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U.S. Department of Justice

Federal Bureau of Investigation
Washington, D.C. 20535

August 2, 2018

MR. JOHN GREENEWALD JR.
THE BLACK VAULT
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FOIPA Request No.: 1412347-000
Subject: FEENEY, LEONARD EDWARD

Dear Mr. Greenewald:

Records responsive to your request were previously processed under the provisions of the Freedom of Information Act (FOIA). Below you will find informational paragraphs relevant to your request. Please read each item carefully.



A search of the Central Records System maintained at FBI Headquarters indicated that records responsive to your request have been sent to the National Archives and Records Administration (NARA). Since these records were previously processed under the provisions of the Freedom of Information Act, we are providing you a copy of the previously processed documents.

Please be advised if this release of previously processed material does not satisfy your information needs for this request, you may make a request to NARA at the following address, using file number 100-BS-28911 and 100-BS-29811 as a reference:

National Archives and Records Administration
8601 Adelphi Road
College Park, MD 20740-6001

Enclosed are 229 pages of previously processed documents and a copy of the Explanation of Exemptions. This release is being provided to you at no charge.

Documents or information referred to other Government agencies were not included in this release.

Please be advised that additional records potentially responsive to your subject may exist. If this release of previously processed material does not satisfy your information needs for this request, you may request an additional search for records. Submit your request by mail or fax to – Work Process Unit, 170 Marcel Drive, Winchester, VA 22602, fax number (540) 868-4997. Please cite the FOIPA Request Number in your correspondence.

For your information, Congress excluded three discrete categories of law enforcement and national security records from the requirements of the FOIA. See 5 U.S. C. § 552(c) (2006 & Supp. IV (2010)). This response is limited to those records subject to the requirements of the FOIA. This is a standard notification that is given to all our requesters and should not be taken as an indication that excluded records do, or do not, exist.

For questions regarding our determinations, visit the www.fbi.gov/foia website under “Contact Us.” The FOIPA Request Number listed above has been assigned to your request. Please use this number in all correspondence concerning your request.

You may file an appeal by writing to the Director, Office of Information Policy (OIP), United States Department of Justice, Suite 11050, 1425 New York Avenue, NW, Washington, D.C. 20530-0001, or you may submit an appeal through OIP's FOIA online portal by creating an account on the following web site: <https://foiaonline.regulations.gov/foia/action/public/home>. Your appeal must be postmarked or electronically transmitted within ninety (90) days from the date of this letter in order to be considered timely. If you submit your appeal by mail, both the letter and the envelope should be clearly marked "Freedom of Information Act Appeal." Please cite the FOIPA Request Number assigned to your request so it may be easily identified.

You may seek dispute resolution services by contacting the Office of Government Information Services (OGIS) at 877-684-6448, or by emailing ogis@nara.gov. Alternatively, you may contact the FBI's FOIA Public Liaison by emailing foipaquestions@fbi.gov. If you submit your dispute resolution correspondence by email, the subject heading should clearly state "Dispute Resolution Services." Please also cite the FOIPA Request Number assigned to your request so it may be easily identified.

Sincerely,

A handwritten signature in black ink, appearing to read "D. Hardy", with a stylized flourish at the end.

David M. Hardy
Section Chief,
Record/Information
Dissemination Section
Information Management Division

Enclosure(s)

EXPLANATION OF EXEMPTIONS

SUBSECTIONS OF TITLE 5, UNITED STATES CODE, SECTION 552

- (b)(1) (A) specifically authorized under criteria established by an Executive order to be kept secret in the interest of national defense or foreign policy and (B) are in fact properly classified to such Executive order;
- (b)(2) related solely to the internal personnel rules and practices of an agency;
- (b)(3) specifically exempted from disclosure by statute (other than section 552b of this title), provided that such statute (A) requires that the matters be withheld from the public in such a manner as to leave no discretion on issue, or (B) establishes particular criteria for withholding or refers to particular types of matters to be withheld;
- (b)(4) trade secrets and commercial or financial information obtained from a person and privileged or confidential;
- (b)(5) inter-agency or intra-agency memorandums or letters which would not be available by law to a party other than an agency in litigation with the agency;
- (b)(6) personnel and medical files and similar files the disclosure of which would constitute a clearly unwarranted invasion of personal privacy;
- (b)(7) records or information compiled for law enforcement purposes, but only to the extent that the production of such law enforcement records or information (A) could reasonably be expected to interfere with enforcement proceedings, (B) would deprive a person of a right to a fair trial or an impartial adjudication, (C) could reasonably be expected to constitute an unwarranted invasion of personal privacy, (D) could reasonably be expected to disclose the identity of confidential source, including a State, local, or foreign agency or authority or any private institution which furnished information on a confidential basis, and, in the case of record or information compiled by a criminal law enforcement authority in the course of a criminal investigation, or by an agency conducting a lawful national security intelligence investigation, information furnished by a confidential source, (E) would disclose techniques and procedures for law enforcement investigations or prosecutions, or would disclose guidelines for law enforcement investigations or prosecutions if such disclosure could reasonably be expected to risk circumvention of the law, or (F) could reasonably be expected to endanger the life or physical safety of any individual;
- (b)(8) contained in or related to examination, operating, or condition reports prepared by, on behalf of, or for the use of an agency responsible for the regulation or supervision of financial institutions; or
- (b)(9) geological and geophysical information and data, including maps, concerning wells.

SUBSECTIONS OF TITLE 5, UNITED STATES CODE, SECTION 552a

- (d)(5) information compiled in reasonable anticipation of a civil action proceeding;
- (j)(2) material reporting investigative efforts pertaining to the enforcement of criminal law including efforts to prevent, control, or reduce crime or apprehend criminals;
- (k)(1) information which is currently and properly classified pursuant to an Executive order in the interest of the national defense or foreign policy, for example, information involving intelligence sources or methods;
- (k)(2) investigatory material compiled for law enforcement purposes, other than criminal, which did not result in loss of a right, benefit or privilege under Federal programs, or which would identify a source who furnished information pursuant to a promise that his/her identity would be held in confidence;
- (k)(3) material maintained in connection with providing protective services to the President of the United States or any other individual pursuant to the authority of Title 18, United States Code, Section 3056;
- (k)(4) required by statute to be maintained and used solely as statistical records;
- (k)(5) investigatory material compiled solely for the purpose of determining suitability, eligibility, or qualifications for Federal civilian employment or for access to classified information, the disclosure of which would reveal the identity of the person who furnished information pursuant to a promise that his/her identity would be held in confidence;
- (k)(6) testing or examination material used to determine individual qualifications for appointment or promotion in Federal Government service the release of which would compromise the testing or examination process;
- (k)(7) material used to determine potential for promotion in the armed services, the disclosure of which would reveal the identity of the person who furnished the material pursuant to a promise that his/her identity would be held in confidence.

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FILE NUMBER: 100-28911-1A
SUBJECT: REV. LEONARD FEENEY

DATE RECEIVED DESCRIPTION

- 10-26-54 1. July, 1954 issue of "The Point".
- 10-26-54 2. August, 1954 issue of "The Point".
- 10-26-54 3. September, 1954 issue of "The Point".
- 10-15-54 4. Pamphlet, "The Point", for October 19, 1954.
- 4-9-55 5. Pamphlet, "The Point", for February 1955.
- 4-9-55 6. Business reply card of, "The Point".
- 4-28-55 7. April, 1955 issue of "The Point".
- 5-16-55 8. May, 1955 issue of The Point.
- 7-19-55 9. July, 1955 issue of The Point.
- 8-25-55 10. August, 1955 issue of The Point.
- 9-13-55 11. Leaflet entitled, "Stop The Jews From Dishonoring and Desecrating the Blessed Sacrament at Brandeis University".
- 9-7-55 12. Leaflet entitled, "Catholics of Boston".
- 9-14-55 13. September, 1955 issue of "The Point".
- 10-21-55 14. October, 1955 issue of "The Point".
- 12-30-55 15. One photostatic copy of "The Point", issue of December, 1955.
- 1-7-56 16. One photostatic copy of "The Point", issue of January 1956.
- 5-4-56 17. April, 1956 issue of "The Point".
- 10-1-56 18. August, 1956 issue of "The Point".
- 10-1-56 19. September, 1956 issue of "The Point".
- 11-15-56 20. October, 1956 issue of "The Point".
- 11-26-56 21. "The Point", Nov., 1956.

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October, 1956 issue of the Point.

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From Dallas Office
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Description: July, 1954 issue of
"The Point"

File No. 100-28911-1A(1)

100-28911-1A(1)

The Point

July, 1954

POINTERS

It is a matter of clear record that the Freemasons in power in America's government and business ten to thirty years ago allowed Communists to infiltrate the State Department, shipped war materials to Communist countries, supported Communist revolutionaries in Mexico and Communist rulers in Spain.

Today, America's ruling Masons—in many cases, the identical men cited above—are posing as fierce foes of Communism. We hope no American Catholics will be fooled by this turn-about and suppose the Masons now to be their friends and allies. To guard against such notions we print a point for meditation from the encyclical *Humanum Genus* of Pope Leo XIII:

"Freemasonry is not only not opposed to the plans of Socialists and Communists, but it looks upon them with the greatest favor, as its leading principles are identical with theirs."

Some weeks ago, the *Harvard Crimson*, the university's Jew-staffed daily, reported that at this year's commencement exercises an honorary degree would be presented to the late Doctor Roosevelt's wife, Eleanor. Assuming it to be an "inside scoop," Boston papers and the national news agencies picked up the *Crimson* story and published it widely.

Last month, however, as commencement grew nearer, it became quite clear that Harvard had no intention of comforting a poor widow's declining years with one of its sheepskin handouts.

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IN SHEPHERDS' CLOTHING

Early in the seventeenth century, just a hundred years after Luther's revolt, there were unmistakable signs that all Europe might again become Catholic. One after another, those German states which had been the staunch backbone of Protestantism were abandoning their heresies and, with the encouragement and protection of the Emperor of Austria, returning to the Church.

But suddenly, at its height, the movement was stopped. Because one man feared and envied the Austrian Emperor's growing influence, he paid five tubs of gold to the King of Sweden, a Protestant and a military genius, to persuade him to war against Austria. As a result of this plot, the Emperor's conquests, which had been gathering nation after nation back into the Church, were abruptly checked; and a firm, inimical Protestant bloc was thenceforth established in Europe. And the man who by his gold and political intrigue was responsible for accomplishing all this was Armand Jean Cardinal de Richelieu, First Minister of France and Bishop of the Catholic Church.

Since the time when Jesus chose His twelve Apostles, His first Bishops, and one of them betrayed Him, He has suffered continuously and bitterly at the hands of those in His Church most empowered to protect Him. For let no one suppose that Cardinal Richelieu was unique. Prominent though his perfidy may have been, he remains but one member of a great unhallowed host. He was but observing an ancient precedent: the precedent of Judas. And in every age, in every place where the Church has established herself, this

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SHEPHERDS' CLOTHING

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precedent has had abundant followers.

There was Nestorius, fifth century Bishop of Constantinople, who stood up in his Cathedral and proclaimed that Our Lady was not the Mother of God; and Sergius, Bishop of that same troubled city two centuries later, who taught his flock that Our Lord had no human will, and so was not truly man. There was Bishop Cauchon of France, who, for the sake of gratifying his political friends, declared that Joan of Arc, whom God had sent to save France for the Faith, was a heretic and a witch, and had her burned at the stake. There was Cardinal Wolsey of England, Archbishop of York and Lord Chancellor of the Realm, who spent his life rendering unto Caesar (in this case, King Henry VIII) the things that were God's. And less than a decade after Wolsey there was every Bishop in England, except Saint John Fisher, willing to allow that the King and not the Vicar of Christ was the head of the Church.

The catalogue of such Bishops is endless. They have been in the East and in the West, in the ages of Faith and the ages of infidelity; they have been men who won the praise and glory of the world and men who lived in loneliness and frustration; they have been proud men and ambitious men and vain, worldly men. But wherever and whenever these Bishops have been, whatever has been their motive, or manner, or provocation, the essential fact remains the same: Judas-wise, they have betrayed Jesus.

It is true that with other men betrayal is not so sure and discernible as with a Bishop. But a Bishop is not like other men; he is a successor of the Apostles. He has the primary responsibility for teaching and spreading the Faith, and is divinely guaranteed that he will be given whatever grace he needs to perform his

task with absolute singleness of purpose. He is constituted a shepherd, and, for better or for worse, culpably or not, his people are inclined to believe, to trust, and to follow him. Saint John Chrysostom says, "He (a Bishop) is answerable for the sins of others. To pass over everything else: if but one soul dies without Baptism, does it not entirely endanger his own salvation?"

And this leads us inevitably to the subject of here and now.

That the state of the Faith in America today is at a subterranean level—with wholesale ignorance, indifference, and apostasy—is a fact only a spiritual moron could miss. Certainly the American Bishops have not missed it. Periodically they issue broadsides against "secularism," and "the disintegration of family life," and kindred abstractions, which they earnestly assure us are the root of the evil. Despite this frantic pointing elsewhere, however, it is plain to see that the chief responsibility for the loss of the Faith in this country belongs to no one or nothing but the American Bishops themselves. And, however reluctant they or we might be to admit it, it seems fairly certain that future generations of Catholics are going to read in the history books that there were in the middle of the twentieth century certain Bishops ruling the Church in America who, by compromise and concealment of the dogmas they were consecrated to teach, wounded the Church just as grievously and betrayed Jesus just as surely as Richelieu or anyone else before them.

Yet, there is this hope and consolation. If just one Bishop would own frankly that the collapse in this country is due primarily to the failure of the hierarchy; if he would risk making himself unpopular with Masons and Jews, and with other Bishops as well; if he would work purely and entirely to increase love for Jesus and to teach men the way of salvation—then the story of what those other American Bishops, he had ones, have wrought would not have to be the last chapter in the history of the Church in America.

The Point —A Catholic Monthly

Published by Saint Benedict Center
23 Arrow Street, Cambridge 38, Mass.

BY FATHER FEENEY

The Liberal Catholics of our country are now making another concession to Interfaith charity and Brotherhood benevolence. They are saying, "It was not the Jews who crucified Christ; it was the Romans."

I should like to ask these Liberal Catholics a few pointed and direct questions on the subject of Our Lord's death.

Was it the Romans who came out to seize Him in the Garden of Olives with swords and clubs on the night of His Passion, and who brought Him bound to the High Priest, and then to Pontius Pilate, demanding that He should be killed?

Was it a Roman who betrayed Jesus with a kiss, and was it to Romans He was sold for thirty pieces of silver?

Was the High Priest a Roman, who rent his garments and accused Our Lord of blasphemy when He declared Himself to be the Eternal Son of God?

Was it a Roman crowd which stood before the tribunal of Pontius Pilate and shouted: "If this man were not a malefactor we would not have handed Him over to you... His blood be upon us and upon our children!"

Was it the Romans who disowned Jesus as the King of the Jews, and did not want the inscription placed over His head on the Cross when He hung, crowned with thorns, and with nails in His hands and His feet?

Was it God's judgment in Heaven that the Romans had killed Christ, and was that why the Power of the Almighty some thirty years later razed the Temple of Jerusalem to the ground, and left not a stone upon a stone, and has never allowed it to be rebuilt from that day to this?

In the prayers of the Mass for Good Friday of Holy Week, the priest refers to the "perfidious Jews," as the ones who betrayed and crucified Christ. Should he be saying the "perfidious

POINTERS

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Unruffled, the local Hebrew element told Mrs. Roosevelt to come up to Boston just the same.

Upon arrival, she was escorted out to Waltham, Massachusetts, and presented with her consolation prize—an honorary degree from Jew-owned-and-operated Brandeis University.

During the pontificate of lately-canonized Pope Pius X, a dispute arose as to whether Confucius, the Chinese philosopher, saved his soul when he died. In the year 1907, the matter was brought to the attention of the Sacred Congregation of the Propagation of the Faith. Under the direction of Saint Pius X the Congregation ruled:

"It is not allowed to affirm that Confucius was saved. Christians, when interrogated, must answer that those who die as infidels are damned!"

Romans"? And has it been wrong for the Church to put it the first way for as long as her history?

When Our Lord hung upon the Cross His first reported words were, "Father, forgive them for they know not what they do."

Do the Liberal Catholics really think Our Lord was referring to the Jews when He said, "They know not what they do"? Was it the Jewish Chief Priests, the Scribes and the Ancients, with whom He sat daily teaching in the Temple and who, when He was crucified, wagged their heads and mocked Him and shouted: "He saved others; himself He cannot save"—was it these who knew not what they did, and whom Our Lord asked the Father to forgive?

Saint Luke tells us clearly that Jesus said this of the Roman soldiers who "dividing his garments, cast lots." And Saint Matthew tells us that these same Romans, after Jesus expired on the Cross, cried out in one voice with their Centurion, "Indeed, this was the Son of God!"

THE MENACE OF MAGAZINES

Everyone agrees that magazines are a menace.

There is hardly a hamlet in the nation where a public-spirited committee of one kind or another has not loudly protested the evils of local periodical racks. Editorials have "exposed" the problem. Parents have bemoaned it. Politicians have promised to solve it. Repeatedly, educators, social workers, and members of the clergy have warned against the obscene publications which are on public sale in every American neighborhood.

To the many Catholics who have been leaders in alarming the country about the magazine menace, we have this to say: Because you are Catholics, you realize that purity and chastity are virtues to be guarded and fought for. But also, because you are Catholics, you know that even more precious and more to be defended than purity in the moral order, is the Apostolic purity of the Catholic Faith—that chastity of doctrine which owes its survival to twenty centuries of vigilant popes, zealous preachers, and martyrs shedding their blood.

The next time, therefore, you feel a crusading urge to go clean up the newsstands, head for one that carries the better-known Catholic periodicals. A swift glance through them will convince you that the current magazine menace is no longer threatening only the *morals* of Catholics.

To prepare you for what you will find, here is advance information on a few of the magazines which are now doing for Catholic dogma what the "drug-store publishers" have done of late for morality.

Commonweal—a weekly publication which has intellectual aspirations, scant circulation, and a layman editor named John Cogley. Realizing the ineffectiveness of his position, Mr. Cogley, when he feels he really has something to say, submits articles to the brassier picture-magazines, where he is assured of an audience for his favorite theme: American Catholics have much more in com-

mon with their Protestant compatriots than with their European coreligionists.

America—a journal which airs the political and social speculations of a misrepresentative group of American Jesuits. Chief man behind its policies is a Roman-collared Harvard graduate who has been heard to declare that, "The Catholic Church is not in the business to make converts. The Catholic Church is in the business to save souls." Novelties like this "salvation without conversion," however, are far too religious in theme to qualify as regular *America* fare. Recently, much publicity was given to the magazine's "McCarthy episode," in which the priests on *America* decided to attack the Catholic Senator, and hired a Protestant to do the job for them.

Catholic Digest—a derived monthly edited by Father Paul Bussard, whose effective way of nullifying Catholic teaching is to discredit the Divine Author of it. Current example: the *Digest* investigations of American anti-Catholicism, in which Father Bussard has spent several thousand dollars hoping to prove that when Our Lord said to Catholics, "You shall be hated by all men for My name's sake," He was speaking only to non-American members of the Church.

In partnership with a layman, Father Bussard has lately extended his magazine influence beyond the *Catholic Digest* by bringing out a picture-book on the Mass. With its front-cover photograph of the Sacred Host, this publication is being sold (with Father Bussard's consent) at all of the lowest newsstands in the country. Anyone who recovers from the shock of seeing such a booklet displayed in the midst of pictorial filth and suggestive captions, is in for further abuse when he opens the thing and begins to read. Typical statement from the text is Father Bussard's reference to the Holy Sacrifice of the Mass as, "the farewell banquet of an unmarried Jew in his early thirties."

Date Received 10-10-54

From Dallas Office
(Name of contributor)

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(Address of contributor)

By
(Name of Special Agent)

To Be Returned Yes ()
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Description: August, 1954 issue of
"The Point"

File No. 100-28911-1A(2)

cc serial 2

The Point

August, 1954

POINTERS

In recent years the Jesuit residence on Mount Street in London has provided comfortable shelter for a variously notable group of English priests. Among the present occupants is one Father James Brodrick, S. J., who has somewhat made his mark in the English-reading world as a biographer of canonized Jesuit saints.

Father Brodrick's latest work in this field has been a life of St. Francis Xavier. Under Father Brodrick's auspices, we learn that Saint Francis was "a man of few nuances, intransigent, authoritative, in a way even merciless, very Iberian..." We also learn, in a treacherous string of adjectives, that the saint was "devout, selfless, chivalrous, and ruthless."

As we read further, it becomes painfully clear that Father Brodrick has no use for Saint Francis Xavier on *any* score. He deplores the saint's noble birth, his manner of teaching, his parish methods, his "ignorance" of Buddhism, his haste in baptizing, his clothes, his friends, his "abominable" literary style, his appraisal of men, his enthusiasm for the Inquisition.

Most especially deplorable to Father Brodrick is Saint Francis Xavier's orthodox belief that all pagans who are not brought into the Church are certainly going to hell.

Father Brodrick's treatment of the greatest apostle since the time of Saint Paul is an alarming commentary on the state of the Faith in Mount Street. It is likewise a partial explanation of why, in the year of Our Lord 1954, England

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AMERICAN GENTILES AND THE JEWS

There are at present more Jews in the United States than in any other nation in the world. According to official Jewish statistics there are five million of them, and however minimized this figure may be, it is still more than twice the number of Jews acknowledged to be now in Russia, four times the number in Israel, and ten times the number in pre-Hitler Germany.

Yet even without such statistics, there is ample indication that the United States has become the new Jewish homeland. The presence of five million Jews in a country is not a fact that might pass unnoticed, as the presence of, say, five million Swedes might. For the Jews are a people who inspire definite, apparent reactions in all who come in contact with them.

One might suppose that the reaction of Protestants to the Jewish invasion of America would be a feeling of kindly approval, inasmuch as it was Protestantism in the form of Freemasonry, that originally granted the Jews unrestricted freedom to move through and corrupt Christian society. It was done partly as a slap at the Pope, who throughout history had striven to keep the Jews and their influence in check, and partly because, though the Protestants neither possessed nor understood the courage of Catholics, they were rather intrigued by the inbred audacity of the Jews. Those inclinations and interests which they themselves always felt obliged to palliate, the Jews catered to in open, raw display; and the Protestants took a certain sniggering delight in seeing just how far the Jews would dare to go.

Despite these considerations, how-

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AMERICAN GENTILES

(from page 1)
 ever, Jew-hating-and-baiting—to which the Jews have attached the nervous label “anti-semitism”—has always been a familiar part of Protestant American life. And today, with the dawning realization of just how Judaized this country has become, it is on its way to reaching a new peak. Its manifestations, though varied in intensity, bear a common stamp: whether it be the suburban anti-semitism of those who publicly parrot the Jewish slogans of Brotherhood and non-discrimination, but keep their country clubs invariably restricted and their friends invariably Gentile, or, the “Anglo-Saxon” anti-semites who hold that the Jews could never have been the chosen people because they themselves are.

Against this Protestant attitude, the Catholic position on the Jews stands out sharply. For the Church's opposition to the Jews — and opposition it has most emphatically always been — is based on one decisive fact: the Jews' opposition to Jesus.

To a Catholic, guided by his Faith, the presence of five million Jews in America has not primarily a sociological, or a political, or a financial significance, but a theological one. It means there are in America five million determinedly unbaptized individuals—five million people, each one of whom is not only not a son of God, but is forbidden by his creed to become one.

Nor are the Jews significant merely as individuals. They have made themselves equally significant as a group. They have insisted that membership in the Jewish nation is each Jew's most important function, and that loyalty to that nation and its interests is his single, transcendent responsibility. And the thing that has so welded the Jews together is their rejection of Jesus, whom they crucified when He came to redeem

them, and whom they have opposed ever since. That is their heritage, their mark; and it is a mark the Protestants are unable to discern.

This, then, is the crux of the matter. Protestants oppose the Jews not because of what the Jews do to Jesus, but simply because of what the Jews do to Protestants. They see the Jewish menace, but only restrictedly and in terms of themselves. They see it only in the Jews' demonstrated ability to take the Protestants' government and businesses and colleges and seaside resorts away from them. What the Protestants do not and, as long as they remain Protestants, cannot comprehend, is this: because the Jews, as a people, killed God, shouting, “His Blood be upon us and upon our children,” and because they have, as a people, never repudiated or asked forgiveness for this crime, the Jews are, as a people, cursed. And all they do, is under the onus of this curse.

It is the Jews' enmity to Jesus, their ~~lust to destroy His Kingdom and sup-~~plant it with their own, that is the deep, almost instinctive motive behind their calculated control of all media by which the thought and morals of the nation may be molded. Radio, television, movies, fashions, the press—all have become part of a well-knit, unpublicized Jewish design.

But the question still must be asked, how has it been possible for a few million Jews to take over a nation of more than a hundred million Christians? To which the only possible answer is, of course, that the Christians have let them. With Protestants, absence of Faith has left them incapable of seeing the true danger of the Jews. And with Catholics, fear and lack of instruction have rendered them helpless to protect themselves from the Jews, as the Church has traditionally urged they should.

