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Title: "The Jewish Danger and the 'Friends of Israel'”

Text: Our readers are aware of the notice in our preceding issue about the decree of March 25th promulgated by the Sacred Congregation of the Holy Office, condemning the association named the 'Friends of Israel.' (1928, vol 2, p.171)

The text of the document is clear enough; . . . balanced, avoid both extremes of antisemitism and semitism, that there is no need to comment.... But since various questions are raised from time to time from one quarter or another, it seems to us not without utility to offer some observations ...

Begun with high auspices and sincere apostolic intentions for the most part among its founders, the society 'Friends of Israel' Perhaps straying from its original intent ... in some exaggerations or deviations which had the effect of scandalizing some .... And although these have not always appeared to be dispassionate or disinterested, especially in some less than honest loudest antisemites, nevertheless not all were without foundation or reason. And competing with them was the excessive zeal of the impetuous and reckless, but most of the abuse or exploitation claimed as to the real semites, especially in violent opposition to some opponents. So far from being calmed ... were to worsen, and the struggles between the extremes always reprehensible, between semitism and antisemitism, and not without furthering the cause of social peace and the Catholic religion, much less the envisioned conversion of the Jews.

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The exaggerations and thus the basis and, in the end, the authority for the condemnation promulgated by the Holy Office appears above all in a publication or small series of publications, that relates to an index or program of the new league or association, entitled Peace on Israel; and, as the decree itself states, was "published and widely distributed by the heads of the society . . .

p.337 - . . . publication "The Sacred Heart and the Conversion of Israel." The booklet does not dissimulate on the point, indeed illustrating, and in some parts perhaps exaggerating rather than attenuating the Jewish peril, derived from a hidden power where the Jews rule the world, whether by their physical strength, enabling them to spread and multiply under all climates and countries; whether it is from their strength of intellect that enables them to assimilate and dissimulate, of tenacity . . . and above all of ambition to dominate; whether finally with the combined strength of their "means of action" signally of the secret societies, the press, money, which is in a large measure in their hands; a in high finance.

Of all this the piety of the authors does not reach a conclusion of hatred, of struggle or quasi of estermination, which some others who call themselves antisemites . . . the menacing social danger of the Jews, obtaining the conversion of the Jews themselves and with this their cooperation in the work of the universal triumph of the social kingdom of Christ. . . .

In all this there is, evidently, candor . . . noble ardor...

p.338 - . . . all flows from a sincere "spirit of love." Now such a spirit, in truth, is entirely other than what was condemned: ... the Holy Office decree states ways "the apostolic see protects this same Jewish people against unjust vexations and reproves all hatred and animosity among peoples, that maximally condemned hatred against a people who were chosen by God, that hatred which is today commonly called by the name of antisemitism."

And similarly by the same spirit of love the Catholic Church, according to the immediately preceding worlds of the cited decree, "was always . . . for the Jewish people, the recipients until the coming of Jesus Christ of the divine promise, notwithstanding their subsequent . . .

In the same tenor, in the explicit words of the decree, we find, therefore, two well established points, which are capital to the question. The first is the example and recommendation of a special prayer for the Jews, from which their blindness itself should not distract us, but rather push us to the necessary means: as it is all the more necessary and urgent to pray for sinners, and all the more when they are blinded or hardened in guilt. The other point is the special condemnation of hatred against this people in particular, not as if they are innocent or more meritorious than others, far from equal to Christianity or being apostles of it; but because most of the other peoples are exposed to hatred for their own wrongdoing. So also the solemn condemnation, which follows, all the unjust vexations that sometimes come from the angry passions of the time, or when some parties or caused by the same injustice, hardship, oppression of the Jews at the expense of the poor, weak and deenseless, as appears from history, and not only from the middle ages. With that, antisemitism is condemned by name, as the decree adds, but it is condemned, as is well understood, in its anti-Christian form and spirit, as it was interpreted and implemented by some of its promoters, ancient and modern, alien to

p.339 - the rest of genuine Catholicism and to some extent from any practice of the Christian life: Opponents of the Jews on the basis of impetuosity or passion of party or nationality, or material interests, jealousy and competition for commerce and money, and similar reasons, with no moral or religious justification. With such "antisemitism" it is clear that they do not understand the point of the true Church of Christ and . . . the other extreme not less dangerous and also more seductive under the appearance of good.

