peer in history. Throughout the centuries, many people were persecuted by others. These tortures, however, came to an end. However, the persecution of the Jews is marked by its perpetuity and its universality. Thus it is a unique case, which cannot be humanly explained."⁽¹⁵⁾

(15) La Question juive. ["The Jewish Question"]

Usury for Power

Because of these facts, commentators have attributed the ongoing persecution of the Jews to the design of God's justice, which, through their persecution, re-enacts on earth the satanic rebellion inexorably manifested against heaven. The human causes of this fact, unique in history, are witnessed by the Jews' insatiable appetite for turning to usury to gain power through betrayal in order to dominate, and whenever possible, to take over and overthrow the State.

Converted Lemann Brothers

In every country, this immutable law of Hebrew prosperity in every country is always to the detriment of the well being and liberty of the inhabitants. Many years before Rome fell into the claws of history, the famous Lemann brothers, who converted from Judaism and became priests of the Catholic Church, in one of their works, which merits meditation, wrote:

"O Israelites of Rome, we understand the attitude of our people. If you are conceded the right of possession which you invoke, we wager that, within thirty to fifty years from now, Rome will be in your hands." (16)

(16) Rome et les juives. ["Rome and the Jews"]

And so the prophecy came to pass. The city of Rome fell quickly into the abyss, and was economically and materially subjugated to the Jews, as were all of the major cities of the great nations of Europe. And commensurate with this subjugation, which continues to fester in the moral, political and economic spheres, the European people see in it the kernel of the Jewish question in our time.

VII. 1869 Leipzig Synod

In the last century, in all nations, revolutions have upset the lives of average ordinary Christians. Who has brought us to this state of affairs? Not the people who have been oppressed by it; not the monarchy who have been displaced by it. Everyone knows that it was done solely by Judaism, which by virtue of the lying principles of liberty, fraternity and equality, have attempted to color over, with the outstretched hand, their willful lust to predominate, to an extent never before attained, and because of which the sword of the wrath of God dispersed their followers over the entire earth. Or as the jurists have it: *Is fecit cui prodest* (He did it whom it profits/He is guilty who profits from the deed, for he had the motive).

On June 29, 1869, a synod of Jews was held in Leipzig. The participants came from all over Europe, and it was presided over by Lazarus of Berlin. Although some were more traditional, others more modernist, they agreed on rationalism, as well as on their hatred of Christians, a subject they discussed extensively. Finally, they unanimously approved the proposal put forward by Professor Philipson of Bonn, and strongly supported by Astrue, the High Rabbi of Belgium:

"The Synod recognizes that the choice and practice of modernist principles offers the most solid security for the present and future of Judaism and its followers. These principles contain the most efficacious seeds for a fruitful life and for the broadest expansion."

And in effect, the modernist principles, that is, those called the rights of man, were invented by Jews, in order to divest the people and their governments of their defenses against Judaism, and in order to multiply the advantage of this faction, which forms the offensive force. Having acquired absolute civil liberty and equality in every sphere with Christian nationalities, thus was the dam opened, and so, a devastating torrent let loose; in a short time they penetrated everything, took over everything: gold, business, the public purse [or stock market], the highest appointments in political administrations, the army and the diplomatic corps; public education, the press, everything fell into their hands, so that everything came to depend upon them. The result is that our Christian society encounters major impediments from giving them access to the same laws and to state constitutional rights, and is thrown over the precipice of impotence, brought about by Hebrew audacity, under the guise of liberty.

Prince Metternich described the method by which the audacity of Judaism advances: "The revolutionaries of the first phase assured their final triumph over Christianity." In Paris, Stern, a Jew, can level this warning: "Within ten years, I don't know how a Christian will be able to live." And consider that Croesus, who among the prominent Israelites is Hirsch, standing at the top of the staircase of his regal palace, watching the elect nobles of France come up the steps for a party, said to his daughter, "Do you see these people? In twenty years, they will be our people or our servants. And I am not exaggerating."

In sum, such are the causes of the Jewish question. In another article, we shall demonstrate the principal effects.

Part II: The Effects

I. Source of Power

That series of apothegms, which in 1780 culminated in the synthesis of the rights of man, in fact amounted to the anointing of the rights of Jews, to the detriment of the people, in whose breast the practice of these rights was introduced. These rights were the door to the palace of power, through which, in our century, Judaism entered and laid siege to Christian society, assaulted it, upset it, and to a great extent, overtook it. What is today manifesting itself, amid the universal stupor in which Europe finds itself, is that the diffusion of political-irreligious ideas are now sweeping the nations. This is almost totally due to the power of the Jews. So much so that Chabany was able to publish a book truthfully titled, *The Jews: Our Masters*, which no one has challenged.

In late 1847, Cerfbeer, president of the central Jewish Consistory in France, thus described the success of his fellow Jews in that country:

"The Jews, in proportion to their numbers, occupy more posts than the Catholics and Protestants combined. Their ruinous influence is at work more than ever in that they are responsible for deals which

greatly aggravate the patrimony of the nation. There are hardly any businesses in which they do not participate, nor public loans which are not held by them, nor disastrous crashes which they have not prepared, and from which they have not profited. Many complain, as with each day they enjoy the best of the favors, and gain the advantage over all the others." (17)

(17) Les juifs, ["The Jews"], page 9.

Later, the convert, P. Ratisbonne, emphasized:

"Because of their dexterity and ingenuity, and because of their desire to dominate, step by step, the Jews have occupied all of the areas that lead to wealth, to dignity, to power. Modern society is imbued with their spirit. They regulate the stock exchange, the press, the theater, literature, the upper rungs of commerce, on land and sea; and through the possession of the capitals, and through shrewdness, they have at present taken, as in a hidden snare, all of Christian society." (18)

(18) Question juive, ["The Jewish Question"], pag. 9.

And so it is, not only in central Europe, but everywhere, except in Russia. As in the time of Arianism, the hour in which the Christian world, without realizing it, found itself Arian, thus today, Europe finds itself mired, and to a great extent no longer Christian, but Jewish or Judaized. From this emerges the question of what ought to be done to protect the rights of Christianity?

II. Usury, Weapon for Subjugation

Sebastian Nicotra quotes a passage from an old manuscript, only lately discovered, in which a Jew describes the key of Jewish power in our day. He said to his brothers:

"My sons, Jehovah is with us in his mercy and has reserved to us a powerful weapon, or better said, an invincible virtue, which we ought to launch into the midst of the nations of Christ in order to subject them to our domination. This virtue is named in the holy book, and it is called usury. The holy book, you know it, prohibits usury among brothers, against the tribe, against ourselves; but it doesn't prohibit using it against the foreigner, against the infidel, against the enemy, since it is a weapon of war and an instrument of victory. Usury then remains to us, and better than the faith and morals of Christ, usury is the little stone that fell from the mountain, which must cover the world; the mustard seed that grows into a superb tree, which will dominate the world." (19)

(19) Socialismo, ["Socialism"] page. 339-40.

Nine years ago a great rabbi, speaking in Paris to his faithful, said:

"Using the pretext of aiding the masses of workers, we can overtake the world by taxing the majority of landowners, and when their property (through usury) shall be transferred to our power, the labor of the Christian proletariat will fall to our advantage. Poverty enslaved, said the poet. The proletariat are the lowest servants of the speculators (usurers), but oppression and outrage humbly serve the cunning. Who can deny the cunning, prudence and the perspicacity of the Israelites?" (20)

(20) V. La Contemporain, ["The Contemporary"] July 1, 1881

This flower of Talmudic doctrine has permeated the spirit of contemporary Judaism, mindful of the Bible's words, *Pecuniae obedium omnia* (All things obey money). On the freedom to practice usury, Michelet wrote:

"The Jews have resolved the problem of volatilizing money; they were granted the freedom to lend, and they are now freemen, owners; from transaction to transaction, they have ascended to the throne of the world."