It is unthinkable that a nation with strong and vital Faith could ever succumb to Jewish control. This, therefore, is something for Protestants and Catholics to take resolution in: Catholics who truly have the Faith can overcome ten thousand Jews.

The Point —A Catholic Monthly

Published by Saint Benedict Center
 23 Arrow Street, Cambridge 38, Mass.

POINTERS

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has half the percentage of Catholics that the Belgian Congo does.

To illustrate the difference between a Mount Street Jesuit and a canonized one, we are printing this month the doctrinal statement of Saint Peter Canisius, S.J., on the matter of salvation for those who are not members of the Catholic Church. In his famous *Catechism* the learned Jesuit Doctor declares, "Outside of this communion (as outside the Ark of Noe) there is absolutely no salvation for mortals; not to Jews or Pagans, who never received the faith of the Church; not to heretics who, having received it, forsook or corrupted it; not to schismatics who left the peace and unity of the Church. ... For the rule of Cyprian and Augustine is certain: he will not have God for his Father who would not have the Church for his Mother."



Saint Dominic Savio
1842-1857

BY FATHER FEENEY

No Catholic should believe in the evolution of the human body.

There is no accepted theory of the evolution of the human body from any lower form of life which will allow that only one man evolved, and that the whole human race originated from the body of that one man. Hence, evolution, basically and completely, denies defined Catholic Faith.

There is not a single evolutionist who will allow that the body of the first woman was formed from the body of the first man. But it is of the Faith, from clear Scripture, that this is so. Were the evolution of the human body to be effected from the body of an ape, it would be required of a human soul that it fulfill the double function of "de-aping" the animal and establishing the man. No Catholic thinker of any sanity could possibly explain a substantial form in such a performance.

The theory that the human body might have evolved from the body of an ape vitiates and destroys all true notion of Original Sin. There is no allowance in it for the preternatural gifts of immortality, impassibility, and integrity with which the first man was endowed.

A belief of any kind in the evolution of the human body from a lower animal makes one completely sceptical of the narrative of the first chapter of Genesis. It immediately drives one to speculate on the age of the world in terms of millions and even billions of years.

The theory of evolution gives Our Blessed Lord and Our Blessed Lady, both, a simian ancestry.

Any Catholic who believes in the evolution of the human body does not have the Catholic Faith. His heresy will some day be anathematized by a courageous pope.

MASONIC INROADS IN ITALY

On the fourteenth of last month, the French Revolution received its annual Bastille Day commemoration. Fittingly, last month's 165th observance of the Bastille attack was not restricted to any one nation. For the French Revolution, as a spirit extending to our own day, has become world property—a symbol of the purpose and achievement of international Freemasonry.

Coming as it did at the close of the seventeen hundreds, the French Revolution was a timely protocol for all that Freemasonry set out to accomplish in the century that followed. By means of their willing military instrument, Napoleon, the leaders of Masonry found they were able, as the eighteen hundreds began, to plant a potent Masonic germ in every quarter of Europe. And it was not long after the withdrawal of Napoleon's troops that the Masons beheld, abundantly, the fruit of their enterprise.

Simultaneously, there began in each Catholic country on the continent the unrest and revolutions which have so distinguished the nineteenth century as a victorious one for "the enemies of the altar and the throne." At one signal, the lodges, the sectaries, the secret societies (they are variously named) began their now familiar program of "enlightenment and progress": desecrating the Blessed Sacrament, pillaging monasteries, burning down convents, overthrowing monarchy, secularizing the schools, legalizing divorce and prostitution, legislating in their rabble parliaments against every tradition and observance made sacred by centuries of Christian rulers.

As the nineteenth century revolutions got under way, it was the will of World Masonry's high command (at that time the Weishaupt clique in Germany) that an especially thorough job be done in Italy. The pope, his ancient lands, and, indeed, his very person were the first objectives of Masonry's Italian campaign. In the "Permanent Instruction" of the *Alta Vendita*, the con-

trol-group of Italian Masonry, this is made indisputably clear. Said the Masons, "Our final end is that of Voltaire and of the French Revolution, the destruction forever of Catholicism and even of the Christian idea, which, if left standing on the ruins of Rome, would be the resuscitation of Christianity later on."

How did the Masons propose to effect their plan? The *Alta Vendita's* "Instruction" continues, in part, "It is to the youth we must go." And the youth were most successfully gone to, notably by a Jewish Mason named Mazzini who, with the intensity native to his kind, organized a junior branch of Masonry called, "Young Italy."

It was with the co-operation of Italian youth that Freemasonry, before the end of the eighteen hundreds, felt it could boast: "The papacy has been mortally wounded. We are about to witness the death of Peter." All of the extensive temporal power of the Holy Father had vanished with the permanent seizure of the Papal States. And his spiritual power was counted for little, in an Italy so patently losing its Faith.

Yet, in one thing, Masonry and Mazzini miscalculated. They failed to make sufficient allowance for that most consistent and unique of all local virtues, that power which is so nearly identical with the Church's Divine guarantee of abiding holiness, namely: the unfailing ability of Italy to beget a saint.

Within the past few months, our present Holy Father has reminded the world how decidedly, through a saint, Italy had her triumph over Mazzini. Pope Pius XII has lately raised to the altars of the Church a boy named Dominic Savio, the fifteen-year-old disciple of Saint John Bosco who died in dedicated innocence at the very height of "Young Italy's" intrigues.

Saint Dominic Savio is Catholic Italy's answer to Freemasonry — an answer as guileless as a Hail Mary or a sprinkling of Holy Water, and an answer quite as effective.

The Point

September, 1954

POINTERS

Early this fall the first permanent church building for New England's Armenian Catholics will be dedicated, and present in Boston for the dedication will be His Eminence, the Cardinal-Patriarch of the Armenians. In anticipating the arrival of such a distinguished visitor, *The Point* is reminded that it was to a predecessor of this same Armenian Patriarch that His Holiness Pope Clement VI addressed one of the clearest of all papal pronouncements on the subject of salvation outside the Church. The Holy Father wrote to the Patriarch insisting, in part, that he and all the Armenians subject to him must believe, unequivocally, that "No man traveling outside the faith of the Catholic Church and the obedience to the Roman Pontiff can finally be saved," and that, "All those who set themselves up against the faith of the Roman Church and die in final impenitence will be damned and descend to the perpetual torments of hell."

As America's secular universities re-open this month, there will re-open along with them the numerous student centers sponsored by the Hillel Foundation. Ostensibly nothing more than Jewish equivalents of our Catholic Newman Clubs, Hillel Houses are fast becoming an accepted part of the American college scene.

Those interested in discovering the true function of the Hillel movement, however, need not search beyond its name. America's Hillel Houses are so

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IN SEARCH OF A CATHOLIC EDUCATION

Across the nation this month, America's great secular universities will resume production. Once more their doors will open and hundreds of thousands of eager young Americans will come flocking in, fervently convinced that to be processed by these universities, to cheer at their football games, and, ultimately, to receive their Degrees, is all one could ask by way of Higher Education.

But some young Americans will disagree with this multitude. Some, because they are Catholics, will feel that to attend the aforesaid universities would be gravely dangerous. And so, both to safeguard their Faith from the perils of secular education, and in the hope of nourishing it by a Catholic one, they will enroll themselves at those American colleges which were established in the name of the Church.

Though such motivation by no means accounts for the entire enrollment at Catholic colleges, the fact that it should account even for part of it is cause for annual September solicitude. For these students are not going to get the Catholic education they seek, but a secular education under Catholic auspices.

A Catholic education, as it was once given in those great universities that graced Europe's past, is an education in which the Faith animates and permeates all that is taught. It is an education of which Our Lady is Queen—not in any soft, pietistic sense, but in the sense that all studies are undertaken for the supreme purpose of increasing love and knowledge of Her and Her Son.

This kind of education is the birthright of the American Catholic colleges.

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CATHOLIC EDUCATION

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But it is a birthright they have sold, becoming instead the mimics and toadies of colleges set up precisely in defiance of Catholic education.

The American Catholic colleges ape secular colleges both in the kinds of subjects they teach, trying to match them course for course, and in the way they teach those subjects. Whatever their secular models consider important and inviolable, they consider so, too. Thus, if they are informed that "science" disagrees with Genesis, the Catholic colleges meekly set to work to make Genesis toe the mark.

Even the classes in religion which the Catholic colleges require for their Catholic students are given with an eye to secular standards. They are devoted mainly to the study of Apologetics—i.e. not what the Faith is but how to answer heretical and infidel objections to it. The students leave these classes outfitted with a humble apology for everything from the Crusades to Cardinal Segura.

Nothing is so indicative of the state of American Catholic colleges as the fact that they have produced not a single teacher of the kind and the caliber that once abounded in Catholic colleges. They have, for instance, produced no great teacher of Holy Scripture, one who would know the subject thoroughly and inspire his students with a feeling and love for it. Nor have they produced a great Catholic historian, who instead of timidly and blindly following the anti-Catholic line taught in American schools, would lead his students to see history through the eyes of the Church. Nor a great theologian, who could teach the basic dogmas of the Faith in a way to make his students both understand and cherish them. These deficiencies in colleges calling themselves Catholic are at once

remarkable, disgraceful, and pathetic.

Yet not only have they produced no great teachers in these fields, these are not even the fields the American Catholic colleges are interested in. They do not want to set themselves apart as distinctively Catholic. They want to make the grade with secular colleges, and are willing to perform any apostasy to do so. For example, they boast of the Protestants and Jews they have in attendance, and of the fact they never "proselytize" them—implying thereby that they have another, equally valuable truth to give their students, quite apart from the Truth of the Faith.

Still, despite all their efforts, the American Catholic colleges remain, in the eyes of their secular idols, hopelessly second-rate. And though this is glaringly evident, the Catholic colleges continue doggedly to follow the same futile path. They continue to hustle their promising young instructors off to places like Harvard and Yale, and try not to notice that places like Harvard and Yale never reciprocate.

But suppose suddenly, miraculously, the Catholic colleges were to change? Suppose when the students come back this month they were to be told that there would be no more aping of secular colleges; that from now on they would be taught thoroughly Catholic subjects in a thoroughly Catholic way. What would happen?

For one thing, it would cause more excitement in the country than an atom bomb dropped on New York City.

It would also mean that at last the Catholic colleges had stopped being the blind, though culpable, dupes of the Masons and the Jews. For long ago those twin enemies of the Church formulated and announced a scheme: they would rob Catholic youth of their Faith and render them submissive, by denying them a Catholic education and giving them instead one deliberately and subtly calculated to achieve Masonic and Jewish ends. This is the kind of education called in America "secular"—the kind of education now being given in America's Catholic colleges.

The Point —A Catholic Monthly

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BY FATHER FEENEY

There is nothing more misleading a Catholic can do than to call Christianity the religion of love.

Christianity is not, unqualifiedly, the religion of love. There are thousands of loves with which Christianity can have no part: love of wealth, for instance, love of honors, love of the pleasures of this world; also love of one's neighbor, in the provincial, colloquial, community sense (that it required Our Lord's parable of the Good Samaritan to explode); also, love of one's family, in the possessive, selfish sense (which drove Our Lord to declare that anyone who does not hate father and mother and his own life also, cannot be His disciple.)

Christianity is not even, in the abstract sense, the religion of the love of God. ~~It is not the religion of the love of the God we arrive at by reason.~~ It is the religion of the love of the God Who is revealed to us.

It is the religion of the love of God-made-man, Whom we must first accept through Faith, and then must love with our whole heart, our whole soul, our whole mind, and our whole strength: efforts of love we never could make toward God had He not become incarnate; efforts of love we now *must* make toward Him, as to a baby in one of our stables, as to a teacher on one of our mountains, as to a victim on one of our crosses, as to a lifeless body in one of our graves; and, finally, as to a triumphant victor over our death, and a hostage in our tabernacles until the end of time.

Christianity is the love of the Word-made-flesh Who dwelt amongst us. It is a love of Him so intense that we are willing to share it with anyone who will take it, even with our enemies.

This love of Jesus, with our whole heart, our whole soul, our whole mind, and our whole strength, is the love we are called upon to share with others.

POINTERS

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called in honor of the rabbi who was for years, until his death in 10 A. D., the leader of the Jerusalem Sanhedrin. As a religious adviser to King Herod, Rabbi Hillel was one of the chief promoters of the slaughter of the Holy Innocents — that mass-murder scheme which was devised in hopes of killing Our Blessed Lord when He was a newborn baby at Bethlehem.

In an address before the Archdiocesan Teachers' Institute held in Boston this month, it was predicted that, before long, Mass in the United States will be said in English.

That such a prediction could be made matter-of-factly, even approvingly, indicates not merely a colossal provincialism, but also a loss of Faith.

In the second issue of *The Point*, dated March, 1952, we warned of the possibility of a national schismatical church being formed in this country. We are not sure of the motives of those who advocate Mass in the vernacular, but we are sure that one of the first, necessary steps toward establishing this schismatical American Catholic Church would be to substitute English, the language of the nation, for Latin, the language of the Church.

It is when a stranger has become our friend through his love of Jesus, that he then deserves to be called the "neighbor" whom we are to "love as ourselves."

On the last day, one vast horde of human beings, who are going to be labelled "the goats," when separated from "the sheep," will hear our loving Jesus shout to them: "Depart from me ye cursed into everlasting fire." I hope that on that occasion our sentimental evangelicals, our Community-Chest Christians, our American proponents of "Preach love, brother" will not be too disappointed at the astringency of Our Lord's words.

THE CATHOLIC CHURCH AND JEWISH CONVERTS

It was not many months ago that the public press carried a news release from Tel Aviv which stated that a certain Portuguese Jew by the name of Jacob Amalak was currently visiting the state of Israel in order to hire rabbis whom he would bring back to the Jewish communities in Portugal. The article explained that in the last few years several thousands of Portuguese Marranos (Jews who have become Catholics) have reverted to Judaism. What is more, at least three thousand of these Marranos are from families which have been formally Catholic for the past four centuries but have perpetuated, in secret, their Jewish doctrine and rituals.

For nineteen hundred years, now, the Jew has been to the Church a conscious and sustained cause of anxiety. And, ultimately considered, the worry has been less for the obstinate, Talmudic, controllable-in-a-ghetto Jew, than for the baptized one, the Jew whom the Church has established as a Christian, and set free in the Christians' world.

Only by realizing that the Church has had, equivalently, to adopt a "fingers-crossed" attitude toward most Jewish converts, is it possible to understand her historic inertia in the matter of apostolate to the Jews. Indeed, our traditions have, in the past, led not merely to hesitancy in evangelizing the Jews, they have discouraged all but the most guarded contact with them. His Holiness, Pope Innocent III was thus echoing the common sentiment of Christendom when, in speaking about the Jews, he warned, "They repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap."

If the Portuguese Jews we mentioned at the outset are rather a remote illustration of what Pope Innocent meant, we propose to our readers the recent and devastatingly apropos case of the American Jewish convert, Leon Paul. Writing last month in *Columbia*, the

official publication of the Knights of Columbus, Mr. Paul seems almost to have anticipated us and to have reasoned that the surest way to escape being called "a snake in the bosom" is to establish, ahead of time, that the bosom is a snake too. To accomplish this, he proceeds to explain that the Blessed Virgin, the Mother of God, is a Jewish convert, just like Leon Paul!

Mr. Paul leaves it to his readers to resolve the serpentine innuendoes in his statement. He fails to tell us, for example, at just which point in her life the Virginal Mother of God, chosen from all eternity as the bride of the Holy Ghost, immaculately conceived in the womb of Saint Ann, could be said to be without the Faith, and at just which point she received it.

Ultimately, in any discussion of the Church's astringent outlook on the Jews and their conversion, there are these two questions: Isn't it possible for a Jew to be sincerely converted and save his soul? Isn't the Jewish nation going to be converted toward the end of the world?

To neither question does the Church answer with a rousingly affirmative, "Of course!" To both questions, her answer is a deliberate, thoughtful, "Yes."

We have seen what gives the Church pause with regard to the individual Jewish convert, as she has known him down the centuries. Here, briefly, is why the Church has never been over-enthusiastic about the pending conversion of the Jewish nation. She has traditionally taught that (1) the conversion of the Jews will take place at the *very end* of the world; that (2) its primary purpose will be for a triumph over the Jews, the triumph of Christ, their rightful and long-rejected king; and that (3) to bring about this conversion, God will have to send Saint Elias, who will find it necessary to preach, die, and resurrect (to the accompaniment of some very persuasive earthquakes) before the Jews finally accept the Catholic Faith.

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The Point

October, 1954

POINTERS

It is approaching election time all across the nation and doubtless there are many of our readers who are faced with a situation like the one we have here in Massachusetts: a Thirty-third Degree Freemason, Christian A. Herter, is asking Catholic voters to grant him another term as governor.

From an official Catholic handbook on Freemasonry, published with the *Imprimatur* of the Archbishop of Dublin, we are warned that every Mason of Governor Herter's Scottish Rite goes through the following ceremony on his way up to the Thirty-third Degree.

The candidate is placed before a coffin, at the foot of which are arranged three skulls. The central skull, representing the Masonic hero, DeMolay, is crowned with laurel. The other two skulls bear, respectively, a king's crown and a papal tiara. Before the skull of DeMolay, the candidate genuflects. Then, raising a knife and chanting, "Hatred and death to despotism," he stabs, first the skull of the king, and then the skull of the Pope!

It has been the consistent policy of the Catholic Church to counsel her children in political matters whenever there is a danger to Catholic Faith or Morals. Thus it happened, for example, that the Fourth Lateran Council (Chapter 69) issued this decree, which is binding on all Catholics:

"Jews should not be placed in public offices, since it is most absurd that a blasphemer of Christ should exercise power over Christians."

UNCLE SAM AND ANTI-SEMITISM

Ever since Columbus returned to Spain and told his news, America — and specifically the United States of America — has been looked on as the land of opportunity. Though this title has been variously interpreted, according to the various ambitions of men, always, for those with the Faith, it has had the basic signification of a vast new land waiting to be won to Christ and His Church.

In the beginning, while America was still being explored by the French and the Spaniards, it looked as though the country was going to become Catholic as a matter of course. But between the time America was explored and the time it was colonized, Europe was split by a revolt from the True Church; and it was the revolters, the heretics, who first came to establish themselves in what was to be the United States.

That explains why this country was not Catholic from the start. But there are other, later causes to explain why it has never become so. And among such causes none is more decisive than this: the gullibility of American Catholics in being taken in by the enemies of their Faith.

The natural tendency of Catholics to be unsuspecting and unskeptical has in this country been carried to the most fantastic, disastrous extremes. Living in a society fiercely anti-Christian, American Catholics have behaved like children in the care of a group of saintly nuns. They have scorned the notion that there could be any determined enemies of the Church among their fellow citizens, much more agents of a conspiracy set on its utter destruc-

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UNCLE SAM

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tion. Credulous and trusting, they have been prey both to the Masons and, even more devastatingly, to the Jews.

The great, essential fact about the Jews, patent not only in their everyday utterances and activities, but in their official documents as well, is that they are the sworn enemies of Christianity, and are constantly driven with the wild, frenzied aim of destroying it. To this fact American Catholics (not all, indeed, but enough to warrant the generalization) have been oblivious. They have fallen head over heels for those subterfuges by which the Jews shield themselves. Examples: (1) the Jewish slogan "regardless of race, color, or creed," which implies that a man is no more responsible for the last item than for the first two, and which protects the Jews to practice their hatred of Jesus without reproach; (2) the familiar cry of "anti-semitism," the Jews' proclamation of "Hands off!" to any who would expose or thwart their endeavors.

Because the Jews are religiously forbidden to put any interest or loyalty above their race, they are, irremediably, a nation apart. They may inhabit a country, may be called its citizens, but they never consider themselves as belonging to it. Yet American Catholics, by virtue of their staggering gullibility, have allowed the Jews not only to pursue their Judaic ends, but to do so under the guise of being good Americans.

If, for instance, there is an important case before the courts involving a matter such as the censorship of blasphemous and obscene literature, the Jews will be found frantically concerned. Top Jewish lawyers from all over the country will appear in the courtroom, retained by no one, but there simply as "friends of the court," to write their briefs and offer their counsel, by way of showing that censorship ought to be

removed. When the Jews protest that their interest in the case is merely to preserve the American principle of "freedom of expression," American Catholics take them at their word — unaware that the Jews' real concern is just to drive in one more wedge to separate America from Christianity.

By being so totally off-guard, American Catholics have left themselves open to the assaults of the Jews in a hundred different ways. The clothes that Jews design, Catholics have accepted as being merely modern and American, not suspecting that these clothes have been foisted on the country for the purpose of demoralizing and degrading it. The moving picture and television shows that the Jews present, Catholics have taken to be merely entertainment, not suspecting that these shows serve the purpose of indoctrination. The newspapers that the Jews control, Catholics have trusted to report the straight news, not suspecting that these newspapers slant the news in order to create the impressions and the interests and the attitudes that the Jews want created.

It is obvious to American Catholics that the state of their country is becoming daily more foul and corrupt. It is, or ought to be, equally obvious that the Jewish grip on the country is becoming daily tighter and more secure. So far, American Catholics have not put these two things together. But because they are becoming worried, and anxious to do something about the state of their country, the possibility looms that American Catholics might soon come to the clear, glaring conclusion implied in these premises.

And if that day comes, and American Catholics once and for all remove the wool from their eyes and set out resolutely to combat the purposes and influences of the Jews, they might succeed in converting America at last. For there is something in the character of this country that the Jews have not yet been able to reach, something that is young, and innocent, and hungry for the Faith. This is still, if we hurry, the land of opportunity.

The Point — *A Catholic Monthly*

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BY FATHER FEENEY

One of the leading clerical proponents of Liberalism in this country is Monsignor Matthew Smith, Editor of the *Denver Register*, published in Colorado.

In a recent issue of the *Denver Register* under the heading: "Everybody Who Is Saved Does It In The Catholic Way," Monsignor Smith lets his readers be assured that those who live and die outside the Catholic Church can attain salvation. The defined dogmas of the Church on this subject he makes mean the very opposite of what they say.

Here are some of the statements Monsignor Smith allows to be printed in his paper, to each of which I shall give a reply.

Monsignor Smith: "If a man through no fault of his own remains outside the Church, he may be saved if he leads a God-fearing life."

Reply: This is not true. Nor is it possible for one to lead a God-fearing life rightly outside the Catholic Church. Jesus Christ is the God now to be feared in order to save one's soul. He is our Emmanuel, our God-with-us, and must be feared in the manner He has commanded. No other so-called fear of God will do. Jesus, Our Saviour, has said of Himself: "I am the way, and the truth, and the life." His justices and mercies in the matter of salvation must be left to His Wisdom, and not tampered with by our own sentimentalities. An infant who dies unbaptized remains outside the Church through no fault of his own, and is not saved.

Monsignor Smith: "Such a one to all intents and purposes wishes to believe and do what God has taught."

Reply: Faith is not a wish to believe. Faith is an act of belief arising out of a Divinely infused virtue. Nor does one get to Heaven by wishing to do what Christ commanded. One gets there by doing it.

Monsignor Smith: "The majority of

men who have been brought up in heresy think they belong to the true Church."

Reply: The majority of men who have been brought up in heresy do *not* think they belong to the true Church. All heretics maintain that there is no such thing as one true Church to which all should belong. This is quintessential American Protestantism, and the reason for its two hundred and sixty or more sects.

Monsignor Smith: "Their error is not due to hatred of God."

Reply: Their error is due to hatred of what God has revealed, in such essentials as the supreme jurisdiction and infallibility of our Holy Father, the Pope, and the Divine Maternity of the ever Blessed Virgin Mary. Protestants hate these two, and therefore hate the God who revealed them.

Monsignor Smith: "A man who leads a good life and has a love of God in his heart and dies repentant is saved, but he is a Catholic in desire if not in fact."

Reply: Every Protestant will resent Monsignor Smith's calling him a Catholic either in desire or in fact. Imagine dragging into the Catholic Church those who *loathe* the very notion of it!

Monsignor Smith: "Saint Peter said, 'In every nation he that feareth God and worketh justice is acceptable to Him.' (Acts 10:35)"

Reply: Saint Peter in Acts 10:35 was speaking about those who are acceptable for Baptism, and thereby for membership in the Catholic Church, as anyone can clearly see who will take the time to read the chapter Monsignor refers to.

Monsignor Smith: "Those outside the Church, however, no matter how good, are deprived of many graces obtainable only through the Church."

Reply: Among the "many graces" those outside the Church are deprived of, I might mention: the Holy Sacrifice of the Mass, the Holy Eucharist, the Holy Father, and Mary, the Mediatrix of All Graces, the Holy Mother of God who prays "for us sinners, now and at the hour of our death. Amen."

THE MONKEYS AND THE JEWS

Across the street from us, here at Saint Benedict Center, Harvard University has settled down for another academic year. And for the first time in many such years, Harvard's faculty is minus one of its most notorious members—that supreme potentate of anthropology, the late Professor Earnest A. Hooton.

