Second installment of "'The Jewish Question' and National Socialist Antisemitism," *Catholic Civilization*, November 3, 1934, vol. 4, page 276.

The worst and most inexcusable wrong of the antisemitic writers of the *Handbook* - of which we wrote in the article in our preceding issue - is their constant pertinacity in wanting to trample with the same accusations as Judaism, others that do not deserve it: the Popes, that is, and Catholics, as well as Catholicism as such. We wrote of this in the previous article, but they are still overcome by the passionate hatred of the other authors of the *Handbook*, who assess Judaism in its relationship with civil society in Germany, with respect to policy and with respect to the Christian churches and all religious sects, especially Protestant and also Catholic; also with respect to industry, arts, letters, medicine, statistics and the like. A certain Paul Dehn has acutely studied the political parties, that is with regard to antisemitic motives, in the 19th century, and has pointed out the interference by the Jews. Another writer, Arno Franke, deals with the "Marxist parties," that is, those derived from the socialism of Karl Marx, who published his book Das Kapital in 1867, followed by so many other socialist and communist writers: and in this is also shown a false democracy, that of a social-democratic party of Jews. And that which is said against Jewish Marxist theory - that which has given embodiment to new socialism and communism, as well as Bolshevism, which was in great part a creation of Judaism - which can only be admitted as a notorious fact. But we may well add that, well before these German Protestants, the matter was not only affirmed but well demonstrated by us and by other Catholic writers. (CC 1920, IV, p. 90 ff; 1922, IV, p.111; 1922, II, p.299; III,, p.116)

[p.277] We have also early and often reiterated the true Catholic meaning of peace and Christian brotherhood, against that pacifism and that movement joined to it, of international brotherhood that is the palliative of Masonry and of modern Judaism as it was formerly of the famous three-fold slogan of the French Revolution. As to this pacifism, a work of Jewish inspiration and anti-national impact, Alfred Miller writes, but with blunders and exaggerations that we cannot approve. And yet they are worse yet in the subsequent writing about the so-called Pan-Europe movement, in which he sees only the hand of Judaism and Masonry, more than that of its inventor, Count Coudenhove Calergi (a Greek born in Tokyo in 1894). This movement in fact is a purely political one, albeit subject, like all others, to exploitation and abuse by Jews and by Masons. Miller takes on the latter, denouncing Masonry, with all its lodges in Germany, as a more or less conscious instrument of Judaism for the domination of peoples. And in this he would have been completely right, but he included an error by stating the obvious historical falsehood about Masonry with the idea of the priesthood of the ancient Jews; because the priesthood, founded, he days, by the Patriarch Abraham, continued its existence to the present day (p.221), precisely via Masonry... Miller adds such a legend that is not at all necessary to confirm the origin or the preponderance of of Jews in Masonry; legends on which the serious historian cannot rely in the absence of solid foundations, and which appear to be the fruit of popular imaginings or even fantasies of Masonic writers: who pretend to ennoble their sect and its rites with fictitious references to the ancient origins of Israel, as with Solomon and his temple.

[p.278] More serious and pernicious, however, are the errors committed by this same Miller, in another chapter, which immediately follows, which considers Judaism in its relations with the Christian churches, with Protestantism especially, and with Catholicism. But he acknowledges, rightly, that the position of Protestantism with respect to the Jewish question is fundamentally not essentially different from that of Catholicism: the one difference flows from the greater freedom, might we say, granted for free examination by Protestants, for the faithful of the Protestant churches: that of free interpretation of the sacred scriptures, those of the Old as well as the New Testament; which makes it easier to be "liberated from Jewish dogmas, and so prevent the Jewish spirit, under the veil of religion, from penetrating too much among the people." But this, the author adds, "is the only advantage that the Protestant churches have over the Catholic Church." Now it is clear to all that such an advantage is nothing other than an ability to more easily deny the original divine revelation and all the supernatural, which informs the Old Testament, as the divine preparation for the New...

. . . Luther's commentary in the last decade of his life, in which he recognized the danger of Judaism. The new Protestants thus move away from Nazism, also in this, to their own confession, by their old teachers, while rejecting the Old Testament as opposed to the German spirit, and thus reject, even while professing not to reject, all the official teaching of their churches or evangelical sects. To this, in fact, we attribute, among other things, the great wrong of providing credibility and support to Judaism, by their adherence to the Jewish idea of the Messiah: so, we add, "because of this church our people, with respect to Judaism, can in no way say they have difficulty seeing clearly."

[p.279] Miller writes, "The Catholic Church has a worldwide supranational power like Judaism ... both these powers yearn to dominate the world: for this reason, one depends spiritually on the other, that is, it is subject to serving it in all things; both in full or in part work together and cooperate for the realization of their designs." Can one imagine reading such impudence and ignorance in a writer who wants to be taken as learned and serious? Yet similar things were said of the Catholic Church with respect to Masonry, as we have cited above... Those who even emphasize such a point of the accord or union of Masonry with Judaism, what is it for them to aver the strange song of the imagined cooperation of these with the Church, with the Pope, with the Jesuits, and so to speak with all Catholics, ...