In March, the Editor of Pall Mall Gazette in London, sent one of his correspondents to Berlin, to interview the preachers of the Stoecker faction, one of whom is the very zealous leader of the anti-Semitic league of Germany. Pastor Stoecker was quoted as saying:

"I do not hate the Jews, nor do I wish them evil through religious hatred, but as I serve God, as a Lutheran pastor, and as a representative of the nation, I cannot remain quiet, having heard and seen the infinite evil that the Jews have done and still do in my country and especially in Berlin. Here the Jew has all of the gold in his hands, and consequently he also holds in his hands all of the power. I do not detest the Hebrews because they are rich, but because they accumulate wealth dishonestly. In the countryside, they cheat the businessmen, and in the city, they make money by dirty means. I maintain what I have said earlier: that from the viewpoints of trade, of social interests, of politics and morality, the Jews are leading Germany to the precipice."

Financial Domination

The situation in Germany has reached such a point, that in September Mr. Ahlward was able to publish in Berlin his book, titled, *The Desperate Struggle between the Aryan People and Judaism*, which, because of its fearful evidence, the Government believed it was necessary to suppress it.

The same month, the German parliament echoed the Austrians' warnings against the rampant financial domination of Judaism.

The Jews were bandits ten times over in their domination of the House of Austria; and took firm hold under Ferdinand I, brother of the Emperor Carlo Quinto. In Austria, they were permitted entry; and they remained there as servants of the Holy Emperor, up to the time of Tessa who favored them, and permitted them to go into various provinces. In the German countries, there was an interdict on their entry, except in Vienna; they were permitted entry in the reign of Wenceslas, on the condition that they did not exceed a fixed number of families. They were more tolerated in the reign of Stefan, remaining there because of other countries' laws forbidding them to immigrate. However, the greatest amount of liberty was accorded them in Trieste. From the ghettos of the Duchy of Mantova, from the Republic of Venice, from the Papal States, and from the Levant, they were able to come into Trieste, because of which today they feign a fondness for Trieste, professing a kind of hyper-patriotism, that is actually uproarious. They have also gone into Poland, where the Jews of Galicia and other Polish regions gained the same privileges. Finally, from 1848 to 1869, all of the defensive restrictions of the Empire were repealed, and the Jews were free to enter, and to insinuate themselves there. This has been done, and is being done at present.

During the discussion in the Viennese Reichsrath, regarding the Jewish question, the valiant orator, Lueger, said, amid the approval of the majority of deputies:

"Is the universal domination of the Hebrews a fairy tale? Look at France, look at Hungary. In the latter country, the basest Hebrew has more power than the Cardinal Primate. And who, in Austria, in terms of evidence of the predominance of the Jews, can deny that they own the ironmaking industry of the North, and the oil concerns, and the coal; and that everything cedes to their advantage? And is it not a serious argument in favor of their predominance, that the president of the Reichsrath intends to ask our colleague, Patai, not to speak here of Rothschild, for fear that he might cut down our public funding?"

III. Property Extortion

Something else has occurred that also vivifies the Austro-Hungarian example, so corrupted by Judaism, and worse than a vine fallen prey to caterpillars. It is now opportune to explain.

The progeny of Abraham, in ten years, has increased by 2.07 per cent: from 1,154,000 which its children were in 1869, now to 1,648,708. The legal limit on the possession of property was extorted by the Hebrews after 1848 in Hungary, and after 1862 in the rest of the Empire. In such a brief interval, the Rothschild family, in Bohemia alone, acquired a quarter of the land, as well as possession of 60 of the oldest homes in the realm; and now they possess seven times more than the imperial family. Today, in the realm of Saint Stefan, the Jews have in their power so many nobles, that they enjoy more than a quarter of the electoral votes in the elections for the highest positions; and they have begun to pluck the titles and the names of the most illustrious lineages of that region. Half of the County of Neutra now belongs to a single Hebrew, Baron Poppel.

The Hungarian public debt, which in 1873 was \$221 million, rose in 1885 to \$1461 million, and now is more than \$1600 million. And the Minister, Tisza, the great patron of the Jews, three years ago proposed giving a seat of honor in the court to Alberto Rothschild and his wife, in recognition of his merits in sponging off the national credit. To accord him this is to add to the mockery.

But the most desolate example is Galicia. The Jews, in just a little more than twenty years, have assumed ownership of 80 percent of its territory, followed by gaining ever more power and holdings, and putting up for auction lands failing to pay taxes.

The arrogance of this race in the Hapsburg Empire has come to such, that not long ago a Jewish municipal lawyer from Vienna publicly responded to a Christian, who was complaining of the great amount of power being ceded to the Jews:—"If the Christians are unable to tolerate this state of affairs, the remedy is clear: leave the Empire, emigrate somewhere else more hospitable."

Many will take this advice, since 2 million foreign usurers have appropriated the patrimony of 40 million Austro-Hungarians, who have extended hospitality and civil equality to them. And throughout the Empire will be revived the cultivation of land by slaves, who make money for the new owners. The descendants of the old princes and magnates will dig the gardens and the fields of the emancipated rag dealers of Vienna, of Presburg, of Buda; and their children will wash the feet of Sara and Guiditte.

Balkan and Rome Real Estate

We are also able to cite the other example of the Balkans, especially Romania, upon which the Congress of Berlin of

1878, dominated by hidden Jewish power, imposed the obligation of making the Jews fully equal both on the national and civic levels. We are also able to cite that in Russia, the land owned by the nobility is more than two-thirds mortgaged to German bankers who are mostly Jews, and the lands of the farmers fall daily into the hands of the Kulaks, that is, of the usurers. But let us also cast a glance at our Italy, where Judaism has been both boss and plunderer for thirty years.

In Italy, there are approximately fifty thousand Jews who have burrowed into the Peninsula, and who have their headquarters in Venice, in Mantovano, in the ancient Extended States, and in Ferrara. In this region, which can be called Jewish Italy, they rule over everything. No one spends a lire, without benefiting them. Commerce, industry, currency exchange, wholesale, country and city real estate are in their hands. It is enough to note that a quarter of the provincial territory of Padova is owned by Hebrews, and a fifth more of the mortgages are in their hands. Ancona, Livorno and Florence live under the yoke of the usury of the Israelites. Among them, many already look forward to the day when the most sumptuous villas, the biggest land holdings, and the most famous patrician palaces will fall into their baskets, so as to be, by these acquisitions, powerful over the discouraged or imbecile owners, who are unable to free themselves from them. Two years ago, one of these Hebrews, who perhaps not long ago was selling matches somewhere in Florence, died leaving to his children the blessing of \$18 million in cash, accumulated as God ordained.

And how can we speak of Rome, which more than by an Italian sword, is caught in the noose of the great Jewish snare, which binds it by every sort of petty and grand theft; it is swallowed by a succession of troubles, of weeping, of misery moving one to pity. Usury, in this capital is due more to the Jews than the Italians; the Jews reign supreme; and through usury they make their sumptuous way to smuggling, graft, and plunder. And they also penetrated into the recesses of that purse, which are the public works, the monopolies and the various companies that serve the state. Horrible it is to see the millions swallowed up, with that same unconcern with which the Grand Master of Italian Masonry earned his fame: through the national tobacco concession. In August 1887 a Jew from Rome wrote these noteworthy words to his German Jewish son:

"The honorable Francesco Crispi is the best friend of the Hebrews and he protects their interests with all his soul. Because of this, we Jews in Italy have great influence in the Government; he makes us so happy, because we are able to hope for sufficient power to be able to prosper and to reap the fruit of our labor, without being bothered." (21)

(21) *Judische Press* ["Jewish Press"], August 8, 1887.

IV. French Revolution

France, over all other countries, merits, in this treatment, to be considered. Drumont's revelations clarified the accumulation of money made by the Hebrews, under the aegis of the rights of man, which was promulgated a hundred years earlier, and also in France. Let us follow up on this. In 1791 the Jews there were few, only a few thousand; who more often than not were stealing from the realm, an evil plague on the nation. Today there are perhaps 60 to 100 thousand, all with looks, language and names that show that they have come from Frankfurt, Hamburg, Poland, Portugal. The revolution of 1793, bloody and practically wiping out the goods of the nobility and the clergy, attracted them, that pack of rapacious vultures. A century later they have also become, perhaps even more so than in the Austrian Empire and in Italy, dominant in every area.