It was Dr. Hooton's fashion, each year at this time, to open the anthropology lectures with one of his stories. These varied little in their slant, and the following, by virtue of repetition, was quite likely his favorite.

With a suggestion of Oxford, in his accent, Dr. Hooton would say, "I had best start, perhaps, by telling you about a conversation I had, a few years back, with a sweet young thing from our sister institution, Radcliffe. This girl—an Irish girl, I believe—approached me on the opening day of the semester and somewhat flusteredly announced that she had signed up for my course. 'But I do hope, Professor Hooton,' she went on, 'I do hope that you're not going to tell me in your anthropology lectures that my soul evolved!' Mustering what I imagined might sound like a father-confessor's most comforting tone, I reassured the red-faced young lady by saying, 'Now, now, my child, don't you fret. I'm going to tell you that you have no soul at all!'"

With the stage thus set, Earnest Hooton was launched on another season of instructing young men and women that their remote grandfathers were all soulless, simian tree-dwellers.

Who, you may well ask, is ultimately responsible for men like Hooton? Who fosters them, builds them up, and encourages the public to listen while they speak any absurdity and blasphemy that enters their heads? To whose advantage is it that Christian society be so corrupted, Christian values debunked? Whose policy is it that Christian men be made to believe they are merely animals?

Back in February of 1936, the *Cath-*

olic Gazette of London, a monthly published by England's Catholic Missionary Society, printed an article which contains a very conclusive answer to these questions, particularly as they apply to Dr. Hooton. The article was entitled "The Jewish Peril And The Catholic Church," and it consisted of extracts from speeches made at a convention in Paris of B'nai B'rith, the exclusively Jewish branch of Freemasonry. In one of these speeches an exultant Jew went on record as saying: "We, Jews have spread the spirit of revolt and false liberalism among the nations of the gentiles so as to persuade them away from their faith and even to make them ashamed of professing the precepts of their religion and obeying the commandments of their Church. We have brought many of them to boast of being atheists, and more than that, to glory in being descendants of the ape!"

Whether or not Earnest Hooton was a Jew (and there are arguments on both sides) is irrelevant. The historical fact is that he well served the cause of International Jewry in its effort to dupe the gentiles with that basic tenet of Talmudic Judaism: "We are the human beings. The gentiles are animals."

As a fitting postscript to Dr. Hooton, right after his death one of the principal Jewish hoaxes for establishing the authenticity of anthropology, was exposed. At a meeting of the Geological Society in London, it was announced that the famous "Piltdown Man," for forty years a foundation of anthropological theory, the hero of scores of high-school "science" books, the trusted friend of hundreds of Hooton disciples, was a complete fraud! The sham was explained in detail by the director of the British Museum, who described how the skull had been "doctored up and planted," how the teeth had been artificially colored with oil paint, and how the bone implements found with the Piltdown remains had clearly been carved with a twentieth century kitchen knife.

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The Point

February, 1955

THE CATHOLIC CHURCH AND THE JEWS

Traditional Policy Toward The Haters of Christ

Every day there are new reports of friendly relations between the Catholic and Jewish communities here in the United States.

In support of Brotherhood Week, Archbishop Cushing of Boston has been photographed holding hands with a local rabbi. His Excellency, as a further gesture of good-will to the Jews, made a thousand-dollar contribution to World Zionism. . . . The noted Jewish propagandist, Dr. Mortimer Adler, has been listed as a guest speaker at every kind of Catholic meeting from a women's bridge club to a seminary conference. . . . Jewish converts to Catholicism have been widely publicized for their efforts to bridge the gap between Talmudic Judaism and the Catholic Faith. . . . There have been several recent reports of joint Catholic-Jewish festivities to mark the Christmas-Hanukkah season. . . . The Catholic Biblical Association has publicly thanked the American Jewish Committee for its "assistance in the preparation of material on Jews and Judaism" for use in American Catholic schools. . . . The National Conference of Christians and Jews has intensified its activities, with many presentations of awards to Catholic and Jewish members for their promotion of "inter-group harmony." . . . From Chicago have come news-stories of a series of lectures given there to Catholic teaching nuns by Mr. Hans Adler, prominent Jewish Mason of the B'nai B'rith Lodge. . . . And also from Chicago there have been lengthy accounts of the pro-Semitism of His Excellency, Bishop Bernard J. Sheil. It

was he who established the \$50,000 scholarship fund to send Catholic boys to study at Brandeis, America's new Jewish university. Bishop Sheil has likewise received newspaper acclaim for his participation in Jewish religious festivals in Chicago and for his appearance as an honorary pallbearer at the funeral of the late Rabbi Goldman.

Reports like these faithfully reflect the attitude of American Catholics toward the Jews. And though few would dare to challenge or question this attitude, or submit it to any kind of examination, the incontestable fact is that this attitude is flagrantly un-Catholic. It is a shrieking contradiction of all that the Church has ever taught, counseled, or decreed in the matter of Catholic dealings with the Jews.

One of the most ancient and basic principles of traditional, normal Christian society has been violated and cast aside. For nineteen centuries it has been the Catholic Church's constant and deliberate policy to keep leashed, muzzled, and set apart, that people which she has universally taught is a cursed race—cursed for its crucifixion and rejection of Jesus Christ. Throughout the Christian ages, the Popes, the Saints, and all Catholics in civil authority, have taken upon themselves, as one of the necessary burdens of Catholic allegiance, the responsibility of holding back the Jew—of keeping him well distinguished from the rest of the community, with no opportunity to carry out the treacheries he was planning against the Church of Christ.

For anyone who may be doubtful as to the Church's authentic and unswerving attitude toward the Jewish people, we are presenting the following itemization, taken from the decrees and prac-

tices of the Popes, Bishops, Saints, Councils, and civil rulers of our glorious Catholic history.

1. His Holiness, Pope Alexander III, in his decree forbidding Catholics to work for Jewish employers, made the following summary statement of the dangers of Catholic-Jewish intermingling: "Our ways of life and those of the Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstitions and unbelief if such folk are living in continual and intimate converse with them."

2. The Church's Council of Elvira, held in Spain early in the fourth century, passed several censures aimed at the Jews, including an absolute prohibition against marriage with them (canon 16), and a decree against all close association with them (canon 50).

3. Christians were at all times prohibited from praying for the salvation of Jews who had died unconverted. Saint Gregory the Great, who was Pope from 590 to 604, wrote in this regard, "We can no more pray for a deceased infidel than we can for the devil, since they are condemned to the same eternal and irrevocable damnation."

4. One of the most successful means for segregating the Jews was found in the institution of the ghettos. These were not formally ordered by the Papacy until the sixteenth century, though they had been adopted earlier in many Catholic localities. In Spain, for example, the Castilian Ghetto Edict was passed in the year 1412.

5. Pope Innocent III (1198-1216) warned Christians against the perfidy of the Jews in his decree, *Etsi Judaeos*.

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His Holiness wrote, "They repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap."

6. There were general laws, enforced throughout Christendom, which prevented any Jew from appearing in public during the forenoon of Sundays, during all feasts, and during the entire Easter Season. Such laws were revived in Poland by the Society of Jesus in the sixteenth century. This Society, founded by Saint Ignatius of Loyola in 1534, long ago set down in its requirements for admission that Jewish lineage in an applicant is to be considered an impediment.

7. Just one hundred years ago in Italy, in the much-publicized Mortara case, the Holy See reaffirmed that ancient segregation principle, "Any Jewish baby that is discovered to be baptized must be taken from his unbaptized Jewish parents and brought up in a Catholic family."

8. Saint Alphonsus Maria de Liguori (1696-1787), the founder of the Redemptorist Order, states explicitly in the section *De Judaismo* of his classic work, *Theologia Moralis*, that it is a mortal sin for a Catholic to mix socially with Jews, to go to their doctors, to work for them, to allow them to hold public offices, or to attend any of their festivals, weddings or synagogue meetings.

9. The Church has repeatedly legislated against the printing and distribution of the Jewish *Talmud*. In the year 1264, Pope Clement IV issued a bull ordering the confiscation and burning of all copies of the *Talmud*. A similar edict was promulgated by Pope Benedict XIII in the year 1415. Many other Popes have lashed out against the book, including Paul IV, Gregory IX, and Innocent IV, who condemned the *Talmud*

as "containing every kind of vileness and blasphemy against Christian truth."

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10. Popes Gregory IX and Nicholas III, and the ecclesiastical synods of Breslau and Vienna, issued warnings that it is "incompatible with Christian practice" to allow the building of Jewish synagogues in Christian localities.

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11. The famous papal decree of the Middle Ages, *Cum Sit Nimis*, reads in part, "We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians."

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12. Jews were customarily taxed in all Catholic kingdoms. In Portugal, for example, there was a traditional tax, levied with the approval of the Bishops, whereby all Jews were required to pay an annual fee of thirty pieces of silver, "to remind them of their relation to the traitorous Judas."

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13. In the ninth century, the Bishops of the Council of Lyons protested the "weakness" of Charlemagne's son who had advocated that certain privileges granted only to Christian citizens should be extended to the Jews in his kingdom.

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14. Saint Thomas Aquinas, the Catholic Church's honored theologian, in his instruction, *De Regimine Judaeorum*, gives the following principle to Christian rulers who have Jews among their subjects: "Jews, in consequence of their sin, are or were destined to perpetual slavery; so that sovereigns of states may treat their goods as their own property; with the sole proviso that they do not deprive them of all that is necessary to sustain life."

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15. The following general ordinances were enforced throughout Christen-

dom, in order to guarantee that intercourse between Christians and Jews be kept at an absolute minimum: Jews were denied citizenship. They were forbidden to serve in the army, possess weapons, and attend the universities. They were excluded from public baths while Christians were there and were forbidden to frequent public pleasure places. Jews were never to give testimony as witnesses in court, and they were denied membership in all trade corporations and guilds of artisans.

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16. By official decree, His Holiness, Pope Innocent III (1198-1216), extended to the whole Church the practice, then common in so many areas, of requiring the Jews to wear some distinctive dress so that Christians might easily recognize and avoid them. Catholic rulers everywhere adopted the custom. It was put into effect in Hungary, for example, in the year 1222 by King Andrew II. And the Catholic Empress Maria Theresa of Austria required in the eighteenth century that any Jew who did not wear a conspicuous beard must pin a large yellow badge on the left sleeve of his outer garment.

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17. Pope Innocent IV (1243-1254) issued in his own hand the following directive to the King of France: "We who long with all our heart for the salvation of souls, grant you full authority by these present letters to banish the Jews, either in your own person or through the agency of others, especially since, as we have been informed, they do not abide by the regulations drawn up for them by this Holy See."

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18. Banishment of the Jews is a remedy which Catholic rulers have always hesitated to use. Yet, at some time, and often more than once, every Catholic state in Europe has been forced to ask all Jews within its borders to leave. Here are a few examples: The Jews were expelled from Spain, by order of

the Spanish Bishops, in the seventh century, and they were again expelled by the Spanish rulers, Ferdinand and Isabella, in 1492. From France they were expelled in 1182, again in 1306, again in 1394 and again, from southern France, in 1682. In accordance with a decree of Pope Leo VII, the Jews were exiled from Germany in the tenth century; they were again expelled in the eleventh century, and once again in the year 1349. They were made to leave Hungary twice: in 1360 and again in 1582. From England, they were expelled in the year 1290. From Belgium, in 1370. From Austria, in 1420 and again in 1670. From Lithuania, in 1495. From Portugal, in 1498. From Prussia, in 1510. From the Kingdom of Naples, in 1540. From Bavaria, in 1551. From the Genoese Republic, in 1567. And from the Papal States, the Pope's personal domains, the Jews were expelled in 1569 and, once again, in 1593.

19. It was to combat the perfidy of Jews who were pretending to be Catholics that the famous tribunal of the Inquisition was established by the Church. Every year on the seventeenth day of September Catholics still honor this glorious institution by celebrating the feast of Saint Peter Arbues, the first Chief Inquisitor of the Spanish Inquisition, who was martyred by the Jews for performing the duties of his office.

20. Other Saints who are especially remembered by the Church for their part in holding back the Jews include: Saint Thomas of Hereford, who was instrumental in having them exiled from England; Saint Henry II, King of Germany, who expelled them from his domains; Saint Louis IX, King of France, who did the same; Saint Cyril of Alexandria, who, upon becoming Bishop of that city, forced all the Jews to leave; Saint Pius V, who required that all Jews in Rome wear bright-colored hats to set them apart from Christians; Saint Virgilius of Arles, whose legislations

against the Jews were adopted throughout most of the dioceses of France; and Saint Ambrose of Milan, who severely reprimanded the Emperor for rebuilding a Jewish synagogue which his soldiers had destroyed. Three of our Catholic Saints — Saint Vincent Ferrer, Saint John Capistrano, and Blessed Bernardine of Feltre — have been especially distinguished for their work in protecting the Church from the Jews. The *Universal Jewish Encyclopedia* (New York, 1944) has included these three Saints in its summary list of the fifteen greatest "anti-semites" of all time!

Universally, throughout the Christian ages, on both the civil and ecclesiastical levels, the Jews were a constant pre-occupation to those whose desire and whose duty it was to protect the Church of Christ. This Catholic vigilance grew out of the Church's repeated warning that the Jews are a cursed race, whose very presence is a fearsome thing in Christian society.

That the traditional Catholic attitude toward the Jews, and the vigilance which stems from it, should now be abandoned in America, is cause for grave concern. But there is this encouragement: the principle which guided the Church in all her decrees against the Jews is still being presented as authentic Catholic teaching in America's Catholic schools.

On page 209 of the standard *Bible History* written by the late Bishop Richard Gilmore of Cleveland, published by Benziger Brothers, and used by parochial schools throughout the country, American Catholic children are still being taught:

"For 1800 years has the blood of Christ been upon the Jews. Driven from Judea—without country, without home—strangers amongst strangers—hated, yet feared—have they wandered from nation to nation bearing with them the visible signs of God's curse. Like Cain marked with a mysterious sign, they shall continue to wander till the end of the world."

You will be missing The Point next month and in the months to come, unless you fill out this card right away and return it to us.

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April, 1955

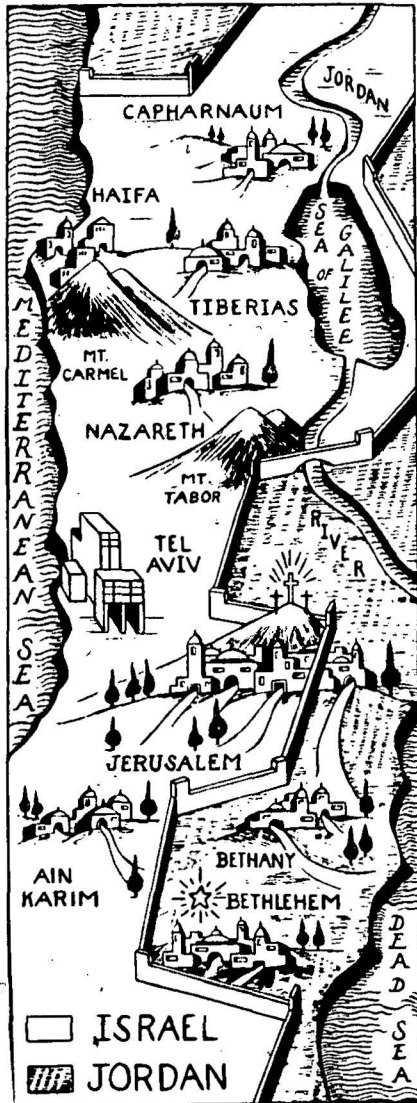
THE HOLY LAND AND THE JEWS

"That land in which the light of truth first shone, where the Son of God, in human guise, deigned to walk as man among men, where the Lord taught and suffered, died and rose again, where the work of man's redemption was consummated — this land, consecrated by so many holy memories, has passed into the hands of the impious!"

Blessed Pope Urban II spoke these words in the year 1095 and, by the time he had finished speaking, all of Europe was rallying to do battle with the Turk. Christian knights hailed the Pope's resounding order: "Mark out a path all the way to the Holy Sepulchre and snatch the Holy Land from that abominable people."

This month, with Urban II and the Crusades nearly nine centuries behind us, Catholics will be asked to recall once again those sacred Palestine places where Jesus spent His Holy Week of suffering and death, and triumphed on His Easter Sunday morning. But this time there will be no talk of "snatching" the Holy Land. Indeed, we have been quite content, of late, to settle back and watch someone else grab it up. Nor have we been even slightly jarred from our lethargy by the fact that the Holy Land's *new* occupants make Pope Urban's "abominable" Mohammedans almost bearable by contrast.

That the state of Israel is now a reality, that the Holy Land has fallen into the hands of the Jews, that the crucifiers of Christ have been restored with honor to the scene of their crime, should be provocation enough for all of Christendom to descend in battle array and obliterate the cursed invaders. But noth-



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ing happens. In fact, this tragic betrayal of the Holy Places has been allowed to develop far beyond the mere physical presence of Jews in Palestine. For every day it is becoming clearer just what the Jews have done, and will continue to do, to Catholic churches, shrines, schools, hospitals, seminaries, and even the Catholic faithful, in the land which they have usurped.

We know that there will be no twentieth-century Crusade, for we know that Christendom has all but died. Still, we are heartened by those few Catholic voices who have made protest: the half-dozen bishops, the handful of priests, and the one courageous Franciscan brother. From the documented, on-the-scene reports which these men have made (and which have been so notably ignored by America's Jewish-controlled press) *The Point* hopes to indicate this Eastertime just what has been going on in Our Lord's Holy Land since His enemies took it over.

CHURCH OF THE DORMITION

On the slope of Mount Zion, not far from the site of the Last Supper, is a magnificent Romanesque rotunda called the Church of the Dormition (the "falling asleep"). And of all the shrines in Jerusalem, this one has always been especially, poignantly dear; for on this spot Our Blessed Lady spent her last years on earth, and here she died.

During the morning of May 18, 1948, Israeli troops, fighting to take Jerusalem from the Arabs, rushed upon the Church of the Dormition, crashed down the barricaded door, and entered in. The Benedictine monks in charge of the church were already aware of the Israelis' reputation as despoilers of holy places, and they gathered in the sanctuary, hoping that their presence would serve to dampen Jewish ardor. Professing amusement at the monks'

concern, the Jewish officers assured them there was nothing to fear: they had not the slightest intention of using the Dormition for military purposes; they would merely like to be shown to the church's towers, so as to observe Arab positions.

By sunset of that day, the Jews had set up artillery in the church, and were using it as their base of operations. After two weeks — during which they poured an incessant stream of mortar fire at the Arabs, and the Arabs answered in kind — the Israeli officers decided that the monks, "for their own safety," should retire to another part of the city. Reluctantly, they allowed three monks to remain behind as custodians of the church.

Almost immediately, these three were informed that they could go out of their underground rooms only with the permission, and under the surveillance, of an armed guard. When the monks protested against such restrictions, and demanded the Jews withdraw from the church immediately, to prevent further damage, the Jewish officers calmly assured them they would depart as soon as practicable. Meantime, they were told, they could put their minds at rest: orders had been given to the soldiers to guard carefully property belonging to the church, particularly the sacred objects.

Suddenly, on July 15, two months after the Jews first entered the Dormition, the three monks who remained there were instructed by Israeli officers to leave at once. All money was taken from them, and when they asked to make a listing of items being left in the church, they were told they could not.

Shortly after the last monks moved out, the Church of the Dormition became a Jewish dance hall, where each night the young men and women of Haggannah, weary from the day's fighting, met for recreation.

It was September before any priests were again able to enter the church. What they found when they looked inside stunned them. The statues, the

pictures, the crucifixes, the altars, the whole interior, had been thoroughly, painstakingly desecrated and destroyed.

These priests issued a report for the Catholic press of all they had witnessed, "lest responsible persons be deceived by propaganda." And their summary of what had happened to the cherished and once-beautiful shrine of the Mother of God, after four months of Jewish occupation, was the following, stark announcement: "the Church of the Dormition is now a heap of rubble."

Throughout the Holy Land, the remnants of churches, chapels, and shrines give eloquent testimony of the Jews' vengeful, ferocious hatred of their rejected Messiah. Among these remnants are the great Church of Saint Peter, at Tiberias; the Church of the Nativity of Saint John the Baptist, at Ain Karim; the Church of the Beatitudes, at Capharnaum; the Church of Mensa Christi, on the shores of the Sea of Galilee; and in Jerusalem, close by the Church of the Dormition, the Cenacle—where, the night before He was betrayed into the hands of the Jews, Jesus, at the Last Supper, gave us His Body and Blood to be our Sacrifice, our Sacrament and our Food.

CONVENT OF NOTRE DAME

Just outside the walled inner city of Jerusalem, at New Gate, there stands the Convent and Hospice of Notre Dame. This consecrated building was one of the first pieces of Church property seized by the new Israeli government. Jewish officials had determined that the structure was ideally suited for use as a barracks to house Israeli soldiers. The convent's chapel became a kind of general recreation room for the new occupants and, when members of the Franciscan Commissariat of the Holy Land finally managed to visit the confiscated building, they found the chapel in total desecration. The chief objects for the hatred of the Jewish soldiers had been the large brass crucifixes used for Mass. A report issued from Jerusalem states that the representations of Our Lord's Holy Body had

been pried loose from all the crucifixes and that "the bare crosses were scattered about the chapel, covered with human excrement."

This early-established policy toward religious houses continued with the Jewish seizure and desecration of the Sisters' convent at Ain Karim, the Franciscan convent at Tiberias, the Sisters' residence at Capharnaum, the Salesian houses at Cremsan, the convent of the Sisters of Saint Ann at Haifa, the home of the Fathers of the Italian Institute at Capharnaum, the Patriarchal Seminary at Beit-Jala, and the Convent of Mary Reparatrix at Jerusalem, which was blasted by dynamite in the middle of the night while six Sisters were known to be still inside.

SCHOOL AT KATAMON

Shortly after the first Israeli troops arrived in the little town of Katamon, near Jerusalem, some of the Sisters of Notre Dame de Sion, who conducted the English High School there, were looking out the school windows with their students. Suddenly they saw Israeli soldiers in the streets outside raise their rifles. Aghast, Sisters and students dropped to the floor. A moment later, the windows where they had been standing were spattered with bullet holes.

The Sister Superior's anxious protests to the local Israeli commander were met with his unctuous assurances that no more such episodes would occur. Soon afterwards, a detachment of Jewish soldiers, looking for amusement, shot up the school bus.

Finally, after three harrowing months of trying to live in an area ruled by Jews, the Sisters sent their pupils home and closed the school. Before leaving for Jerusalem, they nailed a large Papal flag across the front door, as notice to the Israelis that this building belonged to the Catholic Church.

The next word the Sisters received from Katamon informed them that a band of soldiers, Israeli regulars, had broken into the school, defiled its sacred objects, and left it ruined.

"I wish to protest with all possible energy against this complete lack of honor," wrote the Sister Superior to the government of Israel. "The commander of the area of Katamon gave me his word that nothing would be touched... I do not know when the pillage was committed, for I have not been in Katamon since May 3. However, it proves to me that your repeated promises are only empty words, which one cannot believe."

Catholic authorities have estimated that the Jews have destroyed Church property in the Holy Land at the rate of more than two million dollars' worth a year. To mention only French Catholic institutions, they have demolished four hospitals, sixteen dispensaries, two hospices, four seminaries, thirty-two schools and orphanages, seven retreat houses. And what the Jews have not destroyed outright they have gotten rid of in other ways. Thus, they have commandeered the four principal Catholic schools in Jerusalem, turning them into a Jewish food control office, a Jewish refugee home, a Jewish hospital, and a barracks for Jewish soldiers.

So extensive is the damage inflicted by the Jews, that two American Franciscan priests, sent to Jerusalem as official Catholic observers, reported, "There seems to be an over-all plan gradually to replace Catholic institutions."

THE REFUGEES

As part of a program to find "accommodations" for its influx of Jewish colonizers, the government of Israel has managed to bring about the dismemberment and evacuation of all Catholic regions in the Holy Land. Before the formation of the Israeli state, Palestine was in no sense a Christian-populated country. And yet, because the chief targets for Jewish aggression have been so consistently the Catholic towns and villages, nearly twenty per cent of the Arabs kicked out of their ancient homes have been Christians.

To date, close to a million Arab refugees have been stripped of everything they possess by way of home, land, sav-

ings, business, and, often, even family. Reports from Catholics in Lebanon, just north of the Holy Land, tell of dusty roads choked with the exodus of Galilee Arabs, mothers with breast-fed babies, orphaned children, dazed fathers, many of whom were carrying cherished crucifixes and other holy objects which, at great risk, they had rescued from Jewish desecration as they left their looted homes.

A communique from Brother Anthony Bruya, O.F.M., on the plight of the town of Rameh, bears vivid witness to the special hatred which has been shown to Catholics in the Holy Land. Israeli forces occupied Rameh, a two-thirds Christian community, and while permitting the Mohammedan Arabs to stay, ordered all Catholics to "leave within half an hour." To back up the order, the Israeli commander reminded the Christian townspeople of what had happened to the residents of Deiry Assin and Tireh—who were massacred in the streets for daring to question the authority of a Jewish army leader.