Such is the idée fixe and the constant refrain of the Nazi Protestants: which, if little henceforth related to the old heritage of their Protestantism, is still related to the whole hatred against the Church and Catholics. Protestantism having, in fact, lost all concept of the supernatural spirit and the universal mission of the Church - since their pretended "reform" was nothing but deformation and corruption with enslavement of religion to the secular powers and to material interests - cannot see anything but a

[p.280] hateful current in Catholicism, and in the Church, which concerning the salvation of souls is just an ambitious tyranny of worldwide universal domination!

This hatred explains the massacre plotted and carried out against Catholics in the turbulent days of this past June, and the vexations that continued up to the present day, which has still not appeased the Nazis. It is true that the poison of hatred breaks out less from the pages of Miller, than in those of the old errors and prejudices of Protestants, as the author knows how to dissimulate under a guise of impartiality; but his accusations engender of themselves, among a crowd of unsuspecting readers, hatred and revulsion against the accused.

. . . and supposes the conduct of the Church toward Judaism is contradictory, as if it alternates between opposing and abetting; then adds more that is even less coherent and more false, that "the Jewish question in the Catholic Church is well buried forever": and this solely because it is not located, and much less resolved in the absurd and brutal terms of the German Nazis. He adds, but in his generosity says he does not really mean to agree with these things - thus it is still not said - "that the ultimate intentions of the Catholic Church and of Judaism are really identical and that both of them should therefore merge in an indissoluble unit."! What nonsense! And who does not admire the great concessions of the Nazi antisemites? But he . . . states: "The Catholic Church - so it goes - has drawn its most powerful impulse and full operating strength from having proclaimed itself the continuation and consummation of the Judaism of the Old Testament, while taking up the heritage of the Caesars in the world subject to the Roman Empire. But in order to take up this heritage it had to allow in the Messianic-Judaic spirit, and from this alone it had to exchange the spirit of serving love of Christianity for the spirit of world conquest at the foundation of the traditions of Rome, with this spirit masquerading as the true Christian spirit."

[p.281] Such is the foolishness of the ideas confounded in this poor text, in which do not enter the concepts of the spirituality and universality of the Kingdom of God and of the resulting universal mission of the Catholic Church; that type of "world conquest" has nothing to do with the traditions of pagan Rome. It derives all its explicit mandate from Christ himself, which Protestantism denies or distorts, concerning the continuity of its spirit and of its mission with that of Christ. "As the Father has sent me, so I send you," says Jesus to his apostles . . . (John 20:21). And again: "There has been given to me all power in heaven and on earth. Go, therefore, and teach all peoples, baptising... and teaching them to observe all that I have commanded. And behold I will be with you for all days to the consummation of the ages." (Mt 28: 18-20).

Such a universality is the antithesis of Jewish or Pharisaic "particularism," that is the narrow nationalism of old, no less than of recent times, which is also that of Nazism, just as totally unoriginal as Judaism and equally exclusivist. Yet Miller is not aware of his contradictions and continues undaunted to say: "The spirit of the Catholic Church today is the spirit of Pharisaic Judaism, for otherwise the church would not have been able to think in terms of world conquest." But the identity, according to this logic, has brought a rupture and struggle between the two conquering Phariseeisms: "the representatives of the one (the old) Phariseeism, have become enemies of the representatives of the other (the new). And that is the root of the hatred of Judaism against Christianity! The old (genuine) Phariseeism seeks to destroy the new." And with this passage Miller, ignorant of the true cause of the struggle of the Jews against the Christians, while recognizing the fact, which remains historically incontestible, thus manages to confirm the testimony of the Fathers.

But the recognition of the ancient dogmatic opposition of the Catholic Church to Judaism must serve as Miller's excuse for deploring the claimed conciliation or pacification with the Jews of our day. Of this he thinks he can find a sign in the new code of canon law. This, we are told, has deleted the references to Jews among the canons concerning the resolution of impediments to marriage related to differences of religion. Now such an argument is truly childish, like so many others of our Nazi antisemites. The Jews, in fact, are clearly addressed, for anyone who can read plain Latin, in the section that speaks of the non-baptized (canons 1070,1071); there is no special mention of the Jews because the law is general, extending, that is, equally to all who are not Christians. And like this, the other omission of previous particular laws that mentioned the Jews explicitly - omissions that the author deplores in the new code as indications of philo-semitism - are explained and justified, for every man of good sense, in the new summary of ecclesiastical legislation, which corresponds with the progress of the science of law in modern times, and with recent civil legislative practice among Christian peoples: therefore one cannot give umbrage or insinuation of philo-semitism, as the German antisemites do. Such is the bullying and smallmindedness of scholars who have a mania for gathering mud to sling at the Catholic Church!