More recent figures show that the Jews own half the total capital in circulation in the world, and in France alone possess 80 billion francs. In the French capital they handle between 150 and 200 billion francs! In order to get an idea of the monstrous fortune accumulated there by the Jews, it is convenient to compare their number with those of the nationals. Here is the comparison: on the average, each Jew possesses between 800,000 to 1,200,000 francs; whereas, each Frenchman, using the same data, only has no more than 6,000 francs. The house of Rothschild, on its own, notoriously possesses a fortune of 300 billion francs. The Prince of Bismarck affirmed that when old Giacomo, the founder of that house died, he left his beneficiaries 100 million, accumulated in about fifty years. But when he came to France, his fortune was no more than 10 million!

Everyone in Paris know the palaces of this family of Hebrew Croesuses. These homes are valued at 30 million, and the lavish interior decoration at another 30 million. An equal sum is reckoned for the castles and factories they own. There is another 120 million of worth that this one house enjoys, that they dangle in broad daylight right under the eyes of the French, who are not ignorant of their billions in liquid capital. But that isn't all. The main banks are all held among Jews and not Frenchmen, and they possess inestimable wealth. The litany of the princes of Israel is long; and all have last names that do not sound French, like those of Arabs or Zulus: Dreyfus, Bichoffsheim, Oppenheim, Erlanger, Hottinguer, and on and on, forming a banking sanhedrin, which possesses a total of at least 10 billion francs, all extracted from the veins of the French, grace à the rights of man, invented by them and granted to this cosmopolitan and voracious race.

Banking and Algeria

Among over 600 bankers, most of them in Paris, at least 300 are provably Jews, another 100 are probably so. The trade

and the profession, then, of high finance is a quick route to hegemony, and almost everything is snatched up by it. Half of the gold smithing, of the jeweler, the antiquarian, the fur and diamond trades are dominated by the Hebrews. The best is monopolized and captured by them, and usury is flaunted, ostentatiously and without restraint.

And they know the ways, worse than by usury, with which to aggrandize themselves with the safes full of French money. There are the innumerable bankruptcies; the famous swindles of hundreds and hundreds of millions, cynically carried out with feigned lending and tricks, such as was done in Honduras and Panama, by the General Union, that controlled the metal resources, and by the Comptoir d'escompte [discount bank], which are remembered by all.

In the colony of Algeria, which was bled by the Hebrews, like a body in the tentacles of an octopus, by the Jew, Crémieux, during the war of 1870, which was a masterpiece of perfidy, they gave themselves a share in the rights of the French and of the Arabs. In the newspaper, *La France*, of Paris, certainly not hostile to Judaism, Singor Hugonnet wrote, on July 3, 1884, that this race of usurious thieves loaned soldiers one franc, in order to gain two the next day: that the rate of usury was 3,650 francs per 100. Maupassant, describing the Algerian ghettos, where filthy Hebrews in Arab dress, would loan a man a silver shield, making the man sign a note to give him back four in six months, or 20 per year. If the poor man could not do it, the greedy Jew, with his coupon in his hand, made him give him a handful of land, if he possessed that much, or a camel, or a horse, or some beans that he had in his hovel. Through this artful method, eventually all of southern Algeria came under the power of the Israelites.

Professor Ratzinger has legitimately observed, that the expropriation of French society, by means of liquid capital, proceeds as though by a rule, like a law of nature. If nothing is done to check its course, in 50, or at most, in 100 years, all of European society will be abandoned to the discretion of a fistful of Jewish bankers. If they continue to enjoy the full security that they now have, in terms of civil equality, they will increase two and threefold. If, in France, in a century, the Jews have been able to take over the magnificent sum of nearly 80 billion francs, in another century the entire national patrimony will be in their grip. Sixty thousand people comprise a financial feudal bloc, which will have for its servants and slaves, 36 million Frenchmen. And this will be the well deserved crown on the overall work, having arrived at that point through the promulgation of the rights of man.

Since today one cannot negotiate a loan in Europe without the good will of the Rothschilds, in a short amount of time, no one will be able to do any business at all without the consent of the international Jewish league. Judaism brings with itself a barbarous world, because of its adoration of the golden calf, which represents its power. Pietro Ellero exclaimed, "There is no virtue on earth but work, no religion other than money, no priesthood other than the businessman, no rite other than money-changing, no God but money." (22) Thus, the pellucid effect of Hebrew hegemony!

(22) Questione sociale ["The social question"]

V. Journalism and Education

Because of their financial predominance, the Israelite race controls that which more directly subdues the spiritual: we mean the domain of the public press and of the academy. In 1848, at the Jewish Congress in Krakow, attended by the world's richest Hebrews, it was decreed that all over Europe, Jews should become the owners of the most powerful newspapers in Europe. "By means of this," said the statute that was approved, "the Hebrew Star will spread its light over all the world." And only those most out of touch would be unable to concede that this decree was indeed carried out.

Journalism and higher education are as the two wings of the Israelite dragon, that goes plundering and corrupting everything in Europe. Pastor Stoecker, mentioned here earlier, told London's Pall Mall Gazette reporter, "The Jews buy the press, so that half of the newspapers are in their power, and they use it to broadcast their ideas." In the Berlin Parliament, they have denounced the Jewish influence over the schools because it is the wellspring of indescribable depravity. Recent German reports cite that out of more than 1000 students who are enrolled in higher studies in Germany, 830 are Israelites.

In the Viennese Parliament, Deputy Lueger, in March of this year, told his colleagues: "Remember, Sirs, that our schools are in the hands of the Hebrews, that our Christian teachers are being suddenly put on trial, and not the least of the accusations against them are made by Hebrews; that our employees are unable to say that they are Christians, if they wish to evade persecution; that our newspapers that publish Christian writings are continually suppressed;" He also remarked that the Empire's universities are running over with Jewish teachers; and that especially in the Catholic university of Vienna, there are no longer any baptized professors, except those in the theology faculty; all of the others, with no exception, are circumcised. At present even the prestigious rector is Jewish. What else? Trying to choose a teacher for the unfortunate Archduke Rodolfo, they found that they could do no better than the Hebrew journalist, Weil, who then converted to Christianity, and took the name of the knights of Weilen, and proceeded to destroy the piety and the innocence of the young and most unfortunate prince.

The same has befallen Italy. One can truthfully say that almost all of liberal journalism of every type, is directly or indirectly manipulated by Jews. Milan, Turin, Venice, Modena, Bologna and Florence live by public opinion, created in the ghettos and in the synagogue. The so-called official newspapers are all, more or less, Jewish goods sold to the government. In Rome, it is the same. The most widely read newspapers, such as *La Riforma*, *La Tribuna*, *L'Opinione*, *Il*

Diritto, Il Messaggero, La Capitale, Il Capitan Francesca, all issue from out of the brain of the sons of Jacob.

What can one say about public education? We are surrounded by Hebrews in the university, by Hebrews in the lycée, in the gymnasium, by Hebrews in the elementary schools. It is enough to report that in a count made in 1885, a quarter of the students in our universities were Jews.

Now let us discuss France. In general, all of the republican newspapers there are forged in the Jewish crucible. Drumont exposed this incredible situation to public view. But what is worse, all of the irreligious and pornographic press is Jewish owned. It sullies the country and has no equal in any barbarian place. And as Judaism controls the domains of the daily press, and of books, thus it also controls education; the majority of the texts employed in the public schools are compiled by Hebrews.

In sum, then, in Christian Europe, the Jews enjoy civil equality, and through it, they also monopolize journalism, publishing and education; and these areas suffer under the maleficent influence of their anti-Christian spirit.

VI. Parliamentary Power

But these are only the means to the end of effectively predominating over the affairs of State, and to lead the states to their end. Since the Jews are singularly shrewd servants of the rights of equality, they have used this to influence public policy, the army, the Parliament, and the Council of Ministers, just as they have taken over the schools. It can be asserted that the Austrian empire is governed, in part secretly and in part openly, by the Hebrews; and when this story becomes well known to everyone, it will be demonstrated that the great military disasters of Austria, in Amgenta, in Solferino, and in Sadova, occurred because of the crimes of the Jews, and were not due to the strategies employed by the French and Prussian armies.