Similar atrocities have taken place in Haifa, Sheframr, Maalia, Tarshiha, and a hundred other places. But perhaps the most touching and tragic report is the one dated January 15, 1952, in which Archbishop George Hakim of Galilee protested in vain to the Israeli government over the mass destruction of the totally Catholic village of Ikret. Church, schools, rectory, homes—everything was in shambles. And what is more, wrote the Archbishop, the Jews perpetrated all this on Christmas Day itself.

The assault on Ikret, like all the rest of Israel's anti-Catholic outrages, was in no sense an "unavoidable casualty" of the recent Jewish-Arab warfare. All of the first-hand Catholic observers are quick to make this point. Indeed, in his summary report on the Holy Land situation, the Apostolic Delegate, Archbishop Hughes, has very plainly charged that there is now in operation a "deliberate Jewish effort to decimate the Arabs and to destroy Christianity in Palestine."

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center of operations — now they have a college of their own.

As with all peculiarly Jewish things, some aspects of Brandeis are farcically funny, others are terrifyingly grim. The first derive, in the present case, from the Jews' frantic efforts to build a successful university, and the inevitable frustration of those efforts by the habits and traits ingrained in their race.

The initial, most vivid evidence of this clash appears with the Jews' maneuverings to lure Christian students to Brandeis. For, it should be noted, the college authorities would rather not have a preponderance of their own Semitic sort in attendance there. They do not want this promising project of theirs to come off in the American mind as just a slightly more assimilated version of the Hebrew National College. If Brandeis is going to bring other schools around to its way of thinking, quickly and painlessly, it must appear as one of them—solidly, reliably, indigenously American. And to have a student body that looks like the clientele of a Bronx delicatessen adds nothing to that illusion.

The rulers of the Brandeis roost have, accordingly, spared no effort, and very little expense, in order to surround themselves with bright, wholesome, un-Semitic faces. The Dean of Admissions estimates that at present 25 to 30 per cent of the total enrollment is composed of Gentiles ("Of course, we can't be absolutely sure, because we don't ask such questions"). A drive through the Brandeis campus, however, emphatically reveals this figure to be nothing but promotional propaganda.

The principal reason why, despite the attractive come-ons, most non-Jews have steered clear of Brandeis is a simple and compelling one: the place is plainly, overpoweringly, irremediably Jewish. To choose it as one's college is comparable to choosing the beach

at Tel Aviv as one's vacation-spot.

With their fanatic, stupefying absorption in themselves, the Jews are either oblivious to how flagrant is the character of Brandeis, or else they hope gullible Gentiles will not notice it. For the college abounds in distinctively Jewish touches, like the reiterated, shrill insistence of the Brandeis catalog that "the University has no doctrinal slant"; and the listing in the same catalog, without explanation or apology, of the names of the Brandeis teaching Professors—all of whom, save one possible Swede, turn out to be Jews.

THE APPLAUDERS

Since first opening its doors in 1948, Brandeis has been able to secure the support, monetary and otherwise, of a varied group of "patrons." These, quite at random, include:

Joseph M. Proskauer, Brandeis Trustee and powerful leader in the American Jewish Committee, whose magazine, *Commentary*, highly approves of Brandeis, finds fault with other things. Sample: "The division of the divinity into 'Father' and 'Son' splits the divine essence; it was and is regarded by the synagogue quite simply as blasphemy."

The Widow Roosevelt, the Gentile member of the Board of Trustees. To aging Mrs. R., Brandeis is yet another "fascinating group of young people." Her previous groups have been notably ill-fated, most of them having ended up on the black-list of the House Un-American Activities Committee.

Most Reverend Bernard Sheil, auxiliary bishop of Chicago, who gave Brandeis a \$50,000 CYO scholarship fund. We are pleased to report, however, that as part of Bishop Sheil's general demise (some call it silencing) this grant to Brandeis has now been "withdrawn."

THE PERFORMERS

Although they are reliable indicators of just which way Brandeis is heading, the foregoing periphery people are not the ultimate formulators of Brandeis policy, and not the sustained indoctrinators of Brandeis students.

The university's policy and doctrine

were determined by its initial and deliberate employment of three men. With the selection of these three, Brandeis committed itself to an atmosphere which the current university catalog archly describes as the Brandeis "climate." This localized inclemency can be best studied by making an appraisal, out in the open Christian air, of the trio who are responsible for it. Their names, in ascending importance, are Abram Sachar, Max Lerner, and Ludwig Lewisohn; and their respective contributions to the "climate" of Brandeis are herewith set in order.

Abram Sachar is the President of Brandeis, who came to the job after twenty successful years as chief agent for Jewish Masonry's "Hillel House" program. A capable strategist, Dr. Sachar early saw the proselytizing possibilities of the Hillel movement, which is ostensibly a social, devotional, and loan-granting agency for Jewish students at secular universities. Thus it happened that in 1943, Dr. Sachar was prominently cited for "the impact he had made on Christian students... who had been influenced by his Hillel courses."

This propensity for Judaizing young Gentiles was one of Dr. Sachar's principal recommendations for the Brandeis presidency. The other was a repeated declaration, following necessarily from his Zionist loyalty, that America is *not* a "melting pot," and that Jews must not only stick to being Jews, they must even rejoice in their Jewishness.

In order to attract Gentile students, for processing under his experienced direction, Dr. Sachar has allowed a Newman Club and a Student Christian Association to take their places beside Brandeis University's lively Hillel chapter. Profoundly touched by the limitless opportunities thus afforded him, Dr. Sachar has resolved upon a rededication of himself to the spirit and ideals of that Rabbi Hillel for whom the Hillel movement was named—the rabbi who, until his death in 10 A.D., was head of the Jerusalem sanhedrin and who was, as such, the chief promoter of King Herod's "slaughter of the Holy Inno-

cents," the first of the Jewish attempts to get rid of Jesus.

Max Lerner is Chairman of the Brandeis Graduate School of Arts and Sciences, a position for which he qualified by a career of banging out columns for papers like the *Nation*, *New Republic*, and *PM*. Not for an instant during his embattled years as a newspaperman did Lerner's political complexion ever pale from its bright ruddy glow. Even during the exposures of A. Hiss and company, when mere parlor pinks were withdrawing into chastened silence, Lerner stood his ground defiantly, dismissed the trials as "a show for political neurotics by political neurotics."

At Brandeis, Lerner has the students coming and going, teaching one course required of all freshmen, another required of all seniors. But what he teaches them is not entirely political. Besides the trick of having his own "independent opinions" always coincide with the twistings and turnings of the official Communist line, Lerner has another Jewish talent. It is his ability to spice his lectures with passing sneers at things Christian—for instance his disposal of Christmas as, "the myth-laden version of the nativity of a child in the Middle East."

Ludwig Lewisohn is Brandeis' Jacob Kaplan Professor of Comparative Literature and, by far, its most articulate, prominent and sought-after personality. The *Universal Jewish Encyclopedia's* biographical account of Dr. Lewisohn summarizes his unique achievement by declaring that he has become "the symbol of Jews preoccupied with the problem of existence and not merely with the problem of living."

The existence problem with which Dr. Lewisohn has been most preoccupied, of course, is the problem of the co-existence of Christianity and Judaism. After a lifetime of investigating the matter, Dr. Lewisohn has come to some pointed conclusions. Among them are these. 1. Jews must never try to imitate Christian standards, culture, or traditions. 2. Jews must be steadfastly themselves, and Judaize their Christian neigh-

bor. 3. Jews owe it to the Western world to replace Christianity with a modern presentation of Hebraism.

To bolster these principles of action, Dr. Lewisohn has prepared for his disciples some dogmatic comments, samples of which follow.

On Jesus Christ: "A teacher neither original nor important."

On the Catholic Church: "The militant and triumphant Church, an empire with prisons and engines of war, is even amid the grandeur of Saint Peter's a thing that evokes in me both horror and disdain—horror at its long cruelties toward those whom it still calls "perfidious Jews," though not to be sure toward them alone, disdain at that extreme of changeless superstition which has worn away by the kisses of innumerable pilgrims the brazen feet of the gigantic statue of the Church's tutelary saint."

On Catholic Marriage: "A metaphysical trap."

On the Catholic love of the saints: "A happy devout polytheism."

On the Crucifix: "That we crucified Christ is an old wives' tale. For Christ is a myth."

On Catholic Europe: "The history of Christendom is a history of warring sects and warring nations, of cruelty, of hatred, and of slaughter."

On the marks of a Catholic culture: "Repression, cruelty, belligerent patriotism, darkness of mind, and corruption of heart."

On Saint Paul: "Christian Rome hated and feared us because we could not follow the morbid Hellenizing of Paul of Tarsus nor endure the paganization of the religion he had unwittingly brought forth."

From this summary of the three men who have made Brandeis (the one who is its president and the two who are its only notable teachers) there follows a single inevitable judgment about the university's "climate." It is neither, as some have claimed, a "new educational setting" nor a "novel atmosphere of learning." It is not even a fleeting "in-

tellectual experiment." For what is going on at Brandeis is old. It has sprung, however awkward and unsteady, from a long, long tradition—that ubiquitous tradition which must answer for the Loyalists in Spain, the Marxists in Russia, the Carbonari in Italy, the Freemasons in France, the Illuminati in Germany; that unbroken tradition which reaches back nineteen hundred years to find its root and sustenance in a howling Jerusalem mob which cried, "His blood be upon us and upon our children!"

THE THREE CHAPELS

It is difficult to estimate just how much success Drs. Sachar, Lerner, and Lewisohn will enjoy in their bold undertaking. They are currently chuckling, however, over a victory which will be securely theirs in a very few weeks, if all goes as planned.

The ailing Archbishop of Boston, whether through ignorance (which would be culpable) or malice (which is hard to believe) has agreed to the dedication, this June, of a building which will be directly on the Brandeis campus and which will serve as a Catholic church. What is more, this proposed church will have for companions a Protestant meeting house and a Jewish synagogue—all three to be of equal capacity, and so designed that the passerby will be quite unable to tell which creed goes with which building.

In the ultimate scheme of Drs. Sachar, Lerner, and Lewisohn, the three chapels are only a beginning. But they are an eloquent one. Forcefully, in hard gray stone, these three buildings will testify that a Catholic Archbishop has been persuaded to place the One True Faith, the Mass, and the Holy Eucharist, on a par with heretical perversions and even with Jewish perfidy.

Anxiously, we ask the prayers of our readers that somehow, by some unforeseeable intervention, this plan will be frustrated, and that our Jesus in the Blessed Sacrament will be spared the desecration of dwelling in sanctuary on the campus of Brandeis, as the tenant and the target of the Jews.

b7C

b6

Date Received 7/9/55

From

(Name of contributor)

Anti-Defamation League of B'nai B'rith,
10 State St., Boston, Mass.
(Address of contributor)

By

(Name of Special Agent)

To be Returned

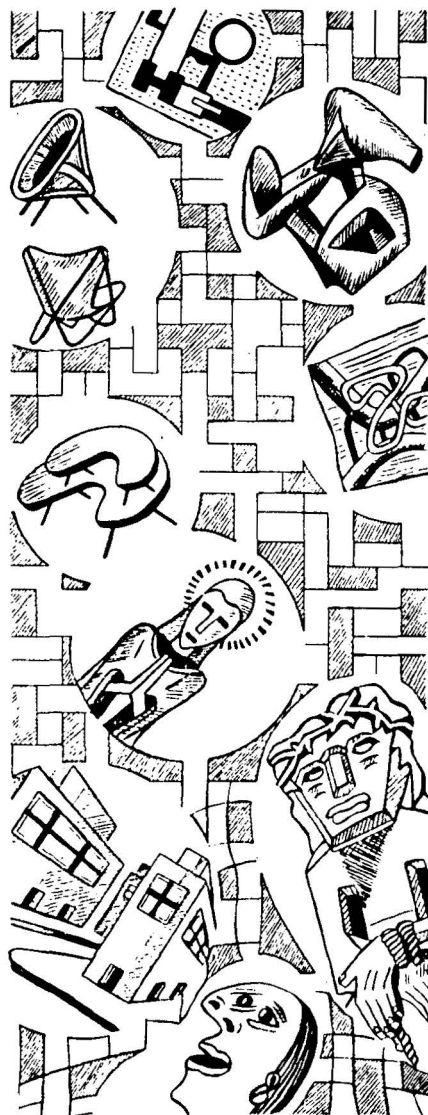
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Description: July, 1955 issue of
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The Point

July, 1955



DESIGNS OF THE JEWS ON ART AND ARCHITECTURE

Certainly you have been noticing of late that everything new looks queer.

And, just as certainly, you have noticed that what is being passed off as the "modern" look in homes, stores, tables, chairs, paintings, and overshoes, has come in for some healthy ridicule from that great bulk of the American people who still retain their sanity. But in the midst of the digs and catcalls, brought on by living rooms full of wire-and-canvas furniture, and picture frames full of cows in flight over violins melting in frying pans, it is apparent that very few of you realize what is behind all this madness. How did sensible Americans get mixed up in all the current maze of curved concrete, plate glass walls, and egg crates stuck on the ceiling!

Well, like many of our present problems, this one immigrated here from Europe, where it had been gaining momentum since the year 1906. In that year, a young Spanish artist named Pablo Picasso produced the first of his deranged, erratic, twisted, brainsick, moon-struck, crackpot canvases. Overnight Picasso became the talk of Europe—and not just because of his spec-

tacular queerness. For Pablo Picasso was that wild and fabulous contradiction: a painter who is a Jew.

Except for a liberal Jewess named Rosa Bonheur, who had done some pictures of horses a few years before, Europe had never heard of a Jew owning a paint brush and easel. Image-making of any kind was strictly forbidden by the vigilant rabbis. To enter the world of art meant apostasy from the synagogue. Pictures and statues had been taken over by the *Christians*, who commemorated in paint and stone the Jew-detested fact that God had become Man—picturable now, along with His Virgin Mother, His Foster Father, and His host of haloed saints.

Picasso fully realized all this, and his entrance into art was not in the least a scrapping of his Jewish loyalties. For Picasso had hit on a new angle for showing Jewish hatred of pictures. He was willing to bet that he could get Gentiles to pay money to see how a faithful Jew, let loose in a studio, ought to behave toward a piece of canvas.

He would use paint not to make images but to break them.

All the Jews jumped on Picasso's bandwagon as soon as they saw what he was doing. Gertrude Stein wrote two books in praise of him, and young Jews from every capital in Europe flocked to Paris, Picasso's headquarters, to be instructed in the new iconoclasm.

It didn't take long to figure out that there are two basic ways of obliterating the subject matter of a picture. You can either distort it and twist it and stick it in a setting where it never, in reality, could be; or, you can reduce the thing to circles and squares and haphazard lines, leaving no trace of what you started with. The Jews decided that these two styles of destruction were entitled to some fancy names, and so they called the first one "surre-

alism," and the second, "abstraction."

From then on, modern art became a Yiddish field-day—but not an intolerant one. Gentiles could enter the race as long as they observed the rules. Consequently, a publicity-seeking, apostate Catholic stunt-man, Salvador Dali, was able to make a name for himself as a "surrealist"; and a square-headed, lunatic Dutchman, named Piet Mondrian, became a leader in "abstraction."

x

With the pictures on the wall gone haywire, it was only a matter of time before the rest of the room, the house, and the whole neighborhood followed suit. And, naturally, there was a Jew already posted at each foreseeable point in the process, waiting to give you the "latest, up-to-date, fashionably smart" item, just the way you saw it advertized in the slick Jewish press.

But before we trace the effects of Picasso's revolution as it spread beyond the studio and the art shop, there is this unhappy realization for Catholics: The Jewish attack was successful where, of all places it most wanted to be—in pictures and statues of Our Lord and the saints. Just enter any of the brand new churches which your local bishop has lately erected with the help of a Jewish fund-raising expert. Apart from the immediately apparent fact that there are hardly any statues at all, you will notice that Our Blessed Lady has been streamlined, the Stations of the Cross have been reduced to fourteen studies in abstract composition, and the Crucifix (above the altar which looks like a drug-store counter) has been distorted into some weird sub-human shape.

An investigation will many times reveal that these travesties on Christian art were done by *respected Catholics* who, in following the Jewish line in art, imagine that they are keeping our Church "abreast of the times."

Thus far, however, "liturgical" Catholic sculptors have not yet reached the extremes of distortion which their Jewish mentors have. No Catholic, for example, has yet produced a statue of

Our Blessed Lord that looks quite as grotesque as the totem-pole monster with rope-bound wrists which is sketched on our lower front page. This particular bit of diabolism is entitled, "Behold the Man," is meant to be Jesus in His crown of thorns, and comes to us from the Hebrew chisel of an east side New York sculptor named Jacob Epstein. Epstein does all his carving in London now, and as a reward for a steady stream of blasphemies like "Behold the Man," he has lately been made a "knight" by the head of the Church of England, the namesake and worthy successor of Queen Elizabeth I.

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By the end of World War I, the Jews felt Christian art and sculpture were well launched on the road to destruction, and so they decided to have a fling at architecture. Accordingly, there suddenly broke out in all parts of the Jew-inhabited world a rash of delirious designs for everything from office buildings to hamburger stands. At a loss to explain whence this new, sharply-distinct architecture had come—arising in every nation at the same moment, and in essentially the same form—bewildered Gentiles dubbed it the "International Style" and let it go at that.

One reason for the universal sameness of the new architecture was, of course, that the Jews contriving it had all been given the same artistic schooling. They were all bent on translating the perversities of Picasso into concrete. But even more potent as a stereotype was the single, resolute objective in each Jew's mind as he sat down to his drawing board. He was determined that, more than a new mode of building, his blueprint should present the setting for a new way of life.

As to what that way of life ought to be, Jews everywhere were agreed. Instructed by their Talmud, they knew that the welfare of the world depended on Gentiles' taking the place nature intended them to have—beside the rest of the animals.

The first thing you noticed about the

new Jewish architecture, and that you still notice, is the stark, staring nakedness of it. A Jew-designed house, with its vast expanses of unashamed glass, gives its inhabitant the feeling he has made his bed on the front lawn. It leaves him without a scrap of dignity, privacy, or composure.

With unwonted frankness, the Jews describe these houses of theirs as "machines for living." They are meant simply to facilitate man's biological functions—to give him a place to bring his food and eat it, a place to protect himself from the elements, a place to sleep and to raise his children. And the Jews feel these purposes should be plainly and immediately evident in the house's construction. The modern family dwelling, they hold, should be designed with the straightforwardness of a bird's nest—which presents no deceitful fripperies, but is clearly and ingenuously what it is: a secure spot where the bird may lay its eggs.

To go with their animal-function houses, the Jews have also designed some animal-form furniture, the most striking specimen of which is probably the Jewish chair. It is impossible to see the human body—back hunched, arms dangling—trying to conform itself to one of these atrocities, without either snickering in amusement or gasping in horror.

As with painting, the Jews are willing to admit an occasional apt Gentile to the fraternity of architects and designers. But it is always made clear that he is there by sufferance; the show belongs to the Jews. Thus, the brainstorms of a ferocious Finn, labeled "lamp" or "table," might be featured by a modern-minded furniture store; but you can be sure that the man who ordered them, and who stands by your shoulder urging you to buy, is solidly Semitic.

✕

To trace the origins of modern Jewish architecture, as a central, organized movement, it is necessary to look to Germany. There, by the mid-twenties,

a certain Walter Gropius, supported by Jewish composer Arnold Schoenberg, Jewish writer Franz Werfel, and Jewish mathematician Albert Einstein, was operating a successful school of architecture called the "Bauhaus" (German for "building-house").

The Bauhaus had contracted to be the laboratory for all that was new in art and technology. It aimed at coordinating the twentieth century forces of the studio and the machine shop, with all work to be done jointly by a "commune" of students, teachers, artists, and grease monkeys.

By the year 1933, Adolph Hitler had arrived on the scene, and it became quite apparent that there would be no room in Germany for two such contradictory enterprises as the Jew-ridden, communal Bauhaus and the Jew-hating National Socialists. The Nazis chose to stay, ordering Gropius and company to pack some realistic luggage and get out.

Although Walter Gropius eventuated to Cambridge, Massachusetts, and became *The Point's* next-door neighbor, the idea of a Bauhaus still obsessed his former colleagues. The most capable of them, a Hungarian Jew named Laszlo Moholy-Nagy, finally persuaded some unwary industrialists to support him in establishing an American Bauhaus in Chicago—the now famous Institute of Design.

When Moholy-Nagy died in Chicago a few years back, his "new Bauhaus" laid him out in an exhibit of his paintings, sculptures and designs, then hired a Jewish cantor to come in and lament over the body in proper Hebrew fashion. It was a fitting gesture; for Moholy (as even his wife called him) had rendered to his race an immeasurable service.

Under his direction, the Institute of Design had competently assumed the role of the old Bauhaus in Germany, serving as the headquarters for modern architecture. But beyond that, Moholy and his Institute had won the everlasting gratitude of Jewry by promoting in America the idea of mass housing.

This was the most significant advance in the campaign to animalize-Gentiles-by-designing-their-dwellings since the International Style first burst into being.

It was immediately evident to most Jews that there were tremendous advantages in putting lots of Gentile families under one roof and of having many such identical roofs congregated in a small area. For those who needed more convincing, the first such assemblages (called by the innocuous name "housing projects") provided the clincher. Placing the inhabitants in compact, uniform stalls; indiscriminately mixing-up black families and white; compelling them to lead a kind of life that strips off the proprieties and conventions of civilized man—these measures had proven their effectiveness. Housing projects are openly, notoriously, jungles of crime, cruelty, depravity, and vice. As enforcers of Talmudic theology, they are unbeatable.

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Although there is no precedent in the animal world which justifies the building of a place for religious meetings, the dispensers of modern Jewish architecture have produced, along with their housing projects, a number of churches. Each of these looks as though the architect had begrudgingly said to himself as he started off, "Well, if all the pious herd want to be packed into one room at one time, I suppose I can build them a barn for the purpose."

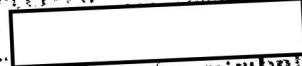
Lately, the architects have been more enthusiastic about churches. They are now designing a variety which fits quite neatly into the animal pattern. It is popularly called the Interfaith Chapel. It is a communal religious center for the priest, the minister, and the rabbi, and its calculated Jewish effect is to reduce the Holy Sacrifice of the Mass, and Our Lord in the Blessed Sacrament, to the level of Protestant fakery and Talmudic filth—a supreme reward for fifty years of plotting on the part of Messrs. Picasso, Epstein, Moholy and company.

b7C

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The Point

August, 1955

SOME NEEDED INFORMATION ABOUT THE JEWS

I — IN BACK OF THE HEADLINES

By some happy providence of our seldom musical English language, there is an immediately detectable harmony in the words, "the Jews" and "the news." For many years now this accidental rhyme has become an increasingly faithful reflection of a more and more solid alliance. For the Jews now have unquestioned control over the American public's chief source of ideas—the news in the daily paper.

They have arrived at this control by a variety of means—shrewdly avoiding exploitation of any one. While it is true that they own and operate the most important single newspaper in the country, *The New York Times*, the day-to-day bible of American journalism—while it is true that they have so bought-out the newspapers in our nation's capital that it is impossible for a congressman to pick up a Washington morning paper that is not published by a Jew—and while it is true that from Philadelphia to Los Angeles they are continuing to gain ownership of many of the big dailies,—still, outright editor-and-publisher control is not always necessary, or even prudent, for promoting the interests of the Jews.

The professional Jewish pressure groups in every large community have long become artists at suavely intimidating any too-emphatically-Gentile city editor. And even more persuasive are the "Main Street Jews"—the department, clothing, and specialty store owners who brandish the big stick of advertising revenue. It stands to reason that the unwary editor who tells the truth about the Jews will ultimately find himself excluded from the fabulous money hand-outs of the Jewish retail

advertisers. Few papers can survive a boycott like this.

For those smaller American cities where there are still advertisement-buying Main-Street businesses which are *not* in the hands of the Jews, and where the scant Jewish community is much less eloquent, the American Jewish Committee has come up with a special, necessarily more direct, plan. The newspapers in these places can be controlled on their policy pages, the editorial ones, by direct pipeline from the American Jewish Committee offices in New York. The Committee boasts (to its own members, not the general public) that it regularly provides 1700 small American newspapers with what it calls, "canned editorials." These are ready-to-print commentaries on public issues which embody the complete Jewish line, but which come as a God-send to the unsuspecting and overworked small town editor, who is told that he should insert them in his paper as his own editorials—no acknowledgements wanted by his well-wishing friends on the American Jewish Committee.