And not to be ignored in our reflections: those parts that are worthy of praise, as Miller's treatment of the article in Civiltà Cattolica of May 19, 1928, commenting on the decree of condemnation of the association "Friends of Israel." He covers it to a great extent in more than one dense page, and concludes with an expression of surprise, that "such great insight (into the Jewish question) could hardly be expected from these quarters." But he hastens to annul this favorable recognition, grasping small items of news, rumors and gossip from the newspapers, to conclude that the article ended with words that do not signify that "Rome wants to renew the struggle against the Jews or their deplorable manifestations";

[p.283] inasmuch as "Rome needed Judaism" which serves its interests; as with the "Italian Commercial Bank (director general Toeplitz)" - which would be entirely a Jewish matter, according to this erudite collection of fairy tales - and similar...nonsense.

We feel that we must now ask pardon of our readers for covering such nonsense, yet there is even an echo of applause: so we save ourselves the trouble of following the sad event. From the data described, now appears fanaticism, hatred and confusion of ideas where the Nazi fantasy unites Rome with Judah, the Catholics with the Jews, the Catholic Church with Jewish society. Now such an excess of fanaticism impairs, without doubt, the practical effectiveness of the antisemitic movement: indeed it raises the suspicion that the Nazis have more against Catholics than against Jews and Masons.

We hoped to dispel ...

. . . in the conclusion . . . but therefore to combat international Judaism: where there is always shown "the Jew as a danger to the human race."

This Jewish danger, moreover, was well warned against before, in that it was a sad reality, and denounced by Catholics. And the Nazis themselves cite at the beginning of their epilogue the testimony of Civiltà Cattolica - putting this work in Milan! -

[p.284] which is repeated for more than eighty years, but in quite another style, with more moderation and precision, that which is true in modern exaggerations of antisemitism.

Thus no one will be able to interpret our words of open criticism of the present *Handbook* of the German antisemites, as if it was an apologia, or worse, an exaltation of Judaism and the Jews, who always have been and still are, as it is professed, sworn and irreconcilable enemies of Christ and of Christianity, especially of open and frank Christianity, the Catholicism of the Roman Church. But by this enmity, which is of the essence of Judaism, we had all the more to rise up against the lies that are repeated throughout the book, and in the epilogue itself it is reaffirmed: that Catholicism, or as it is said at the end, Ultramontanism, is approached and infused with Judaism, even with no less than Rabbinic Talmudism! And that by the spirit of reference to and obedience to authority, according to the laws of Christ and the Church, which have nothing to do with the blind servility of the Talmud.

From the enormity of such prejudices and their conclusions - although we reported thoroughly - one could well see reason in the false concept that the authors of the *Handbook* have of the Jewish question and danger, and of the remedy they propose to apply to make us safe. The remedy is worse than the disease, for the disease is so much worse as to call it even the "Life-Lie of Humanity"; as the greatest lie of humanity. And because of this deception of life, as they denounce it, begins with religious teaching in the schools, with the introduction of the study of the Bible, which they want to take away, abolishing all biblical instruction, or religious instruction, that is in use in the schools. And there is no writing to justify this radical abolition: that in the religious teaching that is still in effect, the Jewish spirit of cunning and malice that is represented as the creator of the world, as divine; and with this fundamental deception of Judaism, the youth are introduced to the world to be given over to the grasp of the age, which is liberalism, that is Judaism. And the sticky disease of Judaizing has become hereditary among men, where it is necessary to the word of the men who surround and obey Adolf Hitler, to obtain the renewal of the people."

As the Nazi antisemites, clarifying their program, under the pretext of fighting the Jews and Judaism, want to banish religious instruction, as it was said of the Masons, which they presume and boast of fighting. And "much has been done - they add at the end - but infinitely more remains to be done." It remains to remake everything, more than reform, of the state and the people, in all parts of life, public and private: politics, economics, arts, culture, religion": the new formation of State and Volk... So, leaving aside the rest, turning to the sole point of religion - Christian dogma and morals - we have insisted, because the Jewish danger is not so grave and extreme as the danger of a new apostasy from genuine Christianity, from the true religion of Christ, an apostasy even worse and more radical than that of the old Protestantism.

This would not be a solution of the Jewish question: it would be a catastrophe, from Judaism to a more extreme atheism, as has occurred in Russia with that Bolshevism which Nazism boasts of fighting to the bitter end, but in reality imitates and favors. But such a catastrophic solution and that true Catholic solution to this vexing question which must be opposed to it, will be appropriate to discuss with more ease and respect, keeping equally distant from both extremes, according to the balance of the pure doctrine of the Gospel, which is that of the Catholic Church alone. (fn: other than that policy proposed for the Jewish question by the Englishman Hilaire Belloc in *The Jews*, recently translated into Italian).