Italy proves the point: In 1859, it became a reign of Hebrews, who knew how to cheat the great multitude of fools, passing themselves off as great patriots. The valiant Professor Giovanni DeStampa exclaimed:

"What a disgrace for Italy, a nation known for its strength and freedom, to have a parliament which seems more like a synagogue! Italy has 30 million inhabitants and 50,000 of them are Jews. Thus, Parliament should not be half Hebrew. Yet one finds them there and in great and terrible numbers. Venice has the honor of being represented in Parliament almost completely by Jews." (23)

(23) *La piaga ebrea* ["The Hebrew Plague"], page 17

Since then, they reign in Parliament. Thus they hold the majority of public offices, as well as most of the posts in banking, in the ministries, and in diplomacy. No matter where one goes, one runs into a Jewish inspector, a commission president, a magistrate, secretary, or lawyer. And what about in the municipalities? In most of them, the Jews exercise despotic authority. And haven't we seen Rome taken over, in the most jealously guarded areas, by Hebrews, who do not even have Italian names, but who are held in great esteem by everyone in our city? In a hundred Italian cities, this can be proven, just by observing the signs over the stores in the most populated areas.

The same can be said of France. In the Senate and in the Camera of Paris there are 20; and these represent no more than 60 thousand of their own people. If the Christians were represented at this rate, Parliament would count no less than 40 thousand representatives, divided between deputies and senators. A few years ago, 42 departments were governed by Jewish Prefects; and among Prefects, Sub-Prefects and general receivers, the number of Jews amounted to more than 200.

The revolution of September 4, 1870, catapulted the Jews to the apex of power; and the ferocious Governor of the Paris Commune was one of them. And his chiefs and his primary assistants number nine more. Among them, there was Gustave Dacosta, who threw out the priests; Lisbonne who donned a biretta, served by a prostitute in a nun's habit; and Simone Mayer, who presided over the destruction of the columns of the Vendome. They settled into the Republic, not only appointing ministers, among them not only Crémieux, Raynal, Magnin, and Lockroy; but also Say, Ferry, and Floquet, all husbands of Jewish women.

As in Italy, so also in Austria-Hungary and in Germany, these bigwigs took over the financial and political sectors, in service of their own interests and their power; supported as they are by a journalism that confuses, swindles, deceives, and frightens off whoever does not wish to be molded by Judaism. Thus the cry:—The Jews are the bosses, they crush us under their feet, they reduce us to nothing.

VII. World Jewish Alliance

But the crowning achievement, which, with the help of the Masonic sects, has increased modern Jewish power a hundredfold, is the World Jewish Alliance, founded in Paris by Crémieux, and then fanned out all over the world, conferring on various groups of Jews, everywhere, the vigor of the entire body of Israel. Its founder was therefore correct in describing it as "the most beautiful and fertile institution that has ever been created in modern times, and an instrument of domination so powerful that it governs the world." In fact, it is a type of government, the official representative of the Hebraic nation, that grants the right to speak in its name.

It is simple in its organization. Each Jew can take part, on the condition that he pays a tax of ten francs per year. It is ruled by a 60-member sanhedrin, called the Central Committee, which resides in Paris, and represents the various locales. These directors are elected by universal suffrage, and remain in power for nine years, with a third of them replaced every three years. Additionally there are ten members who form a local commission, who are in turn able to set up a regional commission. This interdependent structure treats the issues which are important for the entire association. The number of members, or adepts, is more than thirty thousand, with, it is said, a million in capital; however, the exact amount has not been exactly disclosed, because the Croesuses of the sodality carefully withhold the actual amount.

Numerous other organizations are clustered around this center, from every country. Through the most influential press outlets that form the beak of the Alliance, other periodicals and papers are also part of the Jewish owned press. "The Alliance is neither French, nor German, nor English; it is Jewish, it is universal. The felicitous success and prosperity it has obtained is due to this same universality."

The Alliance vs. Jesuits

Whoever might wish to understand what this Alliance is, could come to do so by reading the infamous novel *The Wandering Jew*, written by Eugenio Sue against the Society of Jesus. This calumny against the Jesuits is actually the story of this Alliance; and the same Jews [who revel in the calumny against the Jesuits], act as though they are astonished by any such comparison.

One of their spokesman in the general assembly of February 1870, who addressed Sue's comparison between this organization and the Society of Jesus, said: "The comparison between the two societies is true in terms of both being worldwide; but no further. But the difference between the two is enormous! One (the Jesuits), uses its power to oppress; the other (Judaism), to liberate. The Jesuits fan out in order to suffocate freedom; Judaism to bring it; the Jesuits bring the coldness of death, Judaism the warmth of life." It is always the language of Satan, their father (vos ex patre diabolo estis/you are of your father the devil, John 8:44), who is the prince of turning lies into truth and life into death.

It is not difficult to argue that through this Alliance, this group that is now in the bosom of many nations, forms an army of stateless men who pledge obedience to the commands which come out of a single center. The Israeli Alliance works through the power of Freemasonry, and its union is held together by the lodges, which rule over the barbarous underworld.

VIII. Whence Freemasonry?

Let us now assert, along with various other authors, that the sect of Freemasonry was, in its first instance, created by Jews. This assertion is now able to be proven, although it is contrary to what the more wary historians say. It is certainly so that Judaism in past centuries was the one to introduce Masonry; and using its diabolic talents, imbued it with its spirit, directing it toward its goals, incorporating itself into it and making it part of its living power, in order to lead it wherever it wished.

In order to arrive at this perfect model of domination, which was always and still is the ultimate superstition of talmudism, the Jewish genius understood that there was a formidable obstacle in its way, one that barred them from the baptized world, consequently making it impossible to gain access to the much coveted gentile domain. That is to say, this obstacle was the Christian religion, the basis of all of the institutions and laws, and from which, over the centuries, flowed the regulation of the civil order. But, in order to gain access to the structure of the Christian religion, and especially, of Catholicism, it occurred to the Hebrews that the best method would be to work under water, by lyingly sending out their representatives to run ahead of them, and hiding themselves behind them; in order to hide the Jewish claw from all blame. In sum, they needed to make their assault through soldiers not their own, so as to make the fort fall in the name of liberty. It was therefore necessary to scale this stony foundation, in order to overturn the entire edifice of Christianity. And in service of this they have joined hands with the head of the occult world, by means of Freemasonry, which is subject to them.

Thus, the bonds that unite modern Judaism to Freemasonry are now evident, and ought to put to rest any doubts. The study of the so-called Semitic question, in France, in Germany, in Italy and elsewhere, once only able to be seen in the light of shadows, inscrutable, has now come out of the shadows. It is now known how the Talmudic Cabala was introduced into the rites, the mysteries, symbols and allegories of the Masonic degrees. It is also known that the Jews, have not only intermingled with all of the lodges, and so, increased their numbers, but they have also then filled the lodges with their own adepts. Through them, they reign over and direct the others, and anyone who gets entry must be approved by the Jews, who rule by blood and by cult. It can be said with complete confidence, that everything in Freemasonry is ordained by a Jewish sanhedrin, and no other power can obtain except that which comes through this nefarious sect. Thus it is that one of the most qualified of the French periodicals has legitimately written that "Judaism and Freemasonry seem today to be able to be explained as an identical entity. It necessarily follows that for Judaism to govern the world, Freemasonry was made Jewish and Judaism made Freemasonic." (24)

(24) Revue des questions historiques II["Review of Historical Questions"], April 1, 1882.

Among the many authors who have published books, all enlivened by documents and various argumentation, which

have demonstrated this intimate connection, the best is by the illustrious Professor Martinez, whose work we have quoted. It would be a great benefit to Italy if it would be translated. (25)

(25) Le juif, viola l'ennemi, ["Behold the Jew, the Enemy"], Vol. 1, Paris. Albert Savine, publisher, Rue des Pyramides 12.