Apart from the individual publications there are those great fountain-heads of information, the news-gathering agencies. The *Universal Jewish Encyclopedia* boasts that Jews were "the pioneers" in the formation of these agencies. In the field of international news exchange, the most illustrious name has been the Jewish name of Paul Reuter, founder of the famous *Reuters* agency. Within our own country, the *United Press* has a long record of collaboration with all the Jewish lobbyists; the *Associated Press* has gone so far as to guarantee to the Jewish Anti-Defamation League that there will never be

an AP release in which a Jewish wrongdoer is identified as a Jew; and the *International News Service* has faithfully followed the aggressive pro-Jewish policies of its late Jewish president, Moses Koenigsberg — one time head of another far-flung news empire, *King Features Syndicate*. In addition, all UP, AP, and INS dispatches are subject to the constant scrutiny of the news systems of American radio-television, whose three greatest broadcasting chains (CBS, NBC, and ABC) are, respectively, in the Jewish hands of William Paley, David Sarnoff, and Barney Balaban.

Add to these multiple opportunities for control the names of such prominent Jewish news-people as Joseph Pulitzer, Adolph Ochs, Paul Block, Herbert Bayard Swope, David Lawrence, Arthur Hayes Sulzberger, Franklin P. Adams, Walter Lippman, Julius Ochs Adler, Eugene Lyons, J. David Stern, George Sokolsky, Walter Winchell, etc., and you can glean some small realization of the extent to which "the Jews" and "the news" are now so thoroughly entangled.

II — IN FRONT OF THE NEEDLE

"By their fruits you shall know them"—and American newspapers can be no better known than by that very latest of their fruits, that gigantic laboratory lemon, Jonas Salk.

Jewish Jonas is a symbol of all that the Jew-controlled press can do for a man. It can build him up overnight as the nation's number one hero. It can make what he has to offer (in Jonas' case a serum of infected monkey kidneys) the most appealing and necessary item in the land.

And when this artificial alliance (Salk, the kidneys, and the clamoring public) begins to back-fire, the versatile press can save its face (and Jonas') by suggesting innumerable culprits. "Salk Not At Fault," say the headlines. And

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— A Catholic Monthly
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down below we can read all about the negligence of Mrs. Hobby, the miscalculations of Dr. Scheele, the slovenliness of the Cutter firm.

Here in Boston, the press has had a notably tough time of it trying to perpetuate the aura of greatness with which it initially surrounded Doctor Salk. As we write, the city health commissioner has announced that up until last month (when the first Salk injections were given in this area) Boston's record for the whole year was only six cases of polio. In the past month (since the injections) that total of six has risen to one hundred and sixty.

What defense have we? Saint Alphonsus Maria de Ligouri, founder of the Redemptorist Order, long ago announced a foolproof solution—a permanent immunization against all future Doctor Salks. In his book, *Theologia Moralis*, Saint Alphonsus states that Catholics are obliged to avoid all Jewish doctors and their remedies, adding that to give oneself over to their care is to commit "a mortal sin."

III — BEHIND CLOSED DOORS

The very choicest fruit of our "free press" is not, however, the Jew whom it builds up, but the Gentile whom it takes in. Hopeful of rescuing one such, we are directing the following sentences to the Honorable Wayne Morse, the Jew-championing solon from Oregon who recently remarked, "I am amazed at the number of my colleagues who in private meetings closed to the press, and in cloak room sessions that go unreported, fight viciously to refuse aid and haven to millions of human beings because they are Jews."

It is inconceivable to you, Senator Morse, how anyone could take exception to your Jewish friends—friends who expect of a Senator certain attentions, but who amply repay him for these by lauding him in their newspapers, on their radio, and over their television, and when the chips are down, by coming right into his home state to stump for his reelection.

Now, Senator, to clarify for you this

mystery of anti-Semitism in your midst, we must point out that your friends are not opposed simply "because they are Jews," in the way that Republicans might be opposed simply because they are Republicans. Your friends provoke animosities for reasons that are not only numerous but are thoroughly substantial, ranging from personal grievances to international ones.

The sore point which is particularly suited for arousing members of Congress, however, and which probably accounts for most of the cloak room confabs you have been so startled by, is the Jews' sustained, intensive campaign of promoting Communism.

The Jew-Communist tie-up is, of course, no longer as blatantly asserted as it was in 1917—when New York newspapers announced the Russian Revolution with front page headlines proclaiming, "East Side Jews Go Wild With Joy"; when Rabbi Stephen Wise hailed the Revolution, at a huge Carnegie Hall rally, as the "noblest accomplishment of the sons and daughters of Israel"; and when Jewish financier Jacob Schiff boasted of the millions of dollars he had contributed as a propaganda fund for the insurrectionists.

Still, legislators today have evidence quite as cogent as the above for knowing that Communism is a Jewish movement. Perhaps you have observed yourself, Senator, that whenever the government indicts a number of Communists, 90 percent of them turn out to be your friends? For instance, of the eleven Communists who have been convicted of espionage since World War II, ten have been Jews. Or, to take the latest case, of the nine Communists recently convicted in Philadelphia (not of espionage, but just of being Communists), eight were Jews. And only last month, when the names of 23 Communists who had infiltrated the newspaper industry were disclosed, 20 turned out to be—do you see what we mean, Senator?

We hope we have given you an inkling of why it is that many of your colleagues have a slant on your Jewish friends slightly different from your own.

At the very least, such an inkling would serve to keep you unamazed as you wander through the halls of Congress. At best, it could lead you into an entirely new way of thinking. Spurred on by your patriotic zeal, you might conclude that, despite all they have done for you, it is really not to the highest interests of the country to hand it over to the Jews.

Perhaps, Senator, in a few months, you might even provide a new voice in the cloak rooms.

IV — BEYOND THE CARDINAL

For a long time now we have known that the apprehensive Jews of America are working night and day to try to alter those basic doctrines which Catholics are taught about Jews — namely, that the Jews are the crucifiers of Christ, the victims of a divine curse, and, as Our Lord insisted, the children of the devil.

We have seen how the American Jewish Committee has openly launched a program to censor such teachings in American parochial schools, stating that one of the chief A.J.C. objectives is "changing what is said about Jews and Judaism in the literature of Christian education."

Invariably the Jewish attack on what Catholic children are taught ends up in an attack upon that foundational rock of Catholic belief — the New Testament. Recent example: The Jewish Freemasons of California, in their publication, the *B'nai B'rith Messenger*, have lately published an open letter to Cardinal Spellman. The subject of the letter is the Catholic monthly, *The Point*. B'nai B'rith's frantic plea is that Cardinal Spellman suppress all future issues of *The Point*, which gets branded in the letter as a "vicious anti-Semitic sheet." The Jewish complaint winds up with the following paragraph:

"Here we are faced with an acknowledged Catholic publication that appeals to violent action against Jews, telling its readers that, 'The Jews, who both killed the Lord Jesus and the prophets, and have persecuted us, and please not

God, and are adversaries to all men, prohibiting us to speak to the Gentiles that they may be saved.' There is no greater authority in American Catholicism than Cardinal Spellman. We therefore appeal to him to put a stop to this outrage."

The Jewish Masons of B'nai B'rith fail to mention that the passage which they reprint from *The Point* ("The Jews who both killed the Lord Jesus, etc.") is not of *The Point's* invention. It is a direct quotation from Saint Paul's First Epistle to the Thessalonians—an integral part of the inspired New Testament!

Lest anyone think, however, that this Jewish failure to attack Saint Paul by name might indicate good will toward the New Testament, the Jews of the *B'nai B'rith Messenger* followed up their complaint to Cardinal Spellman with a boldtype editorial calling for a revision of the Christian Bible! The *Messenger* summarized: "There must be a re-writing of the Christ story for Christians which will for all time eradicate the myth that 'the Jews killed Christ.'"

V — BACK TO TRADITION

It will very much disturb the Jewish Masons of B'nai B'rith to learn that every year on Good Friday, in the fifth responsory of Matins, a Catholic priest reads in his Breviary, "The Jews crucified Jesus; and there was darkness..."

Realizing full well that this is hardly the amount of attention that the subject deserves, Our Holy Mother Church requires that every priest also read, during the same Office of Good Friday, an instruction by that eminent Catholic authority, Saint Augustine of Hippo.

The Point concludes this month with Saint Augustine's lengthy answer to the question "Did the Jews Crucify Jesus?"—

"Ye know what secret counsel was that of the wicked Jews, and what instruction was that of the workers of iniquity. Of what iniquity were they the workers? The murder of Our Lord, Jesus Christ. 'Many good works,'

saith He, 'have I showed you—for which of those works go ye about to kill me?' He had borne with all their weaknesses: He had healed all their diseases; He had preached unto them the kingdom of Heaven; He had discovered to them their iniquities, that they might rather hate them, than the Physician that came to cure them. And now at last, without gratitude for all the tenderness of His healing love, like men raging in a high delirium, throwing themselves madly on the Physician Who had come to cure them, they took counsel how they might kill Him.

"The Jews cannot say, 'We did not murder Christ'—albeit they gave Him over to Pilate, His judge, that they themselves might seem free of His death. They could throw the blame of their sin upon a human judge; but did they deceive God, the Great Judge? In that which Pilate did he was their accomplice, but in comparison with them, he had far the lesser sin. (John XIX. 11) Pilate strove as far as he could to deliver Him out of their hands; for which reason also he scourged Him, and brought Him forth to them. He scourged not the Lord for cruelty's sake, but in the hope that he might so slake the Jews' wild thirst for blood; that, perchance, even they might be touched with compassion, and cease to lust for His death, when they saw what He was after the flagellation.

"Even this effort he made: 'But when Pilate saw that he could not prevail, but that rather a tumult was made,' ye know how that 'he took water, and washed his hands before the multitude, saying: I am innocent of the Blood of this Just Person.' And yet, 'he delivered Him to be crucified!' But if he were guilty who did it against his will, were they innocent who goaded him on to it? No. Pilate gave sentence against Him, and commanded Him to be crucified, but ye, O ye Jews, ye also are His murderers! Wherewith? With your tongue, whetted like a sword. And when? When ye cried, 'Crucify Him! Crucify Him!'"

—from the Roman Breviary

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Date Received 9/6/55
From [redacted] (Contributor)

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By [redacted] (Agent)
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Leaflet entitled "Stop the Jews from Dishonoring
and Desecrating the Blessed Sacrament at
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CATHOLICS OF BOSTON

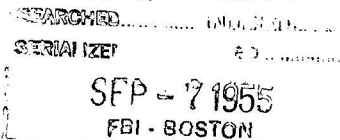
STOP THE JEWS FROM DISHONORING AND DESECRATING THE BLESSED SACRAMENT AT BRANDEIS UNIVERSITY

Brandeis University is a school recently established at Waltham, Massachusetts, under the complete control and auspices of the Jews. Its founders, its directors, its supporters, its president, and its faculty are Jews.

Right now, these Jews are planning to bring Our Lord in the Blessed Sacrament into their midst. They have erected a building on their Waltham campus and they have asked our Archbishop to dedicate this building as a Catholic Chapel, where Our Lord will be present in the Blessed Sacrament!

We Catholics are thus being asked to approve a scheme whereby Our Lord will be turned over to that people which for 2000 years has rejected, sneered at, reviled, and desecrated Him in the Blessed Sacrament.

Catholics of Boston: In the name of the Immaculate Mother of God, this must not happen! Our Lord in the Blessed Sacrament must not be betrayed again into the hands of that people who cried out, "Crucify Him! Crucify Him!... His blood be upon us and upon our children!"



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The Point

September, 1955



CATHOLIC POWER AND THE PLOTS OF THE JEWS

Do you know that there are 23 Catholic bishops in the state of New York?

Do you know that the city of Chicago has 244 Catholic churches?

Do you know that in California alone the Holy Sacrifice of the Mass is offered 2500 times every morning?

Do you know that the Archdiocese of Boston has 295,666 students enrolled in Catholic education?

We could go on for several more pages with an abundance of such figures. And, by sheer force of statistics, we could surely strike mortal terror into the hearts of those Ku-Klux-Klan Americans who periodically holler about a "Popish plot" to take over the good old U.S.A.!

Actually, we Catholics *are* plotting. We *do* have predatory designs on our country: we intend to make it a Catholic one. Our present, pressing headache, however, is that despite the awesome strength of our numbers, despite our copious canonical equipment — buildings and birettas and baptismal fonts — our plans are not going forward. Indeed, the alarming fact remains that every day America is becoming less and less Christian.

That this collapse is our responsibility, we admit. That it is due solely to our lack of zeal, we qualify with the following consideration: While we are sleeping, there is a wide-awake force hard at work. While we are failing to repair and expand those structures of our country which are Christian, other hands are setting out to smash and scatter them.

In a very real sense, of course, the current onslaught of the Jews, against anything American that is also Chris-

tian, can be blamed on our country's initial and short-sighted generosity to the Jews. Ignoring the example of all Christendom before it, young and trustful America decided that, in its Christian midst, Jews should be allowed to have that which all the Western World had previously denied to them—citizenship, and an equal standing before the law.

We American Catholics do not need that learned bishop and theologian, Saint Hilary of Poitiers, to warn us (as he does in his *Tractatus Mysteriorum*) that "The Jews are always seething to slaughter the Christian people." Every day we are coming to see more clearly for ourselves how the Jews are maneuvering to destroy all trace of what is Christian in our land. In the campaign to strip us of our New Testament sense of purity, for example, the Jews are boldly battling right out in public. Through their iron grip on such industries as clothing, entertainment, and pulp magazines, they are bombarding us with nakedness in dress, lewdness in movies, stage, and television shows, and unashamed filthiness in the fare of every corner newsstand.

For the vital task of de-Christianizing America, the Jews are not, however, relying solely on such hit-or-miss devices as clothing styles and entertainments. If the assault on Christian morals should leave them still short of their goal, the Jews count on bringing America into line by the simple expedient of rewriting the nation's laws.

This is the motive behind the hordes of sharpfaced, briefcased Semites who have been storming our courtrooms from Tampa to Tacoma, besieging the judges with opinions and advice—which they are pleased to offer gratuitously, "in the interests of community welfare."

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As a lever for directing society, the law is, of course, perfectly suited to Jewish needs and temperament. It enables the Jews to advance their Talmudic objectives by sure, unimpedable strides, and at the same time lets them remain safely secure from the scrutiny of the public.

Too, once they get their proposals on the statute-books, the Jews can retire quietly to the sidelines, leaving to others the obligation of enforcing the laws.

But if the Jews are less discernible in their legal skirmishings than in their peddling of impurity, their purposes are no less obscure. The cases in which they are interested—keenly, aggressively interested—into which they unflinchingly put their noses, requiring neither fee nor invitation to do so, are those cases in which some law based on Christian principle or tradition is being challenged. And if Jewish lawyers are unable to find a sufficient number of such cases ready-made, they are perfectly content to manufacture them. For, some years ago, the United States Supreme Court declared this to be a Christian nation, and it is the Jews' resolute intention to oblige the Court to change its mind.

Perhaps no law in our land has aroused Jewish wrath so sharply as the seemingly innocent one ordaining that the Christian Sabbath shall be a mandatory day of rest from buying and selling. Until recently this was enforced in every one of our forty-eight states, but today the Jews can point to substantial gains as a result of their ceaseless, tireless efforts to make Sunday, the sacrosanct day of the New Testament, just another twenty-four hours.

In Connecticut, for instance, a predominantly Catholic state, now presided over by a Jewish governor, a law has been put through the legislature providing that anyone who "believes that the Sabbath begins at sundown on Friday night and ends at sundown on

Saturday night" may close his shop on Saturday and remain open all day Sunday. While in the midwest, Sunday-selling has reached such a peak that the Ford Motor Company has found it necessary to print up large announcements to be placed in the windows of its midwestern dealers, apologizing for the fact that despite the trend of the times they are for the present continuing to take Sunday off.

One of the most rousing legal victories the Jews have thus far secured came with the recent Supreme Court decision in the so-called "Miracle Case." This decision not only authorizes the Jews to keep the censor at arm's length while they display their wares on stage and screen, but, even more important, it effectively removes two fundamental Christian concepts from the realm of American law — the traditional concepts of "blasphemy" and "sacrilege."

The Miracle was a movie, made in Italy and purveyed by Jews in this country, which opened in New York in December, 1950. The pre-Christmas date, it turned out, had been chosen with care, for the film was nothing but a raucous guffaw at the notion that Our Blessed Lord had been born of a Virgin. Forced by public Catholic resentment, Cardinal Spellman trained his guns on the film and, a few weeks from the time it opened, the film was closed down by the censors of the New York Board of Education.

The Miracle's Jewish distributor, Joseph Burstyn, immediately launched a law suit against the censors, and the case went up to the U.S. Supreme Court. It was met at the door by Jewish Justice Felix Frankfurter, who greeted it as a quaint medieval visitor, not to be taken too seriously.

That *The Miracle* should be outlawed for being "sacrilegious" and "blasphemous" (which is what the New York censors said it was) met with Jewish Justice Frankfurter's measured contempt. He agreed that back in the Catholic days of Saint Thomas Aquinas

the words "blasphemy" and "sacrilege" may have had a precise meaning, but today, he said, there is no definition on which we can agree. In his long written opinion, Jewish Justice Frankfurter concluded, with Talmudic logic, that one man's blasphemy might well be another man's art. Therefore, he said, not only could *The Miracle* be shown in New York theatres, but henceforth the terms "blasphemy" and "sacrilege" could not be considered legitimate charges in American courtrooms.

Here in Massachusetts, where local police officials still recall the days when Jewish Justice Frankfurter was the top-indoctrinator at the meetings of Harvard University's communist cell, we have had more than our share of Jewish attacks on Christian-based laws. In a series of bitterly-fought cases, Boston Jews have been making war on a state adoption statute which, in effect, forbids the handing over of Christian children to Jewish foster-parents. How long the law will survive may be gauged by the fact that, of late, reinforcements have been sent up by the American Jewish Congress, whose New York lawyers are here for the express purpose of "getting results!"

The American Jewish Congress' more domesticated companion, the American Jewish Committee, is likewise conducting a local campaign. Led by Herbert Ehrman, Boston's ranking member of the Committee, the Jews want to pass legislation which will put a psychiatrist on duty in every Massachusetts courtroom. In line with the Jews' nation-wide mania for "mental health," and in the hope of creating more jobs for our inundation of Jewish psychiatrists, Mr. Ehrman is currently arguing that every Catholic boy who goes wrong needs the courtroom assistance of a Freudian Jew to set him on the right track.

Although they were granted *political* equality by the United States Constitu-

tion, the Jews have long been keenly aware that equality on a cultural and social level is quite another thing. Those early Americans who agreed that Jews should be allowed to vote in our elections, by no means indicated, either by example or legislation, that they also felt that Jews should be encouraged to sit in our parlors, eat at our tables, marry our children, or otherwise penetrate behind that "Christian curtain" which has always instinctively separated the lovers of Christ from His crucifiers.

Since the drafting of the Constitution there has been little change in the average American's Semitic outlook. New York Rabbi, Mordecai Kaplan, in his recent book, *The Future of the American Jew*, has valiantly attempted to overcome his Hebraic jitters and evaluate the situation. "Almost ten percent of the American people," he writes on page 95, "declare themselves anti-Semites, and harbor the criminally insane sentiment of wishing to destroy us. Twice that number are ready to join them on the flimsiest provocation. In the country as a whole, Jews are at best tolerated, but neither desired nor welcomed. Our best friends will forgive us our being Jews, but can seldom forget it."

If Rabbi Kaplan is frankly pessimistic about the state of the nation's anti-Semitism, his associates in the American Jewish Congress are quite as frankly determined that the situation can be remedied. These aggressive Jews have decided that the one sure way to get Americans to like them, to want them around, and to take them to their hearts, is to make any kind of discrimination against them a criminal offence, punishable by law! They are working night and day to push legislation that will forever crush a Christian American's right to avoid the Jews—laws that will forbid a Christian to exclude from his hotel, his payroll, or his neighborhood club, any member of that deicide race which God has so emphatically rejected and cursed.

The American Jewish Congress' chief

legal concoction for furthering their program of "equality by statute" is a device called the Anti-Discrimination Commission. This bit of legalized Jewish elbowing is the pet project of Mr. Will Maslow, one of the Jewish Congress' full-time lawyers, who has recently been plugging his Anti-Discrimination ideas before the United Nations at Geneva.

The effect of Mr. Maslow's scheme is that anytime a Jew presents himself for a job in your company, a locker in your country club, a place in your school or college, etc., you must give it to him or suffer the consequences of fining and imprisonment. So far, Mr. Maslow has succeeded in getting versions of his Anti-Discrimination legislation adopted by the Federal government's contract-granting agency and by a few of the individual state legislatures.

The current Jewish rush to remake our Christian laws is prompted by a vivid memory and a well-founded fear. The *memory* is of those countless regulations which every Catholic society, down through the ages of Faith, has imposed on the Jews to keep them well watched, well restrained, and very well segregated. The *fear* is of 32,000,000 American Catholics and of what would happen to the lately-won freedom of the Jews if this great block of Americans should suddenly decide that things had gone far enough—if American Catholics should conclude that, after all, the saints had a lot on their side when they said (as Saint Gregory of Nyssa did in his famous sermon on the Resurrection) that the Jews are nothing more than, "Slayers of the Lord, murderers of the prophets, adversaries of God, haters of God, men who show contempt for the law, foes of grace, enemies of their fathers' faith, advocates of the devil, brood of vipers, slanderers, scoffers, men whose minds are in darkness, leaven of the Pharisees, assemblies of demons, sinners, wicked men, stoners and haters of righteousness."

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The Point

October, 1955

RECENT PROTEST IN THE STREETS OF BOSTON

Christian Defense of the Blessed Sacrament

On three successive days during the past month, thousands of Boston Catholics found themselves the object of a public appeal. It was not just another of the common billboard pleas, begging them to be generous with their money or their blood. The Catholics of Boston were asked, on the sixth, seventh, and eighth days of September, to protect the sanctity of Jesus in the Blessed Sacrament.

Catholic religious, of the Slaves of the Immaculate Heart of Mary, from Saint Benedict Center in Cambridge, had invaded Boston to distribute thousands of handbills and to carry several large placards through the downtown streets, urging Catholics to "Stop The Jews From Dishonoring And Desecrating The Blessed Sacrament At Brandeis University!"

Reaction to this electric message was, of course, immediate.

Catholics were sympathetically indignant at the very thought of the Blessed Sacrament's being dishonored. Jews were beside themselves with rage that such "anti-Semitism" should be allowed in the streets of the city. Even Boston's lethargic newsmen felt stirred into comment, although their evaluations of the total performance were considerably at variance.

Arthur Stratton of the *Boston Herald* thought the whole affair had served to strengthen the cause of local Interfaith and wrote for his paper that the public's reaction to Saint Benedict Center's "misguided" crusade was "more poignant than a hundred goodwill dinners."

Donald Guy, of the Boston office of the *Associated Press*, saw a different picture. He exploded in the following censored statement: "You — — trouble-



makers have revived more race hatred in three days than we've seen around here in twenty years."

I — THE ACTION

By liberal promises of full-tuition scholarships, Jewish Brandeis University has managed, during its seven-year history, to lure a few Christian students to its suburban-Boston campus. Last year, the university announced that it had a "unique Interfaith plan" in the offing. Brandeis was going to construct three chapels, right on its own

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premises, one each for its Catholic, Protestant, and Jewish students. Architect Max Abramovitz would design the buildings in his finest Talmudic style and the three "conventicles of worship" would be ready in June of 1955.

The thought of a Catholic chapel on Jewish property, with the Blessed Sacrament reserved in the midst of Our Lord's crucifiers, filled Saint Benedict Center with righteous horror. Immediately a campaign was launched to keep the Blessed Sacrament from ever being placed within the grasp of the Brandeis Jews. The issue of *The Point* for May, 1955, was devoted entirely to the matter—exposing, by direct quotation from Brandeis professors, the University's unashamed anti-Christian program. Publication of these facts was followed by a Brandeis announcement that the June dedication had been called off—no chapel ceremonies until the Fall.

Saint Benedict Center relaxed a bit at that, and even more when the Jews announced in late August that the chapel dedications would not be held until the end of October. With two full months to go, it was decided to present the worry directly to the Catholics of Boston, confident that, although higher Church authorities had indicated that it would be suicide for them to refuse the Jews anything, the Catholic laity might have the courage to raise a voice of protest.

The handbill-and-placard demonstration began early on Tuesday morning, September 6th, and as the day progressed, both Saint Benedict Center and the Boston police noted the increasing likelihood of an "incident." It became more and more probable that some Jew or other would lose his head, take an enraged aim, and let fly a few body-blows at the placard-carriers. When the "incident" finally came, it was not at all as expected. For when the determined Jewish aggressors made their appearance, they were not one Jew but fifty. And though they were foaming at the mouth, they were a unit.

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highly organized and working according to plan.

As the Jews assembled on Boston's Tremont Street, the six Brothers from Saint Benedict Center who were carrying placards in that area recognized a number of them. They were from the Young Men's Hebrew Association and from a local ghetto-gang called the "Hipsters"—groups which had often turned up as hecklers at Saint Benedict Center's Sunday afternoon talks on Boston Common, where they sounded forth with remarks like the one by YMHA's Bill Klein: "Bring on Christ again and we'll crucify Him again."

The gathering of Yiddish-shouting youths naturally attracted a curious crowd, and by the time the regiment of young Jews descended upon the six Tremont Street Brothers, more than two thousand people were on hand to view the excitement. Alert Boston police quickly pushed the Jews aside and transported the slightly bruised Brothers, and the remnants of their placards, across the Charles River and into Cambridge.