So the constant concern of our journal has been, as was our duty, to always maintain - in the same painful opposition to the Jewish danger - the balance of charity and justice, avoiding and even sometimes combatting the excesses of antisemitism that have been recently condemned. And even more excluding the methods of struggle of the antisemite politicians, although they call themselves a patriotic movement. And still more, for these reasons, though they often have a reasonable basis, are not always the right result, especially in the modern law of nations. In this order, in fact, liberalism has taken away the Jews from their special status that distinguished them from the rest of the nation and confined them, for their preventative care rather than as a punitive measure, in a group of their own homes, that is,

p.340 - the ghetto: and this has made them bold and powerful, giving them, under the pretext of equality, a condition ever more dominant, privileged, especially in economic ways, in modern society. Now it is not logical to complain of these results after having been the cause or the proximate cause that led to them. And much less is it logical to ... charge it to those who wanted to solve the problem, the more you repress the inevitable results, and repress them in a hateful way that borders on injustice. For this reason the Catholic Church always intends to protect from any kind of injustice, as it has always protected in fact, even its most bitter enemies and persecutors, who are the Jews. Not only does it protect and benefit them from evils and dangers of every sort, but procures for them positively the greatest good possible, personal conversion and eternal salvation. Aside from such kindness of the Church and its recommendations, mentioned above, against anti-Semitism - to not hate Jews and much less to oppress them unjustly, but rather to pray for them, despite their blindness - we should not forget or turn a blind eye to what is the sad reality as it seemed to some of the principal leaders and promoters of the association The Friends of Israel...

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But the decree does not touch in the least upon scientific publications, but rather is serene and removed from polemics or even worse, bluster and invective, which others expend when they are still solid works in principle and solid in their conclusions, inspired by the doctrines of the Church and the sincere zeal for the good and the conversion of souls, even those most remote, like the Jews. Against these publications would arise unfortunately the antisemitic extremists, especially those who enjoy trafficking in legends and spreading all the inappropriately what is injurious to their own cause, however little they are based in fact....

But turning to the point of the document as to the Jewish danger, it threatens the entire world by its pernicious infiltration or harmful interference, particularly among Christian peoples, and even more especially among Catholics and Latins, where the blindness of the old liberalism has mostly favored the Jews, while persecuting Catholics and religious most of all. The danger is more urgent every day; and it merits the attention of our journal - we can say with all sincerity - having constantly denounced from the beginning and documented bit by bit, with good evidence of reason and fact, the frequent ...

p.342 - ... Thus, for example, while excluding the overly facile readiness of some who want to attribute to the Jews the complete guilt for the worst events that have affected modern society, and Europe in particular, as seen for example in the question of Bolshevism; we have tried to make clear in these pages how much guilt and how much influence Jews had in the Russian revolution, as in the French, and recently in Hungary, with all its bloodshed, cruelty and savage horrors; hence the resulting collapse of the great Moscow empire and the tyranny of ... of Bolshevism, which menaces Europe. This, moreover, is admitted openly by all those most knowledgeable about contemporary history, and well and wrongly did the Jewish journal Univers Israelite, issue of August 8, 1925, tried to show, ... that the Jews of Russia were not dedicated to Bolshevism, but to Menshevism. A futile effort, and not only because of the weakness of the arguments, but still more because, given also the truth of the affirmation, it remains certain that Menshevism is only a step, and a decisive step, toward Bolshevism, as liberalism is toward socialism, and to communism, and so on, until the final barbarity and evil of Bolshevik anarchy.

Now that takes us to the extreme Jewish propaganda, as it is allied with Masonry and Bolshevism; whence it can be understood how it is protected even by governments that show resolution to fight Masonry and liberal, socialist and communist propaganda. It has already resulted, in less than a century, in the full license under favorable conditions, more than simple liberty or equality, granted to the Jews, in a hegemony over many aspects of public life, especially in economy and industry, as well as high finance where they have a dictatorial power, which can give laws to states and governments, including that which concerns policy and finance, without fear of rivals, as it did during the war.

This fact, which is really a strange phenomenon, cannot be explained, nor justified, by considering the number of Jews in the population of these countries.

p.343 - It is instead the result of their secret influence and undue power, exercised disproportionately to their numbers, as well as contrary to reason and the common good. ...

There are 14 million Jews in the world - 2% in Europe, 3% in the US, various percentages in specified European countries (10% in Poland)

And in all these they excel in the greatest endeavors, the highest posts, especially industry, high finance, diplomacy and even more: but none of them then, while they are easily blaming the Jews, how much complicity and terrible responsibility lies with modern society, in the sad conditions that are so deplored. It is they who prepared and sometimes even triggered, along with the sons of Judah, the religious persecution against Catholics and clergy, and that anti-Christian struggle that was the sad foundation of the entire liberal and Masonic movement. So the cooperation of liberalism and Judaism with Masonry, which have prevailed well and given so much influence, and such social preponderance, in all aspects of modern life, especially economic, to the lineage and nation of the Jews. And this is a very painful and humiliating servitude, but the result and punishment for false liberal patriotism and its insincere nationalism. To such harmful influence, Italy has especially succumbed, especially in its economic, social and political condition, subject like other nations, especially the Latin ones. But, what is even more sad, is not only that it is in this condition, but it is complacent about it and encourages it, as it is favored also by the famous institution of the so-called League of Nations.

A similar state of things, far from worthy of approval, indeed worthy of opposition, certainly, is the founders and supporters of the association The Friends of Israel.