IX. Liberty and Judaeo-Masonry

All that is Judaism is comprised of love and hate: the insatiable love of money, auri sacra fames, and the insatiable hatred of Christ. The love serves the hate; and the hatred and the love drive them on to the apogée of that power, which is the Satanic delirium of reprobate Israel. To know the history of Masonry is to see, in previous centuries all the way up to our own, that their concerted gaze was fixed on accumulating wealth and fighting to the death, in Christian society, Christ and His Church. All of the power, both overt and covert, of Freemasonry was pressed into service by the avaricious Jew, and by the Jewish anger that was bent on felling Christian power, in order to attempt to set up its own empire on its ashes. From May 1, 1789, the day when the rights of man was devised purely on behalf of the Jews, until September 20, 1870, when Rome was conquered with bombs, and the Pope was made a prisoner, the conspiracies, the uproars, the rebellions, the assassinations, the massacres, the wars, in fact everything associated with revolutionaries, always emerged from and moved toward the same end: of more wealth and opulence accruing to the Jews, and of depriving and oppressing Christian civilization.

Who lives and who dies will be settled according to prevailing need, but it will always be a lie, achieved by fooling the people, or by disinformation. Freedom, which is the pretext for ascending the throne, in hatred of the true God and Christ, was always used by the Jews. Through it, they have acquired complete power in service of overcoming the nations, and of ordaining that the few must tyrannize all; and they tyrannize them through legal imposture over their possessions, conscience, faith, and family. Out of the spasm of liberty, equality and fraternity emerged the despotism of this tyrannical oligarchy, who have formed the modernist States, and to whom the modern States are subjugated: and who will be perceived as its guardians. They are the Jewish oligarchy, or the Masonic oligarchy, the interweaving capillaries of the Jews. The religious freedom of the Catholics was proscribed; this is the freedom of Judaeo-Masonry. The liberty of bestiality and of sacrilege was converted into a public right; this is its equality. Brutal hatred against whoever professes faithfulness to God and his fathers was applauded as love of country; this is its fraternity. In Rome of the Popes, when they held processions, the Cross of Christ was debased: but the bust of Giordano Bruno, votary of Satan, was carried aloft, and paid noble homage. Thus it is a simple and practical fact that Judaism and Masonry are identical, like the gun in the hand of the assassin who shoots it, like the torch in the fist of the arsonist who clutches it.

Thus the Jews fatten themselves on everything, and satiate themselves on the blood of the people and the Church; but the Freemasons are always claiming an empty stomach. Look at Italy. Most of the Freemasons rise up from beggary, which most of them were, to opulence. Our Freemasons aspire to the glory of dying poor; but poor with villas, poor with palaces, poor with holdings, poor with the millions they leave to their beneficiaries. We see matriculated sectarians who gather in huge pensions accumulated without scruples: we see the venerable of the lodges who fix the laws in the public administration and smell of millions of dollars worth of tobacco. We see heroes of that sect who don't know how to resist the temptation of a bribe of two million, in order to be immortalized with statues in all of the cities. We see the children of these heroes who sell Caprera twice over and pocket huge sums, while deploring the prevailing misery. Our Freemasons have not perfected the art of making quadruple profits, like the Hebrews; but both together have perfected the art of snatching up everything, for love of Italy.

Whoever then hurts Masonry actually pokes Judaism in the eye; and whoever offends Judaism, wounds the heart of Masonry. They have in common gluttony of money and of arrogance, and they also co-exist because of their shared program against Christianity. For instance, there is the French example. The war cry, Clericalism is the enemy, was conceived among the overflowing jewel cases of the Jew, Rothschild, and broadcast by way of Cousin, Grand Master of Masonry, to Gambetta, who taught it to his bandits; and the fiercest chiefs of the crusade against clericalism, that is against the Catholic Christian religion, were Dreyfus, the Herolds, the Mayers, the Naquets, the Spullers, the Lockroys, the Ollendorfs, all foreign Jews. Among the more pitiless persecutors of Catholicism the prize goes to the Jews Hendlé, Schnerb, Levaillant. The Jew, Sée, invented the young girls' lycée, in order to dechristianize, as much as possible, the French woman. The Jew Giedroye mutilated the great classics, in order to purge the holy name of God, so that young scholars would never read it. The Jew, Lyon-Alemand, ruined a teacher, because he had dared, in a book submitted for publication, to praise the beneficial influence of Christianity on civilization. The Jew, Naquet, proposed and saw to it that the laws promoting divorce were approved. The Jews tore down the crucifixes in the Paris schools, breaking them and throwing them into the sewers; and they doggedly defend the mandatory lay primary school, which is without and against the Christian God. The Jews demanded that the church of the Pantheon be consecrated; and all of these things were allowed. The Jews wanted to disband the religious orders and throw the male religious out of their houses and likewise dispatch the nuns; and immediately it was done. The Jews glutted France with the most lurid, outrageous and nauseating journalism imaginable; and the Masons happily promoted it. In substance, the Jews oversee the work of destroying Christianity and every noble national tradition; and the renegade Masons promoted it among the people there.

Abusing Freedom in USA

We have emphasized France as an example. But we are able to trace the same situation in all of the other countries, in which the Jew has been granted complete freedom through civil rights. Everywhere, holding hands with the Freemasons, they insidiously reach for the money and unveil themselves as being against the Christianity of the people. In the United States of America, abusing the freedom conceded them by the Republic of Washington, the Hebrews are already the champions of the neutral State school, out of hatred of the Catholics who wish to have free and Catholic schools for their children. Because of this the Freeman's Journal has sent up a cry of alarm, which we hope will not be fruitless.

The same is true here in Italy. Aside from journalism, which the Jews openly operate, for the rest they operate more discreetly, quickly extending their hands from behind the rocks. The ruins that were amassed over thirty years of the Masonic revolution have only become more extensive, to the great loss of Christianity and Italy, and through this, Judaism took over so many sectors, all of which now belong to them. Mazzini plotted with the synagogue; the fruits of their mutual affection was made clear at the Campidoglio of Rome; Garibaldi plotted with the synagogue, and so did Cavour, Farini, Depretis; and the humble servants of the synagogue were heralded as great, and to whom the credulous public erected busts and monuments so as to glorify the love of liberty and of country.

If it is not superfluous to continue in service of proving a fact, brighter than the noonday sun, then we shall discuss what is the ultimate prize in the eyes of Judaism, to be gained by means of its anti-Christian and depraved program, by means of Masonry.

X. Global Power Objective

This prize is universal domination, the power of the world, taken to be article of faith by the degenerate Cabbalists of Israel. An authoritative author, in one of his books published in 1859, wrote:

"About thirty years ago, around 1859, a well known Viennese diplomat recounted the story of his voyage from a South American capital city to Europe. Traveling with him was a Brazilian minister, who at that time was in charge of foreign affairs, and who was also the Grand Master of the Masonic lodge of Brazil. The long and tedious sea journey caused the two statesmen to strike up a bit of a friendship. "You shall see," the Grand Master said one day to the other, "that three great monarchies will be formed in Europe, the Roman one, under the House of Savoy, the German monarchy under the Hohenzollern, and the Slavic, under the Romanoff-Gottorf. These three Monarchies shall serve as paths to three great European republics, from which then shall be born the great republic of all humanity, which is the project of all of the initiated brotherhood." (26)

(26) Interessante Eushüllungen der Freimauerei ["Interesting of Freemasonry"] Wien and Würzburg 1888.

Through the Republic, Judaism intends to assert its power over all, as it already has done in France.

Prophecy for 2000 A.D.