By late Tuesday afternoon, thirty other members of Saint Benedict Center had reported back from their day in Boston—lacking the glory of a ride home in a police car, but excited with tales of eager Catholics who wanted to know more about the Brandeis affair. The plan to reach the laity was beginning to look successful.

Overwhelming testimony of just how successful it was, came with the next morning's newspapers. After one day of Saint Benedict Center's downtown campaign, Brandeis University's president had put in a nervous call to the newsmen and announced that he would not wait until October to dedicate the Catholic chapel. He would not even wait until the university reopened in mid-September. He would have the Archbishop of Boston come out and dedicate the place right away. A Mass would be said there at nine o'clock Friday morning!

This of course meant that Saint Benedict Center had lost its two-month opportunity. There were only forty-eight hours left in which to challenge Catholics with the imperative message of the handbills: "... You are thus being asked to approve a scheme whereby Our Lord will be turned over to that people

which for 2000 years has rejected, sneered at, reviled, and desecrated Him in the Blessed Sacrament. Catholics of Boston: In the name of the Immaculate Mother of God, this must not happen! Our Lord in the Blessed Sacrament must not be betrayed again into the hands of that people who cried out, 'Crucify Him! Crucify Him!... His blood be upon us and upon our children.' "

The Boston campaign continued during Wednesday and Thursday, which were, respectively, the vigil and the feast of Our Blessed Lady's Nativity. Twice on Wednesday the now familiar hordes of young Jews assaulted the Brothers and their placards, succeeding, at one point, in tying up Boston's downtown traffic for one hour. But at the end of the afternoon, thanks in no small part to the vigilance of the Boston police force, the placards were still intact. And young Israel's blitzkrieg had been openly frustrated before hundreds of sympathetic bystanders.

On Thursday a record number of handbills were distributed. On Thursday night there was nothing to do but wait for Friday morning.

Shortly after 10 A.M. on Friday, the telephone rang at Saint Benedict Center. On the other end of the line a mockingly musical voice said, "We have your Jesus now!"

The dedication and Mass were apparently over.

The next few days brought contented cacklings from the Boston press, and gloating public statements by Brandeis officials. The following Sunday brought more than 300 young Jews to Boston Common, where they attempted to break up the Center's outdoor meeting, shouting foul obscenities in the midst of the prayers, spitting on the life-size crucifix and the picture of Our Lady of Guadalupe — all of which served only to sharpen and sustain the bitter realization of that Friday (that day which was so fittingly *Friday*) when Our Lord was again placed within the grasp of His crucifiers.

II — THE REACTION

In only one hour after the placards and handbills first appeared in downtown Boston, every Jewish organization in the city was alerted. Out of the welter of hastily-called conferences, anx-

ious investigations, and frenzied reports, there emerged by mid-afternoon of that first day a statement, concocted by the New England office of the National Conference of Christians and Jews. Around this statement, Boston Jewry was content to rally.

Relying on those broadhanded brush-offs which had served Jewish needs so well in the past, the Conference of Christians and Jews termed Saint Benedict Center's appeal to Boston Catholics, "hate literature." As though trying to convince itself, the Jew-founded committee offered assurances that "the majority of people who received the handbill... know that its scurrilous and untrue statements in no way represent the Catholic Church." What those "scurrilous and untrue statements" were, the Conference prudently declined to say.

Armed with the Conference statement, the Boston newspapers were ready to swing into action. These local specimens of our national "free press" promptly determined that there were two possible ways of handling the story of what had recently occurred in the streets of Boston. They could print (1) nothing; (2) what the National Conference of Christians and Jews had said.

Half the Boston dailies chose the former alternative, insisting that a series of events which involved, among other things, three major anti-Catholic demonstrations and an hour-long traffic tie-up in the heart of the city, just didn't fit into the category of "news." The rest of the papers told parts of the story, but always with one eye cocked on their sensitive Jewish advertisers. Not one of the newspapers gave any indication of what the placards or the handbills actually said. The word "Jew" was scarcely whispered in any of the accounts. The mobs of young Hebrews who had attacked the Brothers carrying placards were variously identified in Boston papers as "by-standers," "pedestrians," "angry crowds," "indignant witnesses," "untold thousands," "God-fearing people," "youths," "a minority group," and "others."

Most loose-tongued of the Boston sheets was the enterprising *Herald*, which seemed to be worried that a simple news-story might not make its position sufficiently clear to its Jewish

friends. The *Herald*, accordingly, gave one of its reporters a by-line and two columns in which to run on about how "Boston kept its head yesterday."

Dizzy with the praise this journalistic coup won from the local Jewish community, the *Herald* next day had its evening version, the *Traveler*, blossom forth with a Brandeis-lauding editorial. This move proved disastrous. For in the course of acclaiming the Catholic-chapel-on-Jewish-campus idea, the editorial suddenly launched into some reminiscences—offered in the same pro-Judaic spirit—of the time when "it was the custom in most grade schools to begin the day with recitation of the Lord's Prayer..." "That custom certainly did a lot of good," the editorial observed in Yankee summary, "and no harm worth mentioning."

By virtue of these unfortunate remarks, the *Herald-Traveler* ceased to be the object of Boston Jewry's admiration and became the object of its contempt. The Jews considered it an unforgivable asininity that a newspaper, setting out to plead the Jewish cause, should be ignorant of the basic proposition that the Lord's Prayer is no longer said in American public schools precisely because Jews demanded its withdrawal.

Ultimately, two newspapers *did* tell what Saint Benedict Center was saying on its signs and handbills. But they were not Gentile papers. They printed the messages purely to satisfy that universal Jewish urge to know every word ever uttered against the Jews. The two newspapers were the *Jewish Advocate* of Boston and the *Daily Worker* of New York.

Despite their excellent intentions, there was a limit to what the newspapers could accomplish for the Jews. The tens of thousands of Boston Catholics who had seen Saint Benedict Center's placards and read its handbills could not be thrown off by the distortions, or the silence, of the press. For them, the central issue was imperishably clear: Our Lord in the Blessed Sacrament was about to be put in the keeping of His crucifiers. And however liberal might be the personal viewpoints of the Catholics of Boston, they were agreed that such an act was assuredly a violent departure from Church tradition.

The Jews, too, were well aware that to have the Mass and the Blessed Sacrament under their jurisdiction was an accomplishment which their forebears, living in Catholic Europe, would have considered a wild, impossible dream. To "stop the Jews" had been the Church's vigilant concern throughout the centuries—and she had stopped them long before they were within reach of the sacred altar. Confining them in ghettos, depriving them of citizenship, forbidding them to move freely in Christian society, the Church had shown abundantly in practice and teaching that Jews were to be looked on as outcast, perfidious, cursed.

If Catholic leaders were not now waging war as their predecessors had, the Jews regarded the change as merely a fortunate interval and not an abiding state of things. If there was a truce, it was a tenuous, uneasy, and half-hearted one. (Had not the Vatican recently condemned the English edition of the same National Conference of Christian and Jews which had been Jewry's foremost champion in Boston?)

The Jews knew that those basic doctrines which had given rise to and sustained the Church's anti-Jewish policies were still held, still taught. And they knew, consequently, that whatever surface cordiality might presently appear, at heart the Church believes as she believed in the time of Saint John Chrysostom, who is called "golden-mouthed" on account of the doctrinal purity of his preaching, and who said: "The Jews have crucified the Son and rejected the Holy Ghost, and their souls are the abode of the Devil. . . . It is not insignificant controversies which separate us, but the death of Christ."

Innovation has arisen in the Church before. It is always a passing thing. There is nothing in the Faith, the prayers, or the traditions of Boston Catholics which will long sustain a "Brotherhood Week" attitude toward the Jews. There is bound to be a change; and the evidence of the past few weeks is that the change will not be long delayed.

The placing of the Blessed Sacrament on the campus of Brandeis University was a victory which the Jews of Boston could not afford.

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The Point

December, 1955





HERE WILL BE much talk this December about "putting Christ back into Christmas." Tragically, in all the holy commotion which will accompany this talk, not one person will speak up and ask that most pertinent question: "But who took Him out in the first place?"

The answer is in no sense a seasonal one. For the attack that threatens Christmas each December is part of an all-out, full-time offensive—which will be striking at our parochial schools next March, at our New Testament next May, and at the basic Christian structure of our country next October. It is born of an enmity as old as our Faith. And it is sustained, from father to son, by that curse which a Jerusalem mob called down upon itself when it cried, "Crucify Him! His Blood be upon us and upon our children!"

The drive to "put Christ back into Christmas" makes the ancient enemy only *half* worried—for, at best, it leaves our shattered word "Christmas" only *half* restored. It is *The Point's* lonely battle cry this December that Christmas be *entirely* salvaged—that, purged of the tinsel and the trappings, it may become, for all our readers, the Holy and Joyous celebration of "Christ's Mass."

THE HOLY LAND THIS CHRISTMAS

Israeli Inquiry

Q. What will be one of the main objectives of the Jews in America during 1956?

A. They will be striving, with accelerated fervor, to maneuver America into the role of big brother to the State of Israel, the protector of its interests and the conqueror of its foes.

Q. What led the Jews to choose the year 1956 for this campaign?

A. The presidential elections in November—an event which causes politicians to cast greedy eyes upon the fat bloc of Jewish votes, ready to fall into the lap of whatever candidate makes the most enticing offers.

Q. Have the Jews published any announcement of their election-year plans?

A. As outlined in the *Bulletin* of the Zionist Organization of America, their intention is "to swing American public opinion to come to Israel's aid and exert pressure on the Administration of the kind which proved successful in 1947 and 1948, without which the State of Israel would not have come into being."

Q. Under what guise are the Jews trying to win American opinion to their side?

A. They are portraying Israel as a beleaguered little democracy, America's one friend in the Middle East, struggling for existence against hordes of Communist-dominated Arab neighbors.

Q. Is there evidence that this portrayal is not quite accurate?

A. Much, three samples of which follow:

1. The official report on immigration

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to Israel, published by the U.S. Department of Commerce, reveals that most Israelis come from (and necessarily with the blessings of) Soviet Russia and her satellites.

2. As a result of the August elections, the Israeli parliament (the Knesset) is composed of the following elements. Of the Knesset's 120 seats, forty belong to the Socialist Labor Party (Mapai), an affiliate of the Second International; fifteen belong to the Freedom Party (Herut), political arm of those reportedly-outlawed terrorist gangs whose atrocities shocked the civilized world; ten belong to the Unity of Labor (Ahdut Avoda), an avowedly Marxist group; nine belong to the United Workers Party (Mapam), which advocates "the revolutionary class struggle" and "a firm bond between the workers of the world and the Soviet Union"; and six belong to the Communist Party of Israel—making a total of eighty seats for these extremist factions, or two-thirds of the parliament's membership.

3. In June of 1950, an American journalist was told by an official at the Vatican's Department for Extraordinary Affairs, that the state of Israel is "obviously an outpost of the Soviet Union in the Middle East." When the journalist objected that the major Israeli party is Socialist and not Communist, he was told, "It is all camouflage. These people are of one mind when it comes to the Christian religion. They are out to de-Christianize the Levant as part of a world-wide plot to destroy what is left of Christian morality."

Q. If Zionism and Communism are, then, so closely akin why is Israel presently scorning Russia and turning to the U.S. for help?

A. This is a move not of necessity but of prudence. The large quantities of planes, tanks, and guns Israel has already amassed have come to her mainly from behind the Iron Curtain, and Russia is still willing to keep Israel fortified, as she made clear immediately

upon announcement of her arms-deal with Egypt. The Jews, however, are genuinely alarmed about the Arab nations, whose lands they have usurped, whose villages they have ravaged and destroyed, whose people they have slaughtered.

Fearful lest the pent-up rage of the Arab world should finally burst upon them, the Jews want to see the Arabs knocked out once and for all, leaving Israel undisputed mistress of the Middle East. If Russia were to take on the assignment, there would be a danger of the U.S. stepping in on the side of the Arabs. Consequently, the Jews are creating the illusion that Israel is herself a victim of Communist aggression—hopeful that the U.S. can thereby be induced to come to her "defense."

Q. Is there no chance that this Jewish scheme will be frustrated?

A. There is an excellent chance that Americans, weary of fighting fruitless wars, will take the trouble to discover that they are now being invited to do and die for no other purpose than to exalt the Jewish nation—whereupon the Jews are likely to find their boldness met with an unexpectedly formidable reaction.

Q. Is this the only hope of defeating the Jews?

A. There is another and better one. It is the wan but still-living hope that the remnants of Christendom, struck with the terrible realization that the land hallowed by the Birth and Death of Christ is now in the hands of His implacable enemies, will arise and rally to that now-more-pertinent call which Pope Urban II issued to the first Crusaders: "Mark out a path all the way to the Holy Sepulcher and snatch the Holy Land from that abominable people!"

Christian Reminder

For anyone who wonders whether there is provocation for a present-day Catholic Crusade to rescue the Holy

Land, we are concluding this issue with a partial list of the atrocities and desecrations which the Jews have committed in Palestine since 1948. (We make no attempt to indicate here the loss in lives and property suffered by the nearly one million Arabs who have been evicted from their ancient homes during the past seven years.)

The Jews have defiled and destroyed the following Church buildings: the Church of Saint John the Baptist at Ain Karim, the Church of the Beatitudes at Capharnaum, the Church of Mensa Christi, on the shores of the Sea of Galilee, the Church of Saint Peter at Tiberias, the Cenacle (the place of the Last Supper) at Jerusalem, the Convent of Mary Reparatrix at Jerusalem, the Convent and Hospice of Notre Dame at Jerusalem, the Convent of the Sisters of Saint Ann at Haifa, the Franciscan Convent at Tiberias, the Patriarchal Seminary at Beit-Jala, the Salesian houses at Cremisan, the Sisters' Convent at Ain Karim, the School of the Sisters of Notre Dame de Sion at Katamon, the Sisters' residence at Capharnaum, the church and rectory at Ikret. Catholic authorities have estimated that the Jews have destroyed Church property in the Holy Land at the rate of more than two million dollars' worth a year. To enumerate only French Catholic institutions, they have demolished four hospitals, sixteen dispensaries, two hospices, four seminaries, thirty-two schools and orphanages, seven retreat houses.

Among the countless other desecrations we might mention, none is more heart-rending than that of Jerusalem's Church of the Dormition—the magnificent Romanesque shrine to the Mother of God which was pillaged by Israeli soldiers and then turned into a Jewish dance hall for the young men and women of Haganah. It was only after a hundred such incidents that the Apostolic Delegate, Archbishop Hughes, unequivocally charged that there is now in operation a "deliberate Jewish effort to decimate the Arabs and to destroy Christianity in Palestine."

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The Point

January, 1956

THE JEWISH GANGS OF BOSTON

The Siege

It has been the repeated warning of a local rabbi named Joseph Shubow that, "Boston, Massachusetts, is a pivotal city for United States' Jewry." In plain American, what the rabbi means is that, "Unless we Jews can control the Catholic city of Boston, it will stand as a serious threat to our grip on the rest of the country."

With this in mind, *The Point* has decided to start off the new year by sharing with its out-of-town readers some on-the-spot information about the full-scale Jewish siege of Boston Catholics. And *siege* it most decidedly has become, for Joseph Shubow's spiritual children have taken his message to heart. They are fighting the "Battle of Boston" with dedicated zest, and if, as Shubow complains, some of the less zealous ones do occasionally sleep, we have yet to discover them at it.

An outland observer might well conclude to Boston's Semitic beleaguering merely from knowing the high concentration of Jews in the place. For, apart from the five-borough ghetto of New York, there is not one city among America's forty largest which can surpass Boston's nearly twenty-per-cent Jewish population.

To the vanishing Boston Brahmin, and the multiplying Boston Catholic, the Jewish assault is every day becoming more evident. Brandeis University, elbowing its way into Boston's ivy-covered college clique, is a front-line division in the current Hebrew campaign. At the outset, Brandeis was scheduled to be "Einstein University," until that frankly-Communist mathematician went into a pout over the appointment of a president. Einstein

wanted bright-Red Harold Lasky to get the job, the directors thought the choice "imprudent." Still, the latest appointment to Brandeis' Jewish faculty is Dr. Felix Browder, son of Earl, the late head of the American Communist Party. This appointment got rave notices in the Boston press, as do all Brandeis activities. Recent sample: a photograph of Archbishop Richard J. Cushing eagerly attentive to the Semitic jesting of Brandeis Trustee Joseph Linsey, a local Jewish racketeer and racetrack owner.

A considerable weapon in the fight to gain control of the city has been an Interfaith organization called the Massachusetts Committee of Catholics, Protestants, and Jews, founded by Boston Jew Ben Shapiro. This gentleman's success came vividly home to *The Point* when a prominent pastor explained to us that he was *obliged* to attend a synagogue service because, "Ben Shapiro asked me to!"

On Boston's chief downtown street, the Jews have lately dedicated the "Associated Synagogues Building," whose street-level, store-front window boldly flaunts copies of the *Talmud*, the Jewish book so repeatedly condemned by the popes for containing, as Pope Innocent IV said, "every kind of villainess and blasphemy against Christian truth."

Because of the deeply Catholic nature of present Boston, the Jewish besiegers have naturally led with attacks which are designed to neutralize, and ultimately nullify, Catholic influence in public places. At the same time, they have not neglected that work so important to their purposes: national subversion. Boston Jews have played a prominent, and often exclusive, part in

the operation of such black-listed outfits as the Boston School for Marxist Studies, the League for Democratic Control, the Progressive Labor School, and the Boston School of Social Science. The House Un-American Activities Committee, which has condemned all the foregoing, also exposed the local Chelsea Jewish Children's School, branding it as, "A place where Marxism is combined with instruction in the racial tongue."

The overtly-Communist Samuel Adams School of Boston was likewise heavily Jewish-staffed, and last summer a Congressional investigation in New York turned up the fact that a former Adams School instructor, Boston Jew Sol Vail, was a key man in the New York State network of Communist-Jewish summer camps.

Zionist summer camps in the Boston area are now known to be the hatching-place of those terrorist gangs which were unleashed in the Boston streets last Fall to crush Saint Benedict Center's protest against Brandeis University. The headquarters for all Zionist activity in Boston is at Number 17 Commonwealth Avenue, from which there radiate all over the city those Hebrew hawkers who have made Boston Jews the country's most prolific buyers of Israeli Bonds. Back into this same headquarters (which loyal Boston Israelis call "the little embassy") there pour gesticulated reports on the progress of the "siege."

The following are *The Point's* own reports on three of the many phases of the current Jewish attack on Boston.

The Peddlers' Gang

There was one inevitable consequence of the Jews' rush on Boston. As their numbers increased, the city's Jewish merchants sallied forth from their jewelry stores and furniture exchanges to

lay siege to every corner of the downtown shopping district. With Jewish retailers buying only from Jewish wholesalers, and Jewish wholesalers giving special prices to Jewish retailers, it was only a matter of time before Gentile owners, surrendering to the "squeeze," announced that henceforth their stores would be "under new management."

Though Bostonians are generally aware that all commodities from lampshades to limousines are presently purveyed to them by Jews, few realize how zealous the Jews have been to keep the true limits of their influence concealed. Like department-store-owner Abe Filehne (who became A. Lincoln Filene, and then dropped even the "A") Jewish dealers have tried to mask their identity by giving their names a Gentile bob. Greenspan has become "Green"; Lubinski has become "Luby"; Rabinovitz has become "Rabb." (This last alteration inspired the comment that the super-successful chain of supermarkets owned by the "Rabb" family should really be called "Stopinovitz & Shopinovitz.")

Another faction of Jewish peddlers, having dispossessed Yankee merchants of their stores, decided that those stores by any other names might not be so profitable. Consequently, many of Boston's Jew-run emporiums bear some deceptively un-Judaic appellations: R. H. Whites, Gilchrights, the Charles B. Perkins Cigar Stores, Wetherns, Leeds, E. B. Horn, etc.

Into this category, too, fit such unlikely Jewish properties as the Kenmore, Somerset, Vendome, Sherry Biltmore, Lenox and Braemore hotels; the Little Building; and the United States Trust Company.

The most striking specimen in this exhibit, however, is assuredly the firm of Brooks Brothers, through whose proper doors legions of proper Bostonians have trudged, content in the knowledge that here they would be outfitted by their own sort of people in their own sort of way. According to the latest edition of *Moody's* business

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directory, Brooks Brothers has in recent days been transferred into the hands of Julius Garfinckel, Inc.

Not surprisingly, the task of minding Boston's business has proved profitable to the Jews in more ways than one. Their bulging purses have enabled them to put into effect whatever ventures seem currently likely to further the Jewish cause, whether it be staging a Chanukkah festival or setting up a slush fund for pushing bills through the legislature. Through large outlays for advertising, without which most Boston newspapers would collapse overnight, they have acquired a sure and sinister power over the press. By dominating both the wholesale and retail phases of Boston business, they can largely determine such matters as how Bostonians will dress, how they will furnish their homes, what books they will read.

Lately the Jews have been using their hold on business as a beach-head from which to assault Boston morality. Most valuable in this campaign have been the city's movie theaters, all of which belong to Jews. Seizing the chance afforded by relaxations in the censorship code, Jewish owners have recently dedicated a number of expensively-located theaters to the sole work of exhibiting — with graphic advertisements — films which are distinguished only for their obscenity.

As a final and thoroughly characteristic gesture, the Jews call these theaters by names like the Beacon, the Exeter, and the Mayflower—apparently in the hope that Bostonians will blame the Brahmins for the city's avalanche of filth.

The Political Gang

Quite the most ambitious Jewish plan for the conquest of Boston by political means was the one put forward by a Jew named Jerome Rappaport, who descended upon the city a few years ago with ideas about capturing the "young people's" vote. Before long, Rappaport had captured for

himself one of our local Catholic girls (the daughter of the head of the Massachusetts Democratic Committee) whom he married at a candle-light ceremony on Boston's T-Wharf.

Knowing that one lone Jew would never make the grade as a political force in Boston, Rappaport kept his Jewishness shrewdly under cover and organized a Gentile front—the New Boston Committee. At the head of the NBC (as his project came to be called) Rappaport placed a local doctor named Murphy. Hiding behind a score of such non-Jews, Rappaport made his bid to create a "New Boston" by endorsing candidates for a municipal election. Long before all the ballots were counted, it became apparent that Rappaport's NBC had won a great victory.

But between this election and the following one something happened. Boston Catholics began to wake up to the Jewishness of the "Committee" and they began to resent very much having their names used all over town as "letter-head patrons" for whatever scheme might enter the mind of Rappaport. The next time the voters of Boston went to the polls, not one NBC-controlled candidate was elected. It was received as decidedly happy news when the press finally disclosed that Rappaport's figurehead, Doctor Murphy, had officially resigned months before, and that the Jewish political vision of a "New Boston" had now fatally faded.

Last Fall, in Boston's primary elections, twenty-seven men entered the race for the nine seats on the City Council. Among all Boston's 140,000 Jews, only one (*not* Rappaport) was bold enough to run. He finished next to last, in twenty-sixth place, with twenty-five *Catholic* candidates ahead of him.

The more realistic members of the Jewish political gang have ceased to look upon polling booths as the means of cracking Catholic Boston's politics. They have taken to "black-washing," and, by enlisting the aid of every Jew in anything that sounds like an official position, they have launched a

smear-campaign against the city.

Led by Jewish Judge Adlow of the Municipal Court, they have made wholesale attacks on "district attorneys and prosecuting officers," and on "corrupt police and friendly prosecuting attorneys." Jewish Judge Reuben Lurie, who in a term as penal commissioner was accused by a former governor of ruining the local prison system (getting himself roundly and soundly referred to as a "penological crackpot") has been joined in the fight to discredit our jails by State Attorney-General George Fingold. This latter Jewish officeholder finds much pleasure in orating about the "rotten disgrace" of police departments, and has assigned a detective to Boston's well-loved City Hospital, a favorite Jewish target, in the hope of discovering a wrongly-open window or an ill-washed baby-bottle.

With Doctor Maurice Victor's widely-publicized charges that Boston has the nation's number one "alcoholic" problem, the smear-campaign has been lately intensified. Many conclude that the current near-panic among local political Jews has been occasioned by the November defeat of Jewish Jackson Holtz. A Democratic candidate for Congress, Holtz was defeated when the Irish-Catholic Democrats in the West Roxbury section of Boston went against him. Rather than vote for Jewish Mr. Holtz, the West Roxburyites put aside party allegiance, jumped over a high traditional wall of separation, and approved a Yankee Republican as their representative in Washington.

The Harvard Gang

With apologies for leaving whole areas of Jewish activity unmentioned, and hosts of local gang-leaders unexposed, we would like to conclude with a word to those readers who think of Boston as that proper Puritan place where "the Lowells speak only to Cabots, and the Cabots speak only to God."

The traditional citadel of Boston's "Cabot culture" has always been that

sprawling next-door neighbor of *The Point*, Harvard University. An examination of the University's latest listing of teachers and students, however, reveals that the Jewish besiegers have in no sense passed the place by. This year, in all of Harvard's student body, only six decorous Cabots can be found to balance the aggressive presence of *thirty-three* shoving Cohens! And on the faculty, one lone Cabot (who comes in from town for an occasional lecture) has left a clear field for *eleven* ubiquitous Cohens!

Everywhere there is evidence of surrender. A local lodge of B'nai B'rith meets in the Harvard faculty building. The head of the University's Board of Overseers is Jewish Charles Wyzanski. At the Law School, a Jew named Katz (of the Marshall Plan and the Ford Foundation) has lately been assigned to continue the tradition of such conspiring Harvard Jews as Felix Frankfurter, Lee Pressman, and Harry Dexter White. In recognition of how well things are going, New York's Jewish Theological Seminary has awarded young President Pusey of Harvard an honorary degree.

After much diligent searching, *The Point* has been able to discover just one corner of Harvard that is holding out—and that is the southeast corner of the University's Memorial Hall. There, in stony witness to Harvard's Gentile past, a visitor will note, high on the outside wall, the busts of two Christian orators: Saint John Chrysostom and Bishop Jacques Bossuet. These two, who had eloquence and the episcopacy in common, were likewise the sharers of a common sentiment toward the Jews. Saint Chrysostom in a homily to his people, and Bossuet in an instruction to the Dauphin, both made the Church's position imperishably clear with the statement, "Jews, God hates you!"

The imminent removal of these two bits of statuary will mark the final capitulation of the Cabot's Boston.

For *Catholic* Boston we have yet some hope.

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April, 1956

THE STORY OF GOD AND THE JEWS

Nineteen Hundred Years of Rejection

"However divided the Gentile nations may be in their instincts and aspirations, they unite in their common aversion to the Jew; it is the one point on which they establish immediate agreement."

When Jewish leader Leon Pinsker made the above statement, in the year 1882, the pogroms of Russia, in which tens of thousands of Jews were massacred, had only just begun; Adolph Hitler of Germany was not yet born, the Dreyfus Case of France was still twelve years away. Yet the truth of Pinsker's statement was as strikingly evident when he made it as it is today.

For nineteen hundred years the pattern has been the same — relentlessly, incredibly, almost monotonously the same. Wherever in the world numbers of Jews have appeared, in that place antipathy to Jews has arisen. It is a phenomenon without precedent or parallel in human experience. The hostilities that have grown against other peoples, in particular places, at particular times, cannot be compared with this stupendous, world-filling hatred. Its outbreaks punctuate history like an insistent, recurring theme. So universal is it, that if a colony of Jews should settle in a country where their race had never before been known, it could be predicted, unequivocally, that sooner or later the people of that country would turn against the Jews. It has never failed. And the longer the inevitable reaction is delayed, the more furiously does it eventually burst forth. "The growth

of anti-Semitism is proportionate to the number of Jews per square kilometer," Chaim Weizmann, first President of the State of Israel, once said. "We carry the germs of anti-Semitism in a knapsack on our backs."

In the following paragraphs *The Point* presents a summary of what has happened to the Jews as they have wandered through the world with their knapsacks. It is a grim, violent story — concerning a people who, in the words of Saint Paul, "please not God and are adversaries to all men."

■ ■

Perhaps the most striking evidence of the world's antipathy toward Jews lies in the well-kept record of Jewish expulsions. Nearly every land which the Jews have entered has, at some point, lost all patience with them and demanded that they pack up and leave. This has been going on, without interruption, ever since the Roman armies turned the Jews out of Jerusalem in the year 70 A.D. Successive Roman emperors continued the suppression, and after the break-up of the Empire, Jews came to be looked upon as the "property" of the many feudal princes, who tolerated or expelled them at their pleasure.

With the rise of centralized governments, the Jews incurred far more inclusive edicts of banishment. Thus they were barred from all of Spain in the seventh century, and again in 1492. The Moorish kingdom of Granada expelled them in 1066, and they were forced out of France in 1182, again in 1306, again in 1394, and again, out of Southern France, in 1682. In accordance with a decree of Pope Leo VII, the Jews were exiled from Germany in the tenth century; they were expelled again one hundred years

later, and once again in the year 1349. England ordered them to leave in 1290, preventing their return for 350 years. The Jews were forced out of Hungary twice: in 1360 and again in 1582. From Belgium, they were expelled in 1370. From Austria in 1420 and again in 1670. From Lithuania, in 1495. From Portugal, in 1498. From Prussia, in 1510. From the Kingdom of Naples, in 1540. From Bavaria, in 1551. From the Genoese Republic, in 1567. And from the Papal States, the Pope's personal domains, the Jews were expelled in 1569 and, once again, thirty years later.

..

The usual history text which sets out to tell the story of the Jews over the past 2,000 years becomes, in effect, a repetitious catalogue of one mass slaughter after another. For, since the dispersion of the year 70, when more than a million Jews were left dead in the streets of Jerusalem, wholesale death—the riot and then the pogrom—has followed the Jew down each new path of his wanderings.

The total number of Jews put to death under the authority of the later Roman Empire has never been tabulated to the Jews' satisfaction. In one three-year period (132-135) 500,000 Middle East Jews fell before Roman swords. And each succeeding age, down to our own day, has left a similar record behind it.

The year 523 saw thousands of Jews slaughtered by Christian Abyssinians in Yemen. The Mohammedan Caliph of Damascus took a comparable toll in the early 700's. The first days of the Crusades brought death to numberless Jewish communities in Central Europe, and when Jerusalem was finally taken by the Christian armies in 1099, the city's Jewish inhabitants died in the flames of the principal synagogue. The century following saw pogroms in many countries, the most extensive being those of Mohammedan Spain, of France, and of England.

Christian Spain and England both started off the next century with slaughters of the Jews, and Germany conclu-

ded it with the pogroms of 1283 and 1298. The year 1321 brought anti-Jewish riots in France, which were surpassed in intensity by those of Spain in 1355. During the fourteenth century, in Germany alone, 300 entire communities of Jews were destroyed. Early in the fifteenth century all the Jews of Salzburg were burned alive, and, shortly after, the riots in Rome provoked by the preaching of Saint John Capistrano forced all the Jews in the city to barricade themselves in their houses.

The most notable Jewish slaughters of the 1600's were those in Poland, where more than 200,000 were slain under the Cossack leader, Chmielnicki. Such treatment for the Jews of Eastern Europe (over half the world's number at that time) continued into the present century. During Russia's anti-Jewish demonstrations of 1905, there were 690 separate pogroms within one eleven-day period. And in the years that followed, Greece, Poland, Hungary, Czechoslovakia, Austria, and Rumania all conducted extensive slaughters of their respective Jews — until these countries became incorporated into that potent anti-Jewish machine which the Jews claim was the bloodiest of all time: the National-Socialist Government of Germany.

..

Behind the expulsions and mass exterminations of the Jews there has been, of course, an ordered and unquestioned tradition of social, political, and religious legislation against them. In the year 315, the first law of Imperial Rome passed under direct Christian influence demanded the death penalty for any gentile who should join himself to a synagogue. Saint Ambrose, the Bishop of Milan (397) instructed his people on the need for avoiding the Jews by saying that, "The very conversation with them is a pollution." In 418, Jews in the Empire were forever excluded from the Roman army and from all public offices. In 537, they were prohibited from receiving dignities or honors of any kind, and in 553 the Emperor Justinian interdicted their Talmud. Around 650 the Mohammedan Caliph Omar ordered that Jews in his territories must wear a distinctive dress that would make them at all times recognizable. Similar

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strictures were imposed in 723 by the Byzantine Emperor Leo III. Charlemagne's son was severely reprimanded in 829 by the ecclesiastical Council of Lyons for advocating the softening of certain anti-Jewish laws, and all during the rest of the ninth and tenth centuries both the feudal states of Europe and the Byzantine Empire in the East kept detailed legislation against Jews strictly enforced.

By the year 1006, ghettos had already been established in Bavaria, and the special "Jew tax" was everywhere exacted. This followed upon the universally accepted principle (later taught by the Church's eminent theologian, Saint Thomas Aquinas) that all property of the Jews belongs by right to the temporal ruler who suffers them in his domains. The year 1155 saw the accession of the Emperor Frederick Barbarossa, who referred to Jews as "belonging to the royal treasury," and expended them accordingly. The Church's Fourth Lateran Council, whose decrees are binding on all Catholics, codified and reasserted in 1215 many traditional pronouncements on Jewish segregation. Most emphatically urged were the exclusion of Jews from all public offices and the demand that they wear the "Jew badge." In some sections this bright-colored badge came to be required not only of unconverted Jews, but also of all Jewish converts.

During the next three centuries, in those countries where Jews were still legally allowed to remain, there was vigorous enforcement of further anti-Jewish legislation, including compulsory attendance at "conversionist" sermons, prohibitions against Jews appearing in the streets on Sundays and great Church feast days, more rigorous ghetto edicts, and public burnings of the Talmud. By 1550, there were no Jews lawfully resident in England, France, Spain, Portugal, the Netherlands, the Scandinavian countries or Russia. Pope Paul IV, in 1555, re-decreed much of the previous papal legislation against the Jews, emphasizing that they must not practice medicine or own real estate in Christian communities. In 1615, King Louis XIII bolstered the "Jew laws" of France by forbidding the Christians, under pain of death and confiscation, to shelter Jews or even to converse with them. Between 1649 and 1882,

the Russian government issued over a thousand distinct anti-Jewish measures. The first Jews who arrived in what was to be the United States were asked to leave by Peter Stuyvesant at New Amsterdam; and even Lord Baltimore's Catholic colony of Maryland, famed for its "tolerance," would not grant citizenship to Jews. Indeed, it was not until 1826 that Jews in Maryland were given full "emancipation" by the state legislature; while in nearby North Carolina comparable recognition did not come until after the Civil War.

The right of citizenship, withheld from Jews in every country during all the Christian ages, was not allowed to them until the triumph of the Judaeo-Masonic, anti-Christian principles of the French Revolution in 1789. Thus, Jews were not granted citizenship in France until 1791, in Holland until 1796, in Belgium until 1815, in Denmark until 1849, in England until 1858, in Switzerland until 1865, in Austria-Hungary until 1867, in Germany until 1870, and in Russia until 1917.

With their new-won citizenship, and the freedom of operation that it brought, the Jews devised spectacular reprisals against the nations which had so long held them in check. And yet, "liberation" of the Jews has in no sense meant immunization from further anti-Jewish outbreaks. Our own century, which has seen the unrivalled height of Jewish power, has already known unprecedented slaughters of the Jews. Europe, wasted by Jewish wars, beleaguered by Jewish Marxism, still, even now, gives indication of resistance—with 53 deputies in the present French Assembly elected on an anti-Jewish platform.

Even America, most docile of hosts to the Jews, is not for a moment regarded by them as a lasting, sure asylum. That leading molder of Jewish opinion, the Jewish *Examiner* of Brooklyn, put the issue very clearly just a couple of years ago with its bold-type warning, "We have no faith in the future security of American Jewry."

■ ■ ■

The history of the Jews, as they have wandered from nation to nation, inevitably leads one to ask: But why have these people been singled out for uni-

versal abhorrence? What have they done to make themselves so despised? *What is wrong with the Jews?*

This question has its answer in an event that happened long ago, when a frenzied Jerusalem mob, standing in the courtyard of the city's Roman governor, hurled at the heavens its defiant shout, "His Blood be upon us and upon our children!"

That is what is wrong with the Jews. They have assumed, as a nation, guilt for the death of God. They, once God's chosen people, have called on themselves a curse, which as Saint Jerome says, "rests on them to this very day, for the Blood of the Lord is not taken from them."

The curse which the Jews invoked in the year 33 A.D., and which descended on them with manifest finality in the year 70, had been prophesied 1500 years before by Moses, who warned the Jews of what would happen if they dared ever to turn away from God (Deuteronomy, Chapter 28):—"Cursed shalt thou be in the city, cursed in the field. . . . Cursed shalt thou be coming in, and cursed going out. . . . And mayst thou always suffer oppression, and be crushed at all times. . . . And thou shalt be lost, as a proverb and a byword to all people, among whom the Lord shall bring thee in. . . . The Lord shall scatter thee among all people, from the farthest parts of the earth to the ends thereof. . . . Neither shalt thou be quiet, even in those nations, nor shall there be any rest for the sole of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness: and thy life shall be as it were hanging before thee."

The bitter hatred flung at the Jews by all the world can be accounted for only in terms of this divine judgment. The Jews' baseness and sensuality and perpetual intrigue, their insatiable ambition, their open contempt for all standards of decency and order—all these malignities, these *natural* reasons for their being hated, spring from and are sustained by the central and

supernatural fact that they are cursed.

That such has been the teaching of the Catholic Church—openly, vigorously, and abundantly proclaimed—is a circumstance of which the Jews are keenly aware. Mordecai Kaplan, of the Jewish Theological Seminary in New York, wrote recently, "It is unfortunately true that in the Christian religious tradition the Jews are assumed to be the accursed of God. There is no use evading the fact or prevaricating about it. There is only one way to deal with it; it must cease to be a fact. The judgment on the Jews must be expunged from Christian tradition."

Audacious as this campaign is, however, it is quite futile. Even if Rabbi Kaplan and his cohorts should be completely successful in their undertaking—even if all references to the Jews as "perfidious" and "rejected by God" were to be stricken from parochial-school textbooks, from the writings of the saints and decrees of the popes, from the prayers of the Church, and from Holy Scripture itself—the Jews would find their lot still no better than it has been for the last nineteen centuries. For the curse upon them is a reality, divinely-imposed and irrevocable, whether anyone talks about it or not. As Saint John Chrysostom declares, "The Jews say it is men who have brought on their misfortunes; but in fact it is God who has brought them about."

Though the Jews may become powerful for a time in some particular countries, as they once were in Moorish Spain, as they once were in modern Germany, as they now are in the United States, even then, in their hours of triumph, they will be always restless and fearful, knowing from deep experience that at any moment the Gentiles among whom they live may rise up against them.

The Jews have fixed their course. Till the end they shall remain a spectacle before all the world of a wicked and unrepentant people—a people who have called on their heads the abiding wrath of God.

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SOME JEWS IN GENTILE CLOTHING

I— Dublin's Lord Mayor

By now, there is no household in all the forty-eight states which is not abundantly aware of the fact that the new Lord Mayor of Dublin, Ireland, is a Jew. The Jewish-controlled public press of America has out-done itself in presenting every detail of the unlikely story of Robert Briscoe—fighter for Ireland's freedom, intimate friend of de Valera, long-time representative of the Irish people in their parliament.

And for the "little" Jews of America, lest they be tempted to take too seriously this fiction of a patriotic Jew, there has been equal coverage in the strictly-Jewish publications. A typical account may be found in the *National Jewish Monthly*, current issue. Robert Briscoe is therein revealed to be one of the founders of the Dublin Lodge of B'nai B'rith and an "active supporter" of the infamous *Irgun*.

This is all the tip-off an American Jew needs. Robert Briscoe has in no sense abandoned the objectives of his own kind by becoming the Mayor of Dublin. Membership in the B'nai B'rith means a total and conscious dedication to the highest goal of Judaeo-Masonry: the complete destruction of the Christian world and the establishment of the kingdom of Anti-Christ himself. Briscoe's support of the *Irgun* is equally telling. It was this band of Jewish marauders which took chief credit for desecrating the Catholic churches and shrines of Palestine, destroying Catholic hospitals, shooting at Catholic schools and convents, and generally wrecking and defiling Catholic property in the Holy Land at the rate of two million dollars worth a year.

It matters little whether Mayor Briscoe has been able to keep these facts about himself suppressed in 95-per cent Catholic Dublin. For what is troubling Dublin's Catholic conscience right now is the bare, incontestable information that the city's chief magistrate is a Jew, who will not make the Sign of the Cross, who will not say the Our Father or the Hail Mary, who denies that the Ever-Blessed Virgin is the Mother of God, and who thinks that the adorable Jesus present in all the Catholic tabernacles of Dublin is *not* the Messiah promised by God, but is rather a brazen impostor.

II— Barney's Career

As every man knows, the one part of a newspaper where shots of Jewish profiles seldom appear is the sports section. Somehow, when it comes to walloping a baseball, or plunging through tackle, or even paddling a tennis ball over a net, Jews exhibit a remarkable lack of ability. Consequently, that supreme adulation which Americans bestow on good athletes—the unqualified American Heroes—has thus far been reserved for Gentiles.

The only game crowded with Jewish players is basketball. But this is a special case. In his book *Farewell to Sport*, former sportswriter Paul Gallico accounts for it as follows: "The reason, I suspect, that it (basketball) appeals to the Hebrew with his Oriental background is that the game places a premium on an alert, scheming mind and flashy trickiness, artful dodging, and general smart-aleckness."

Inasmuch as the American public has never found such traits particularly en-

dearing, the fact that lots of Jews play basketball does not affect the rule: Jews do not become Heroes.

Once, however, there was a Jew who almost broke the rule. He was a boxer, and he almost became a Hero.

His name was Barney Ross, and at one time (1935-1938) he held the welterweight boxing championship of the world. Now, boxing is a sport whose top men are, or were, freely idolized. Yet, for some reason, the public restrained itself with Barney. Perhaps they were bothered by the still-vivid memories of another star Jewish boxer, Max Baer — Maxie the Clown — who, having sampled the right hand of a young aspirant named Joe Louis, abruptly terminated his clowning and his career by squatting ingloriously on the canvas while the referee counted ten.

And so, Barney Ross won his championship title, held it for three years, and finally lost it, without once having the public really warm up to him. But then, just when it seemed he had lost all hope of becoming a Hero, Barney got a second chance.

When the hostilities known as World War II commenced, Barney Ross discovered with dismay that he was at the awkward age which made a call from his local draft board imminent. It would be unseemly for him to seek a "4-F" status; nor would the public be likely to countenance his trotting off with the rest of the Jewish soldiers to language, or radar, or cooks and-bakers school. Unable to find a neutral corner, Barney, in wild desperation, signed up with the Marines.

It was a fortunate move. For, though he had to spend some miserable days and nights crouched in a foxhole while his Marine Division fought for Guadalcanal, still, after the battle was over, Barney was sent back home. He arrived to a fanfare of publicity, and in short order found himself presented

with a Silver Star for "heroism under fire," invited to the White House for a personal citation from the President, awarded a plaque as boxing's Man of the Year, honored at banquets and celebrations all over the country—and, to top it all, promised a medical discharge as soon as things would quiet down a little.

At last, Barney was a Hero. And not just a Sports Hero, but that most exalted of all American specimens, a War Hero. He was one Jew who had finally made good—that is, in the newspapers.

But for some reason Americans weren't believing all they read in the papers that year, and the high-powered campaign to present the nation with a glorified Jew slowly ground to a stop. The cause of this failure we don't know. Maybe too many of the Marines who had fought on Guadalcanal had been writing letters home, telling on Barney. We do know that when he came to Boston in the early summer of 1943, shortly after his return to the States, he was hooted and hissed out of town by a large and eloquent delegation of servicemen, including several hundred Marines from the barracks in Chelsea.

After a few hapless months touring the country, Barney Ross disappeared from public view. He was not heard from again until 1946, when he was admitted to the government hospital at Lexington, Kentucky. For Barney had become a drug addict, and was in need of extended medical treatment.

The last chapter in the saga of the Jew who almost became a Hero appeared in the *New York Times* of March 31, 1948. Released from the hospital, Ross had applied for a passport that he might go to Palestine and fight in the Jewish army which was then terrorizing the countryside in its efforts to establish a Jewish state. When our State Department refused his request, Barney announced that although he didn't want to lose his U.S. citizenship, still, he was going to Palestine anyway, because, he said, he was

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determined "to be a private in the army."

"For the career of such an unlikely Jew, it made a likely finale.

III— Boston's Inferno

Back in the 1880's, when Boston, Massachusetts still cherished its dream of being the "Athens of America," and when many Bostonians remained convinced that their home-town was indeed the "Hub of the Universe," it came to pass that Boston acquired for itself a permanent symphony orchestra. The job of conducting this precious cultural acquisition could, of course, be entrusted only to someone of intellectual Boston lineage and impeccable Harvard training—or so the Brahmins thought. When the Symphony's first concert season opened, however, Bostonians were confronted with a most unseemly gentleman who had but lately stepped off the boat. He bore the suspicious name of Henschel, and, once he appeared on the stage, even the farthest reaches of the second balcony could only conclude that the Boston Symphony's first conductor was an unashamed, full-blooded Jew.

Boston was thus the more prepared, several seasons later, for the news that its first permanent opera company was likewise in the hands of a Jew, one Henry Russell.

With the passing years, local Puritan concert-goers have watched the Jewish grip on their music tighten. And the process has been facilitated by the fact that Boston's musical taste is of the sort which the Jews are most able to satisfy. For the city likes virtuosos—the kind of high-strung, high-paid soloist that every Jewish parent is planning on when he first straps his three-year-old offspring to a piano-stool.

Example: Boston is much taken with keyboard performers like Artur Schnabel, Myra Hess, Rudolph Serkin, Wanda Landowska, Artur Schnabel, William Kapell, Alexander Brailowsky, Leopold Godowsky, Vladimir Horowitz—all Jews. And with concert-

violinists like Fritz Kreisler, Isaac Stern, Nathan Milstein, Mischa Mischakoff, Joseph Szigeti, Efrem Zimbalist, Joseph Fuchs, Mischa Elman, Michelangelo, Erica Morini, Yehudi Menuhin, Mischa Heifitz—Jews who lent support to the *Universal Jewish Encyclopedia's* boast that "The entire history of violin-playing is virtually a Jewish art."

Beyond this, Boston is a "symphony" rather than an "opera town." Russell's Boston Opera Company quickly faded, but Henschel's Boston Symphony became world-famous. Among the Yankees, in fact, going to the Symphony took on all the aspects of a new form of worship. As one astute, out-of-town observer remarked: when a Boston lady walks down the center aisle of Symphony Hall you fully expect a profound genuflection before she enters her seat.

The Boston Symphony Orchestra a few years ago sustained the loss of its most long-lived Jewish conductor, Serge Koussevitzky, the despot of local music for twenty-five years. And when devoted Bostonians were not actually in the presence of Koussevitzky (or his Jewish colleague, Arthur Fiedler) at Symphony Hall, they were home listening to recorded performances of the rest of the country's symphony orchestras, directed by the rest of the country's Jewish conductors. For, with about three notable exceptions, the men who gesticulate before the chief orchestras of the nation are all Jews.

The following is a partial list: Artur Rodzinski, Alfred Wallenstein, Leonard Bernstein, George Szell, Erich Leinsdorf, Otto Klemperer, Efrem Kurtz, Bruno Walter, Vladimir Golschmann, Walter Damrosch, Eugene Ormandy, Alexander Smallens, Fritz Reiner, Pierre Monteux, Josef Pasternak, Erich Kleiber, Max Reiter, Fabien Sevitzky, Andre Kostelanetz.

And what, in the face of all this, does *The Point* propose for a remedy? The situation is obviously critical. What do we recommend as a course of effective action for Bostonians? Shall we start a crusade to rescue

the holy precincts of Symphony Hall from the sacrilegious hands of the Jews? Shall we picket the box-office? Shall we assault the place? Storm it in mid-season? Shall we sweat and bleed and die for the right to hear Beethoven conducted by a Mayflower descendant?

After proper consideration, we think not. We think that perhaps this time we will restrain our wrath, run the risk of being labeled "above it all," and just contemplate with medieval, Romish satisfaction, the prospect of a stuffy hall-full of heretics being serened by a pit-full of infidels — for all eternity.

Dante himself might envy us such a vision.

IV— Elmer's Dilemma

While it is surprising to find a Jew who has made himself acceptable to Dublin's politics, New York's prize-fights, or Boston's polite society, it is closer to sensational to discover a Jew who has been attacked by the B'nai B'rith, who thinks the big Jewish money-drives are a fraud, and who says that the State of Israel is an aggregation of aggressive "kikes" looking for trouble.

There does exist such a Jew. And what is more, he is a full-fledged rabbi. His name is Elmer Berger.

Rabbi Berger is such an unusual Jew that a few months ago, when his latest anti-Zionist book appeared, the publishers mailed a complimentary review copy to the editors of *The Point*. They apparently felt that here, at last, was one Jew that we could find no quarrel with. Here was a Jew who agrees with us that American Jews are more loyal to Israel than to America; that the leaders of Zionism in our country have been forcing the hand, and thus forging the policy, of the U. S. State Department that American Jews are promoting by every means possible the nationalist program of a foreign state, Israel, and that, therefore, they will not mit-

into the stream of American life.

We do understand Rabbi Berger. He stems from a tradition in Jewry which has been all but blotted out by the incredible triumph of Zionism during the past fifty years. Rabbi Berger is the more cautious Jew; the Jew who likes the good life which comes with being only a moderate parasite among the Goyim; the Jew who willingly takes on the protective coloring of cultural assimilation; who feels that a Christmas tree in his living-room is very little compromise for all the security it will bring to his children.