Celebrating the first 100th year anniversary of the French Revolution, the Grand Orient Lodge of Paris held a Congress composed of representatives from two hemispheres, that is to say, a worldwide Congress. The acts of this combined council have come to light through the speeches and toasts that were made there. On what point did most of the speakers dwell upon for their auguries, or better, their prophecies? Here it is: That the Christian world, 100 years after the revolution of 1789, will be at death's door; and by the year 2000 will be finished: that the destruction of the Monarchy and of religion, in the countries still immune to the benefits of the joy of 1789, will be near: that finally that great universal Republic will arise, to which future event they look forward to administering with passionate enthusiasm. (27)

(27) See L'Univers ["The Universe"], Paris, August 5, 1890

The goods of the monarchy will be auctioned off, along with the dynastic tradition, the moral and civil patrimony of the various nations, and the religious communities that had been protected by the Monarchy, by force of the states, will then be overpowered in every country by Masonry. Thus do they plot ruin in order to replace the solidity of the thrones with the fragility of government by the people, and all of this is simply an instrument toward the purposes of a race, which has neither country, nor public cult, nor its own armies, but lives dispersed everywhere, in order to subject everyone.

It is also well to note that, in Europe, the political, religious and economic disorder, mainly derived from the Jewish question, founded that socialism which enlivens the vein and the pulse of the Jew. Thus it seems that there ought to be in our times a just scourging, to crush the Judaic pride and to make them pay the price of their luciferian arrogance.

Part III : The Remedies

I. Revolution

Some years ago, a French writer completed a savory work on the Jewish invasion of his country, using a rationale that, in substance, can be summarized as follows.

The French Christians have never forgotten that these Jews, by name and birth barbarians, most of whom are not pure, in less than a century have become our overlords. Their influence occurred in three phases: in 1791, when all of the national institutions collapsed; in 1815, when France fell prostrate; and in 1870, when the German armies mutilated France.

When in 1789 the era of revolution against the hegemony of the nobility and clergy began, what militated against these two ranks of our civilization? Their ownership of two-thirds of French soil. Taine recently justified the basis for this ownership. The nobility was formed in order to defend the nation against external enemies, and thus procure security and glory for the nation. The clergy have well merited credit for civilizing the nation, of having sweetened our customs, of enriching us through knowledge and churches, and through many thousands of expressions of charity.

Decimation

Before the revolution, the clergy's combined capital was estimated at about 4 billion francs. In 1789 there were at least 130,090 priests and religious. That was 30,000 francs for each. But after the revolution this was reduced to an income of 1,500 francs. To understand the magnitude of this, one need only look at the great number of people who cashed in on this reduction of capital to the clergy, and at the perquisites that were passed around everywhere. Who can deny a legitimate patrimony was subjected to an enormous abuse; and essentially confiscated?

A hundred years later there are no longer 130,000 priests and religious, but 60,000 foreign, non-French Jews, who head a social order that is not marked by distinguished service toward the nation. Rather, they are a voracious mob of worldly supernumeraries, who, one hundred years later, have snatched up in our house, not a sum of 4,000, but 90 billion francs.

Outcry for Defense

And now, lords as they are over the public trust, they ardently inflame the common people, goading them against the clergy. The wicked popular passions they arouse form a screen for their monstrous wealth. At the time of the first revolution they reproved the clergy for their 4 billion francs. Yet, today isn't it amazing to see the fortune of just one family of Jews (that of the Rothschilds), who have amassed it by bleeding from behind the scenes, in less than seventy years? And what's more, this race was not content with bleeding us. They also made haste to kidnap the faith of Christ and the all that is most beautiful in our culture!

Thus did the passionate French writer end by exclaiming: "Christian Frenchmen, let us join together to thwart the wicked tricksters. Let us form a defense league against these enemies of the name, race, belief and fatherland of our traditions."

A similar cry is heard in other countries, and might also soon be heard in those where there is as yet no outcry, but where one shall soon be heard, when the boiling point is reached.

II. How to defend?

But will such defense leagues, made up of many hopefuls, be one of the effective remedies for resolving the question of the Jews, who, with each passing day, inflict their greed on the people, through their oppressive and suffocating power?

Whoever knows their history is aware that the question of the power of the Jews who live among the Christians is as old as Christianity itself. There is no nation whose history does not include a record of rescinding permission for Jews to stay in their country, banishing them with solemnity, because of the abuse and disorder they brought about. But, today, at the end of our century, no longer is the Hebrew race merely tolerated in our Christian countries, and always viewed with suspicion as enemies, foreigners, and malefactors, and regulated by the laws of exception, which constituted the common defense against their residing in those countries.

Defense Impossible?

At present this is no longer the case. Thanks to the principles of the revolution that prevail now everywhere, the Jew was admitted and treated to equal rights. The laws proclaim that he is fully equal to everyone else, and accord him equal protection. Thus the politics of the defense of Christian society has been abolished, and the Jew has been granted the complete freedom to destroy the same countries which have given him refuge.

Such is the highly principled conquest won through liberty, which Judaism, allied with Freemasonry, underwrote, and because of which they united to obtain.

But in order to make themselves secure, they strove to gut the institutions of many nations of their intrinsic history and national identity. More or less, they succeeded in this, except in Russia, whose form of government assures that real power, direct and indirect, rests with the oligarchy. Whereas the modern parliaments, which pretend, with their perpetual pretense of rights, to govern in the name of national sovereignty, in fact, exist for the few, who practice legal tyranny over all the others.

Victims' Rights Neutralized

The principles of universal equality in all things were thus enshrined. Based on that right of equality, the prevailing parties have ruled the nations; but the right of equality has no basis in religion. Judaism, along with the instrument of

Masonry, has been able to attain the complete power with which it is drunk, and has the Christian people at their mercy, plundering, corrupting, and trampling them, as is now occurring all over Europe.

The most legitimate weapon of defense against oppressive Judaism, is, however outside the grasp of Christians. Rather, because the insidious rights of man are at their popular apex, promulgated in 1789, and by the parliamentary statutes in force today, there is no human hope for Christian liberation from the Judaic-Masonic yoke, which prostitutes and perverts the populations.

The earlier quoted writer justifiably invites Christians to band together in a defense league and demonstrates the necessity of doing so with these completely true words:

"The Jews, still barbarians in the 19th century, are also still the ancient offensive force, which today is a hundredfold stronger because they advanced through the breach opened to them by the revolution. Secure in their triumph, they are pushing us over the precipice. You have lost the right to defend yourselves. Faced with a half-victorious enemy, you remain disarmed. Here is the danger that increased a hundred times over the risks of the past in our conflict with overarching Judaism. Which principles or rights are ever going to be able to repel the invasion? The State is atheistic, or if not atheistic, then religiously neutral, and so, leaves the field open, not to the best, but to the most audacious in trickery. Additionally, Judaism has extracted absolute equality, unrestricted liberty, from all citizens, and so society has been transformed into a struggle between diverse and opposing forces, in which the most powerful will have the upper hand. Bad luck has it that the greatest evil is not being careful about morality in the choice of weapons."

III. Defense Proposals

This established, we refer to some proposals by publicists who, motivated by the evil offices of socialism against the wealth of the Jews, yet who are also inflamed by religious and patriotic zeal, want something more than a moderate form of justice.

In Germany, Austria and France, there is a school of thought which advances the most radical solution of liberation from the Jewish plague, but one which does not conform to the Christian spirit; and which is, at present, practically speaking, impossible.

Defense Without War

After proving with hundreds of facts and documents that, in general, the Hebrews are a plague on Christian society, and a scourge on the Church of Jesus Christ, they hold that the right of making war against them, as a public enemy, has thus been demonstrated. But they do not agree to resort to bloodshed, and rather propose two more restrained solutions: That the Jews return what has been stolen; and that they be banished from the nations. Through the confiscation of their property, and through exile, the great evil done by them in countries that have given them the legal right of equality, would be undone, and they would be punished for their wrongdoing.

Who can doubt that such confiscation would be just? The majority of the money possessed by the Jews was gotten by evil methods, accumulated by fraud, usury, and thievery. If no end is imposed on their scandalous accumulation, then in a few more decades, almost all of the fixed and liquid capital of the Christians will fall prey to them.

To take the ill-gotten gain from the thieves is most legitimate, if not by particular individuals, then by the nation so robbed.

Complications

What else? Another aspect is not agreed upon: that the goods accumulated by the Jews would be legitimately seized through the principle of the just war, with expropriation certainly being the lesser of two evils. Since the accumulation of wealth is the most powerful weapon employed by the Jews, and used toward the goal of exterminating religion and of oppressing the people, then, to say the least, in terms of a necessary defense, there is the right to take the money out of their clutches.

And another argument flows from that one, namely, that there is a right to compensation for the inestimable material and moral damage done to the Christian peoples.

In this is echoed the memorable sentence of the great Peter the Venerable; *Serviant populis christianis, etiam invitis ipsis, divitiae Judaeorum* (Let the wealth of the Jews, even themselves unwilling, serve Christian people). Although greatly to their vexation, the plenty harvested from the Jews is in the interest of the Christians.

That the first part of the remedy would result in a decrease in anti-Semitism, was expressed by the vow: Apply the laws to the Jews, the same Jews who have, with the sanction and approval of Freemasonry, ruled against the Church in Catholic countries. Through a two-pronged decree, let us proclaim the nationalization, with no exceptions, of all of the goods of the Jews. This would have the effect of immediately paying off the national debts.

More Complications

Now we turn our attention to a critical examination of what has been proposed. We note that such an idea has many examples in history. But, in order to be legitimate, first of all such a confiscation must be decreed by those who, in the various nations, have legally constituted authority; and secondly, that such be carried out according to the norms of Christian justice and charity.

Not all of the Jews are thieves, dissemblers, cheats, usurers, Freemasons, cads, and corrupters of customs. Everywhere, one can count among them a certain number who are not complicit in the racketeering and knavery of the others. Should the innocent be included in the punishment of the others?

The supporters of the heroic remedy answer that in war, even in the most just and holy wars, great numbers of innocents perish; that without distinction, the Hebrews act in solidarity with each other; that in all of their hearts, they nurture mortal hatred of the Christians; that all, under one guise or another, agree on the Christians' destruction; that the experience of former centuries has demonstrated this, since the Hebrew has always abused the mercy and charity of Christians, in order to undermine them all over again. And that because of this, and not out of any vendetta, but because of the laws of necessary self-defense, the most ultimate position should be taken: *Salus populi, suprema lex esto* (The safety (or welfare) of the people shall be (an imperative) the highest law).

At present, this idea is only a sketch, its details not filled in, and so we shall leave it for now; although emphasizing that justice and charity ought, always, to be upheld, and win out over the crudity of overly draconian ideas.

IV. Defense by Expulsion

According to the propagandists of that remedy, confiscation would not be enough; they would also want the public enemy to be exiled. They do not say: Death to the Jews! Rather, they say: Out with the Jews! Live, but far from us.

—More than ten centuries, writes a French author, prove that, between our race and that of the Jews, runs a totally unalterable incompatibility of humours. We are never able to live together, immune from great risks. During the Renaissance, Bishop Simone Maiolo, in his famous book, *On the Perfidy of the Jews*, told the Christians that the only choice that they had for remaining free from these implacable enemies of their families, country, faith, peace, goods, was to recognize them as traitors, the most wicked knaves of the human race, an army of harpies, devils, the scourge of decent men, unworthy of being tolerated. To concede to them, as did the revolution, the right of citizenship, was to unleash vampires on the nation; it was to open, through human sentiment, the doors of a cage of ferocious beasts. This race has no right to be given shelter on our soil. Whenever this happens, it results in damage to the Christian faith. To entertain such an enemy is to give entry to those who want to expunge us from the earth and deprive us of heaven.

We limit ourselves to observing that the banishment of Jews by Empires and States has many examples: but the banishment was legitimate, because it was done by the legitimate authorities. Additionally, if this remedy would be universally carried out in all of the civilized countries, where would more than 8 million Jews go. Once dispersed, how could they hide from everyone?

—Let them go wherever they please, repeats the same writer; their damnation is to wander forever as vagabonds. We shall not cease to repeat the ancient prayer of the holy liturgy:

"Auferte gentem perfidam credentium de finibus (Take the faithless tribe from the borders of the believing)."

Although in certain circumstances and in particular countries, this en masse banishment, as is today suggested, was justified; as a purely practical matter it would not generally be possible.

Additionally, it was always the spirit of the Church, of the Popes and of the Catholic princes toward the people that, for almost twenty centuries, to level against them the anathema for deicide: *Sanguis eius (Jesu) super nos et super filios nostros* (His blood be upon us and upon our children, Matt 27:2) (28) as they and their children cursed the synagogue of Caiaphas. Yet:

"The Popes, citing the two Lemann brothers who converted from Judaism, always kindly permitted the Jews to sojourn in their city. This exiled and errant people were permitted to go there, and in gratitude, they called Rome the Paradise of the Jews." (29)

(28) Matthew XXVII, 20.

(29) Rome et les Juifs ["Rome and the Jews"]

And the kings imitated the Popes. They tolerated the presence of the Jews in their countries; but through legal provisions, they also protected the sustenance and the faith of their Christian subjects.

Thus, while admitting that the remedy of universal banishment of the Hebrews is now practical, it would not be in keeping with the sentiment and the work of the Roman Church.

V. The Foreigner Concept

The followers of a more moderate school will offer, out of concern for the preponderance of Jewish power, suggestions of various types and measure, but nevertheless difficult to carry out in our time.

Further, there are those who are concerned with arguments of a moral order, with the relation of the Christians to the Hebrews, and with the politics regarding the freedom of the press, the main force of Jewish power, and with the tolerance of the Masonic sects. They also introduce arguments from social or economic points of view, especially those which refer to the ownership of land and to what is called capitalism.

It is clear that the usurious prices, set by the Jews via real estate mortgages, year by year, facilitate the transfer of national land out of Christian hands and into Jewish ones. Through this vehicle in Austria, 10,000 farms have fallen into Jewish hands; and in France and in Italy and elsewhere, much the same has happened. Eventually this will result in the arable land of these various countries being turned into vast estates, enjoyed by a handful of foreign Croesuses, to whom the people will be enslaved.

Thus, here is a remedy offered to such a great evil as this: a law composed of two simple articles:—1. All ownership of rural land in the country is forbidden to such foreigners, and 2. Jews are included in the definition for foreigner.

Equal Respect, Different Rights

The first article would be a defensive and completely just form of national caution. If carried out, the prohibition would be restricted to rural property. Foreigners would still be able to own urban property. The second article's proposal would be based on that quality of the Jew, which is that he is a cosmopolitan among us, and so, always and ever a Jew, never German, English or Italian, no matter whether born in Germany, England or Italy. And this cosmopolitanism of their race is admitted by the Jews. As Pascal warned, it is folly to resort to equality and equal rights. A great statesman said that fairness is the necessity of having equal respect for those possessing different rights. This suited our ancestors quite well; and after all, resulted in a beautiful harmony and not in anarchy, which we see all about us and deplore today. (30)

(30) La Juiverie ["Jewry"], page 107, Bleriot, Paris.

Thus a wise internal regulation of rural property, which would also result in protecting the minority and the weak, would be a good internal defense against the effects, in those areas, of the rapacity of usury. Where not stabilized, it is certain that the proletariat of the cities will be overrun by those of the country; that is, the common people, who, loosed from their ties to the land, will be essentially expatriated, left without bed or roof, and made prey to whoever cares to use them to rebel against society.

No small measure of redress would be won through a complex of good laws, as against the abuses of capitalism, the vital center of today's Jewish power in Europe. Thus, what is termed money commerce, beneath which the Hebrews sequester the most execrable infamy of usury, is tantamount to the ruin of the economic order of nations, as is the freedom of the press to the political and religious order. Professor Ratzinger judiciously advises:

"The expropriation of society, by means of fluid capital, is carried out with exactly the same precision as the laws of nature. If nothing is done to stop it, in fifty or a hundred more years, all of European society will fall, bound wrists and foot, into the basket of a few score of Jewish bankers."

It is superfluous to our purpose here to treat the particulars of the many reforms expounded and illustrated by various proponents of this type of thinking, who are wise, motivated by the best intentions, as well as concerned for the rights of the Christian people, and who, in charity and justice toward the Hebrews, seek to free Christianity from the oppression of Judaism.

An Ultimate Defense

If Christianity is not to be saved from being flung over the political precipice of Masonry, it will be vain to propose and discuss alternatives for liberation. The single most important thing is to turn back and retake the road badly chosen. If the Hebrews are not stopped, with humane and Christian laws, that except civil equality, to which they have no right, and which is just as pernicious for them as it is for Christians, then no remedy, great or small, will matter. Given the reality of their presence in various countries; and given the immutable nature of their being strangers in every country, and of their being enemies of the people in every country that supports their presence; given that they always are a separate society within the nations; given the Talmudic morality that they follow; given the fundamental tenet of their religion which impels them to seize, by any means, the goods of all, because they believe that the possessions and the power of the world belong to them: given the experience of many centuries; and given what they have done today and in the past, the equal rights conceded to them by Christians in Christian countries has resulted in the oppression of the Christians. From this emerges the point that the only way of allowing Jews to stay among Christians is to regulate them with such laws that at once impede the Hebrews from offending the rights of Christians, and by the same laws, impede the Christians from offending the rights of the Hebrews.

This is then what, by perfect or imperfect means, ought to happen because of what the Hebrews have, over many hundreds of years, been known to do. By force or by love, this will result in redress. And perhaps the Hebrews themselves will be constrained to ask that this be initiated. For the overpowering force set in motion by that

revolutionary right has today resulted in the Jews constructing an abyss, as wide as it is deep, into which all will go. And at the first burst of the engine that they, with their arrogance, provoke, the nations that have foolishly exalted them, will hurl them over it so completely, that through this means the Jews will also prosecute those nations who have exalted them, to an extent unprecedented in those nations' histories and unprecedented in the annals of modern audacity.

VI. Conversion to Christianity?

There is no dearth of writers who are of the opinion that the Jewish question's resolution is to be found in the conversion of Israel to Christianity; and that this would be the triumph for the Church, and which will announce the end of the world, the conversion of the Jews being one of the prophesied signs precursing the return of the Hebrews to the God given up by them on the Cross of Calvary. But we see no sign of this conversion, which would have the advantage of returning to the Church the immense wealth that Judaism seized, and would also end the unlimited influence that the material power of the Jews exercises over all.

Not A Strong Case

That the entry of the Jewish apostates into the breast of Christ is one of the signs, given in Sacred Scripture as being the forerunner of the consummation of history, is certainly true. But since there is no sign of any such conversion, we are not persuaded. The errant and dispersed state of the Jewish people, which, according to the Scriptures is their inherent condition, is living proof of the faith of Our Lord God, Jesus, since, after the destruction of Jerusalem, they have been without a king, without a priesthood, without a temple, without a nation, without a home and the bitter enemy of the Church of Our Lord, Jesus, Who was crucified by them. We discern no clear or subtle allusion to any change for the better; or that they intend to embrace as their Savior the Jesus Whom they killed.

Philosophical Reality

What we do discern is the right of civil equality which they enjoy everywhere today. There are some who think that this means that many Jews are in fact atheists and profess no religion except that of the golden calf; and other Christians, who have been influenced by Masonic liberalism, believe that they are moving toward the Church, in whose lap, without much of a fuss or uproar, they will climb, in great numbers.

As we have seen and as we have proven at length, we can say that equality, extended to the Jews by the anti-Christian party, has everywhere usurped the governments of the people, and has had the effect of uniting Judaism with Masonry in the persecution of the Catholic Church. The effect has also been to elevate the Jewish race over the Christians, through occult power and manifest wealth. As is well known, some Jews have become Protestants, or rather they have feigned converting to the rationalistic Christianity of the Lutherans, Calvinists, and the Anglicans. But it is also well known that these feigned conversions are motivated by something quite other than religion. Some do go from the synagogue to Catholicism. This is true, but it is done secretly. And exactly because it is done secretly is why such conversions are not enough to be seen by anyone as a recognizable sign of conversion.

In every century, God has taken Jews into his Church in some measure, sometimes many, sometimes few. It would not be easy to compare today's numbers of Jewish converts with those of prior centuries. But certainly it can be said that at present, Judaism, taken as a whole, displays an unparalleled hatred and oppression of Christianity. And the satanic wave of anti-Catholic Masonry was shrewdly fed by the pen, by the managers, by the suggestions and by the money of the Israelites.

Unless the resolution of the Jewish question in Europe will have a different resolution from that of the apostolate of Enoch and of Elias, we think that there will be a time when we shall see Europe become, after centuries, a huge plantation, exploited by Jews, worked with the sweat of Christians reduced to slavery. There is then no remedy which we can adopt that is, on the one hand, too harsh, and on the other, not harsh enough.

VII. Apostasy and Punishment

What should be the true solution of the problem, as well as the radical cure for the Jewish disease in Europe, has been clearly demonstrated. If it has been proven that it is now a practical impossibility that the nations return to the Commandments as the basis of Government, which are now usurped by the principles articulated by the French revolution, then Christian society shall wait in vain for its liberation from the iron grip of the Jews. As long as sin endures, so shall the punishment also endure.

The apostasy of the Greeks was punished by the Mohammedans who annihilated their empire. The instrument of Heaven's chosen anger at today's degenerate Christianity is the Jews. Their power over Christianity is increasing, because of the increase throughout Christianity of the displacement in the souls of Christians of the laws of God by the wicked spirit of the rights of man. The justice of Eternity is being served up to an apostate and cursed people, in order to scourge the apostasy of the nations by the most preferred mercy of this same justice.

Example 1: France

France is our example of this, having just celebrated the first centenary of that revolution, which separated France from God, from the Church and from her kings. But how did France celebrate? Prostrated in the dust before the Masonic

temple of Solomon, humiliated under the feet of the talmudic synagogue, in the clutch of a pack of foreign vultures, who have already sucked out three fifths of the patrimony of their ancestors. And thus, the revolution of 1780 had the glorious advantage of going from the noble respect of its most Christian kings, to ignoble servitude of the kings of mammon.

Example 2: Italy

And from France we move on to Italy, where, in thirty years, Masonry, more so than in any other nation, has injected its poison of liberty, which has already murdered France. And the effects are most deplorable, not only in the political, economic and moral realms, but also in terms of the slavery to the ghetto, which by means of Masonry, oppresses Italy more each year.

Scourge of Justice

Yet, laws are being formulated by Christians who wish to shore up the bursting floodgates of Judaism, which loosed from all restraints, devastates the most precious treasury of the Faith and of our civilization. These laws propose the idea of the necessity, in order to save the polity, of shutting off this flood at its source. Thus the proponents of those laws write, publish, speak, and work toward such a solution, and always within the confines of what the Gospel teaches as licit. But anyone possessing genuine love of religion and of country never tires of reiterating this one great truth: that with respect to the nations which are in a state of apostasy from the Church because they have followed Masonic impostors, the Hebrews are the scourge of God's justice. And all of the sweet lies of liberalism will result in their being snared in the trap of the voracious octopus of Judaism.

Prophecies for a Resolution

Tousle, Proudhon, Lafargue and a hundred others predicted what would be the resolution of the Jewish question in Europe. As the barbarians from outside loosed their corruption on the Roman world, thus the barbarians inside will resolve the question of the Jews. We mean to say the so-called ruling class, or bourgeoisie, who have been seduced, inebriated and ground into crumbs between the bones of Judaism. Haven't they refused, out of hatred of Christ, every proposed social reform? Thus, a new Attila will be unleashed upon their republics, their monarchies, their institutions, their treasuries, their theaters, their bureaus, their places of recreation and delight. And they will all wind up ruined by Jews. Haven't they all repudiated Christ God? They cry for Barrabas. And when Barrabas has had his way with them, as he must, they shall return Christ to their homes; illuminating again the truth, that whoever raises his horns against Him will end up being conquered, and will eat the dust under their own feet; *pulverem pedum tuorum lingent*(they shall lick the dust of thy feet, Isaias 29:43). (31)

(31) Is. XLIX, 23. We have learned that the Italian translation of Martinez' book, *The Jews, behold the enemy*, is already in press and will soon be published.