Berger long ago scoured the country for other Jews who might be ill-disposed toward Zionism. Such dregs as he found were subsequently organized as the American Council for Judaism, chief member: Mr. Lessing Rosenwald, retired head of Sears Roebuck and Co.

With this straggling band of cautious Jews behind him, Berger has become official publicist for the wishful theory that Jews can really be normal citizens. And it is in the course of this publicizing, in the heat of his anti-Zionist fervor, that the rabbi truly reveals himself. For in his effort to be *against* Zionism but *for* Judaism, Rabbi Berger seasons his argument with all the standard Jewish sneers at the Catholic Church. He brands the Church's influence in Western society as "the iron ring of medievalism"; he describes the flowering of Catholic life in the Middle Ages as "a generally decadent society"; he charges that "Paul of Tarsus" started the Catholic Church which Jesus Christ "a mere human personality" had no notion of founding. And much more.

Rabbi Berger's message to the Zionists of America is that they are headed for pogroms, because Americans will not tolerate their allegiance to a foreign Jewish state. The Zionists might well remind the rabbi that, long before Zionism ever existed, Catholic men were placing the likes of Elmer Berger in well-defined ghettos, with conspicuous badges, compulsory sermons, and not one glimmer of "citizenship."

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The Point

September, 1956



His Holiness Pope Pius IX

Born at Sinigaglia, Italy, in the year 1792, Giovanni-Maria Mastai-Ferretti became in 1846 the ninth pope named Pius. He occupied the throne of Peter for thirty-two troubled years. In 1854 he solemnly defined the Immaculate Conception of the Blessed Virgin Mary, and it was under him that the Vatican Council, in 1870, formulated the definition of Papal Infallibility.

ANOTHER CHALLENGE TO JEWS AND MASONS

The Point is against the Jews. It is against the Masons. It is against Interfaith. *The Point* maintains that the Catholic Church is against the Jews, against the Masons, and against Interfaith. And, by way of proving its contention, *The Point* quotes freely from Catholic saints and popes, who are unmistakably against the Jews, against the Masons, and against Interfaith.

Occasionally someone objects to this *Point* procedure. How do we know, snips our critic, that the Church hasn't modernized her ideas since the time of the saints and popes whom we quote in our favor? Or, at least, how do we know she won't?

Last month, our objector got his answer. It was in the form of a news bulletin from Rome, announcing that Catholics can soon expect to have a new saint; for the cause has been introduced and the first steps successfully completed in the canonization of Giovanni-Maria Mastai-Ferretti, His Holiness, Pope Pius IX.

For those with eyes to see, this announcement is clear and cogent evidence that the Catholic Church, when she acts officially, is most emphatically *not* "modernizing her ideas," regarding either herself, her mission, or her enemies.

Pope Pius IX, who shepherded the Church through thirty-two embattled years—next to Saint Peter's, the longest pontificate in history—was hated by the Jews and Masons during his lifetime and has been remembered by them ever since. He was their enemy, deliberately and implacably; and so abidingly forceful were his utterances

against them, so decisive his actions, that he has stood to this day as a symbol of opposition to all that Judaeo-Masonry strives to achieve.

And now this man is about to be presented to the Catholic world as a model: a supreme and shining exemplar of orthodoxy in teaching and holiness in conduct. And as salt for their wounds, the Jews and Masons will note that this celebrated foe of theirs has been carefully and singularly chosen for the dignity he is to be given. For of all the popes of the last three centuries, only he and his admiring successor, Saint Pius X, have been singled out by the Church for sainthood.

By way of introducing "Pio Nono" and of indicating the reasons for the Jewish-Masonic rancor against him, we invite you to consider the following propositions:

"Every man is free to embrace and profess that religion which, guided by the light of reason, he shall believe true."

"Men may, in any religion, find the way of eternal salvation and attain eternal salvation."

"In our times it is no longer necessary that the Catholic religion should be the only religion of the State to the exclusion of all others whatsoever."

"Hence it has been wisely provided by law that in certain regions, Catholic in name, immigrants shall be allowed the public exercise of their own forms of religion."

Any faithful reader of America's Jew-dominated press will be quick to endorse these four statements as self-evidently true. They are the very foundation of the Interfaith movement. Without them, "Brotherhood" is inconceivable. The National Conference

of Christians and Jews stakes its whole future on their affirmation.

Which is just one of the reasons that the canonization of Pope Pius IX is a wonderful and delightful thing to contemplate. For Pius IX sets down the above propositions in his famous *Syllabus of Modern Errors* (1864), and flatly condemns all four of them as flagrant and untenable heresy!

Against Freemasonry, rife in nineteenth-century Europe, Pius IX waged an equally fierce warfare. He referred to the ever-plotting, many-faced society as "that perverse sect, popularly called Masonic, which, hidden at first in dark alleys, has finally come to light, to ruin religion and civil society."

And by way of confirming the Pope's judgment against them, the Masons, led by the vile, viciously anti-Catholic Mazzini and his eager colleague Garibaldi, stole from Pius IX that swath of lands in mid-Italy called the Papal States—the Patrimony of Saint Peter—which had been given to the Vicars of Christ, for their welfare and protection, since the time of the Emperor Constantine.

Even more than for his anti-Masonic stand, however, Pius IX is today remembered for his iron determination to hold back the Jews. There has yet to be published a Jewish evaluation of the nineteenth century which fails to mention how Pius IX, so "tolerant" toward the Jews during his first two years in the papacy, turned completely about-face, and held adamantly to the Church's long-established policy of keeping all Jews very well in hand.

The remainder of our issue is devoted to the most-publicized incident, and the ultimate summary, of Pope Pius IX's courageous fight to protect the Church of Christ from His crucifiers.

The Mortara Case

During the early 1850's, the Italian city of Bologna was still under the temporal rule of the Pope, a portion

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of the traditional Papal States. There was resident in Bologna at this time a certain Mortara family, Jews who, while excluded by the Pope from the privileges of citizenship, managed to make a very comfortable living among their Catholic neighbors. Encouraged by the growing revolutionary spirit of the city (which was soon to be out of Papal hands and annexed by the Masonic government of Italy), the Mortaras had lately defied the very explicit Papal law which forbids Jews to have Christian servants. A young Catholic girl of Bologna, Anna Morisi, had been hired as a domestic in the Mortara household.

One day in November of 1857, Anna was describing to a friend the fatal serious illness of one of the Mortara children. At the friend's suggestion that perhaps the child should be baptized, discreetly, before it died, Anna protested that under no circumstances could she do that. She then proceeded to unburden her Catholic conscience by revealing that once before, in a similar circumstance, she had baptized a dying Mortara baby, and the child had afterward recovered—was now, in fact, a healthy six-year-old, and being raised as a Jew!

News of the Mortaras' baptized boy ultimately reached the Archbishop of Bologna. The sacred integrity of Baptism, and the Church's obligation to provide for the Christian upbringing of baptized children, left only one course of action to the prelate. Under orders approved by the Holy Office, Anna Morisi, protected by Papal guards, left her Jewish employer's house, and with her there went the baptized child, Edgar Mortara.

The arrival of Edgar in Rome, where he was to be raised as a ward of Pius IX, made hotly-protested news in every major city of Europe and America. There were cries of "Medievalism!" "Inquisition!" "Popish Tyranny!" Immediately, mass meetings of protest were organized in England and the United States. The powerful alliance of German rabbis sent a formal

petition to Pius IX, demanding the Mortara child's immediate release. Sir Moses Montefiore, the Rothschilds' roving ambassador, rushed to the Papal Palace at Rome to deliver a personal protest to the Pope. Unmoved, His Holiness dispatched Cardinal Antonelli to tell Sir Moses about the Church's ancient position in the matter of baptized children, adding that by their boldness in employing a Catholic servant, the Mortaras themselves must take full responsibility for any unpleasantness that had resulted. Other indignant callers, and many appeared, got similar receptions.

Within two years of Edgar Mortara's arrival at Rome, the city of Bologna was seized by the Italian Kingdom. Under this new and anti-papal government, the Jews attempted to institute criminal proceedings against the servant-girl, Anna Morisi, charging her with kidnapping. Anna, however, had since entered a convent, and when it became known that the Jews were proposing to violate the sacredness of the cloister and drag a nun into the civil courts, popular indignation forced them to abandon the cause, and to consider the whole Mortara Case ended.

Actually, the end did not come until 1940. In March of that year, a white-haired Augustinian priest died at Liege in Belgium. He was nearly ninety years old and all during his priestly life he had been known as Father Pius, O.S.A., a name which he had taken in honor of his beloved guardian, Pope Pius IX. There were few who took notice of Father Pius' death, and fewer who realized that he was the same Edgar Mortara who close to a century before had so electrified the world.

Cut off from the cursed blood of the Jews, fed upon the Precious Blood of the Altar, Father Pius Mortara, we have good reason to hope, is even now, in the Beatific Vision, a happy symbol of the sacredness of Holy Baptism, a witness to the courageous faith of a holy Holy Father.

Summary

Throughout the heat of the Mortara controversy, the official position of Pope Pius IX was entrusted, for defense and exposition, to the Jesuit fathers of the magazine *Civiltà Cattolica*. Pius IX had himself established these priests in their special status as a papal "college of writers, constituted in perpetuity." And they became his most insistent and outspoken champions.

It was only a few years after Pius IX's death that *Civiltà Cattolica* published a series of three articles which attempted to isolate and identify those forces which had so beset Catholic Europe in the wake of the French Revolution; which had warred incessantly against the Pope; and which had gained the enormous triumph of seeing Pius IX end his days as a prisoner in the Vatican, dispossessed of the ancient temporal domains of the papacy.

This series of *Civiltà Cattolica* articles, dated October, November, and December, 1890, is entitled "The Jewish Question in Europe." The magazine's summary statement, faithfully reflecting the mature and saintly judgment of Pope Pius IX, is reprinted below. It is the Church's traditional position, and, therefore, as our readers will recognize, *The Point's*.

"In order that the Christian nations may be delivered from the yoke of Judaism and Freemasonry, which is daily growing more oppressive, the only way open to them is to go back along the road they have traversed, to the point where they took the wrong turning. If the Jews are not rendered harmless by means of special laws depriving them of that civil equality to which they have no right, nothing useful or lasting will be accomplished. In view of their presence in different countries and their unchangeable character of foreigners in every nation, of enemies of the people in every country that supports them, and of a society segregated from

the societies amongst which they live; in view of the Talmudic moral code which they follow and the fundamental dogma of their religion which spurs them on to get hold of the possessions of all peoples by any means in their power, as, according to it, they are entitled to rule the world; in view of the fact that the experience of many centuries and our present experience have proved conclusively that the equality of civil rights with Christians, granted them in Christian states, has had for effect the oppression of Christians by them, it follows as a necessary consequence that the only way to safeguard the rights of Christians, where the Jews are permitted to dwell, is to regulate their sojourn by laws such that it will be impossible for them to injure Christians.

"This is what has been done in the past. This is what the Jews have been seeking to undo for the last hundred years. This is what will have to be done over again, sooner or later, whether one likes it or not. The position of power to which the laws inspired by the Revolution have raised them in our day is digging under their feet an abyss just as deep as the height to which they have ascended....

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

—*Civiltà Cattolica*, Rome, 1890

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The Point

October, 1956

THE CHURCH MILITANT AND THE JEWS

Some Front-line Reports

Late last month, Harvard University settled down to its academic year number three hundred and twenty. Although statistics are not yet available on the student body, we have it from an exceptionally reliable source that the University's faculty is still more than fifty per cent Gentile.

This measured majority of non-Jewish instructors, however, is in no sense calculated to make the Jewish student uneasy—nor does it. For all of Harvard's Gentile faculty members are well-schooled and long-practiced in giving their annual courses the anti-Christian, and thus inevitably the Jewish, slant.

One such Harvard Gentile is Doctor Gordon Allport, professor of psychology, champion of UNESCO, and pride of the University's recent and bulging Social Relations Department. Among Doctor Allport's more eloquent classroom lectures is the one which deals with the "anti-Semitism of the Saints." In 1954, he incorporated this material in his book, *The Nature of Prejudice*, and got Paul Blanshard's publisher to distribute it for him.

At the risk of minor scandal, we shall be bold enough to say that in one aspect of his argument, Doctor Allport is not entirely wrong. He points out that it is in no sense exceptional with the Catholic Church's Saints to "slip from piety into prejudice." Since by prejudice Doctor Allport here means anti-Jewishness, we are bound to agree. In fact we have determined to illustrate the matter at some length this month, with pertinent stories and quotes from our files. The

miscellaneous items which now follow, expanding the theme of "our anti-Jewish Saints," may reveal even to Doctor Allport the enormity of the truth which, however clumsily, he managed to stumble upon.

••

The most exalted of the Church's Saints are, of course, her martyrs. And the very first martyr, as every parochial-school student knows, was the deacon Saint Stephen.

After hearing Stephen's denunciation of the Jews in Chapter Seven of the Acts of the Apostles, and after seeing the vengeful Jews stone him to death in the same chapter, a Catholic child is hardly surprised to learn that the chief of the Apostles, Saint Peter, was constantly preaching against the Jews, reprimanding them for killing Our Lord, and that Saint Paul, who gloried in his title "The Apostle to the Gentiles," complained in his First Epistle to the Thessalonians that the Jews "both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men; prohibiting us to speak to the Gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end."

Similarly, Saint John, Our Lord's favorite Apostle, refers to the Jews as those "that say they are Jews and are not, but are the synagogue of Satan"—a statement which echoes the words of Our Lord Himself Who, in Saint John's Gospel, tells the Jews they are the children of the devil.

Knowing that such precedents have been set by the Church's very first

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nts, Catholic children (and those who have become as little Catholic children) are prepared for what follows: the example of canonized Catholics, all down the Christian centuries, whose lives further illustrate, with an overwhelming variety of detail, that Saints and Jews just don't mix!

■ ■

California's mission church of San Juan Capistrano—dear to American folklore as a romantic haven to which the swallows annually and melodiously come back—is dedicated to a thirteenth century Franciscan friar known during his life and since as "the scourge of the Jews."

How Saint John Capistran came by his admiring title is a record of fiery sermons, assiduous labors, and incidental remarks—for instance, his unfollowed but unforgettable suggestion to the city of Rome that it round up all its Jews, herd them aboard ships, and deport them overseas.

When a Sacred Host was desecrated in the Polish city of Breslau, Saint John Capistran persuaded the King of Poland to revoke the pro-Jewish ordinances he had allowed and to order all Jews in Breslau imprisoned until the culprits be identified. Ultimately, 58 Jews were found guilty of the Host desecration and executed; whereupon the local rabbi hanged himself.

The *Universal Jewish Encyclopedia* (a work concocted at the expense of the U.S. Government, as a project of the W.P.A.) pays a tribute to Saint John Capistran's efforts by including him in its select list of the greatest anti-Semites of all time.

■ ■

The teachings and preachings of Saint Ambrose, fourth century Bishop of Milan, have so impressed the Church with their holy brilliance that he has

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been long designated one of the four Great Latin Doctors.

Among the utterances of this most learned teacher there are, not surprisingly, some stringent words concerning the Jews: "The very conversation with them is a great pollution," is one of the Ambrosian aphorisms.

Once in a sermon at Milan, Saint Ambrose thundered so mightily against the synagogue, calling it "a house of impiety, a receptacle of folly which God Himself has condemned," that his Milanese parishoners, on leaving the Cathedral, hurried over to the nearest Jewish temple and burned it to the ground. When a delegation of the city's Jews and their friends protested the deed to Saint Ambrose, he brought them up short with the following notice:

"I declare that I set fire to the synagogue, or at least that I ordered those that did it, that there might not be a place where Christ was denied. If it be objected to me that I did not actually set the synagogue on fire here, I answer that it began to be burnt by the judgment of God."

On another occasion, when the Emperor Theodosius ordered a Bishop in the East to pay for the rebuilding of a demolished synagogue, Saint Ambrose, seeing Theodosius present in his Cathedral, refused to start Mass until the Emperor had promised to rescind the order.

■ ■

If any of our current candidates for public office would like to know what qualities the Church thinks a ruler should have, he will find them exemplified in the canonized king for whom the city of Saint Louis, Missouri, is named.

Ruling France from 1226 to 1270, King Louis IX stood as a beacon in the brightest of all Catholic centuries. The wisdom and justice of his public acts, together with his personal valor and devotion (he led the armies of the last two Crusades) are the

legacy and legend of his country.

In his solicitude for both the earthly and eternal welfare of his subjects, Saint Louis was, of course, a confirmed enemy of the Jews. His first recorded act against them was a decree, in 1230, prohibiting Jewish usurers from pursuing their lucrative occupation. Later he followed this up by prescribing that all French Christians who were indebted to Jews should slice one-third from the amount they owed.

In June of 1242, Saint Louis set the style for other Catholic monarchs by ordering, at Paris, Europe's first official public burning of the Talmud. Additional copies of the Jewish book were confiscated and burned by order of the King in 1244 and in 1248.

Even more blazingly expressive than his Talmud-fueled fires, however, is Saint Louis' forthright advice to the laity of France regarding disputations with Jews: "I say to you," he told them, "that no one, unless he be a very good cleric, should argue with them; but the layman, when he heareth the Christian law reviled, should not defend it but by his sword, wherewith he should pierce the body of the reviler as far as it will go."

■ ■

The Basilica of Our Lady of Perpetual Help in Boston, the Church of the Holy Redeemer in Detroit, and Saint Alphonsus Church in New Orleans are three of the more than one hundred beautiful churches throughout the country which are staffed by the priests of the Congregation of the Most Holy Redeemer. These Redemptorist Fathers, as they are popularly called, belong to an order which was founded in Italy in the eighteenth century by an Italian Bishop and Doctor of the Church, Saint Alphonsus Maria de Liguori. And to the embarrassment of the more liberal Redemptorists, Saint Alphonsus Maria is true to traditional form on the question of the Jews.

In previous issues we have cited Saint Alphonsus' prohibitions against

Catholic patronage of Jewish physicians, and against Catholic support of Jewish candidates for public office. But like all the Church's official theologians, Saint Alphonsus lashes out against the Jews for that supernatural, New-Testament reason: their betrayal and crucifixion of Our Lord. The Saint treats extensively of this betrayal in his book, *The Passion and Death of Jesus Christ*, and we quote the following passage from page 198 of Father Eugene Grimm's authorized translation, bearing the Imprimatur of the late Cardinal Hayes, Archbishop of New York.

"Saint Luke says that Pilate delivered Jesus into the hands of the Jews that they might treat Him as they pleased. *Jesus was delivered up to their will.* (Luke xxiii, 25). This is what really happens when an innocent man is condemned. He is given over to the hands of his enemies, that they may take away his life by the death which is most pleasing to them. Unhappy Jews! you then said, *His blood be upon us and upon our children.* (Matthew xxvii, 25). You have prayed for the chastisement; it has already come. Your nation bears, and shall bear to the end of the world, the punishment due to the shedding of that innocent blood!"

■ ■

"Marrano" is a Spanish word meaning swine. It is also a word used to identify that familiar figure of the Spanish Middle Ages: the Jew who had held his head over a baptismal font and was pretending to be a Christian while remaining at heart a dedicated enemy of Christ.

So many were there of this breed, that during the early fifteenth century the professedly Jewish population of Spain dwindled from 5,000,000 members to 200,000. Except for the handful who were genuinely converted, the bulk of the four million-odd missing Jews had become Marranos. In the guise of Catholics, they crowded into, and crowded Gentiles out of, every

phase of Spanish life. Not only were they the merchants and money-lenders of the country, its lawyers and physicians and apothecaries, they had finally come to dominate the royal court. Even the Church was beginning to buckle under the influence they exerted as monks, as priests, and, in ever-increasing numbers, as bishops.

Inevitably, Christian Spain awoke to the stark realization that the "converted Jews" in their midst had not been converted at all; that, indeed, they still hated the Catholic Church with the congenital fury of their race and longed to see her devastated—a work they were now terrifyingly equipped to accomplish.

In 1478, Queen Isabella of Spain (the same who later sent Columbus on his voyage to the New World), shaking off her Jewish councillors, petitioned Pope Sixtus IV to authorize the establishment of an Inquisition for the purpose of exposing secret Jews. The effectiveness of this Spanish Inquisition may be gauged by the frenzy with which the Jews have been denouncing it ever since.

Though the anti-Jewish Queen Isabella (who was eventually obliged, in 1492, to expel all Jews from Spain) has not been canonized, one of the first Inquisitors has been. He is Saint Peter Arbues, and so notably well did he do his job of finding and foiling the Marranos that they murdered him. A few weeks ago, on September 17, Catholic religious all over the world heard this commemoration read from the Roman Martyrology: "At Saragossa in Spain, of Saint Peter Arbues, first Inquisitor of the Faith in the Kingdom of Aragon, who was cruelly butchered by relapsed Jews for the sake of that Catholic Faith which he had so zealously protected by virtue of his office. Pope Pius IX added him to the list of martyr saints."

■ ■

Four hundred years before the brutal attack on Saint Peter Arbues, another Saint, Pope Gregory VII, had

been forced into action against the Jews of Spain. In 1081, Saint Gregory wrote to King Alphonso VI of Castile, "You must cease to allow Jews to rule over Christians...For to allow Christians to be subordinate to Jews, and to be subject to their judgment, is the same as to oppress God's Church and to exalt the Synagogue of Satan. To wish to please the enemies of Christ means to treat Christ Himself with contempt."

■ ■

We neglected to say at the outset of this issue that when Harvard's Doctor Allport was looking around for a particular saint to illustrate his "piety and prejudice" theme, he chose that giant among the Church's theologians, Saint John Chrysostom.

Ever since the early fifth century, John Chrysostom has been a name to terrorize the very boldest Jew in the ghetto. The *Jewish Encyclopedia* includes a special article on him, accusing him, among so many other things, of saying that the "holy ark" which Jews now have in their synagogue is "no better than any wooden box offered for sale in the market."

The quotation from Saint Chrysostom which Doctor Allport selected for his book is a more famous one. It is taken from the Saint's *Six Homilies Against the Jews*, as found in Migne's Greek Patrology.

From this work we reprint the passage on "the synagogue"—a striking summary of the Catholic position, and a fitting conclusion for our miscellany of "holy bigotry."

"The synagogue is worse than a brothel...it is the den of scoundrels, and the repair of wild beasts, the temple of demons devoted to idolatrous cults...a place of meeting for the assassins of Christ...a den of thieves, a house of ill fame, a dwelling of iniquity, a refuge of devils, a gulf and abyss of perdition...Whatever name even more horrible could be found, will never be worse than the synagogue deserves."

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The Point

November, 1956

JEWISH PLAN TO DESTROY CHRISTIANITY

The Real Purpose of Interfaith

For nineteen hundred years Jewish spokesmen have been wrestling with an insistent and galling question: Why is it that wherever in the world Jews are found, there is also found distrust and hatred and loathing of Jews?

The Church's explanation of this phenomenon is, of course, that it springs directly and inevitably from the curse which the Jews called down on their race when they rejected and crucified Christ. Unwilling to accept this solution, the Jews have given it a reverse twist and come forth with the accusation that, by telling people about the curse, the Church herself has brought on Jewish misery. This neat analysis constitutes the Jews' definitive answer to their perennial question, Why are we hated? Thus, in January, 1944, the official organ of the American Jewish Congress, posing the query "Where is anti-Semitism spawned?" coyly replied, "In a denomination other than Protestant."

Having furnished themselves with cause for shunning all things Catholic, however, it now appears that the Jews will not throw us aside entirely. For they are currently on view wrapping American Catholicism in a most fervent embrace—copiously illustrated in the daily press with prints of Jews shaking hands with Catholic priests, giving picnics for Catholic children, presenting plaques to Catholic bishops.

And what is the reason for this strange behavior? Is it some gross oversight on the part of American Jews? Are they abandoning their tra-

ditions? Or have they made a re-evaluation of the Church's history and decided that she is not really so black as they once painted her?

No, the reason is none of these. It is simply that, along with their other schemes for wrecking the Church, the Jews are presently trying to see if they might not stifle her with affection. They are well aware that submission to Jewish attentions has a marvelously enfeebling effect upon Catholics. It makes them grow languid and doctrinally dissolute. It makes them lose all resemblance to those virile Catholics of history who forged Christian culture and preserved the Christian Faith. It makes them, in summary, willing and able participants in the activities of Interfaith—which, for a Catholic, is the final gesture of surrender to the Jewish embrace.

And herein the Jews exhibit a willingness that marks them as true children of their father, who was, after all, an angel of light. For when they devised the cult of Interfaith, for the purpose of subverting the Church, the Jews did not set as its goal the condemnation of Talmud-burning or ghetto-building or other such apparent vexations of the Catholic past. Instead, they leveled their guns at a seemingly harmless, seemingly irrelevant principle of theology. Yet this principle is the bed-rock upon which the entire structure of the Faith is laid: the dogma that the Church is the one divinely-established way leading to eternal life.

Any participation in Interfaith involves a tacit but clear denial of this belief in the Church's singularity. It involves the assumption that there

exists a supreme, transcendent "Religion" with three aspects, Catholicism, Protestantism, and Judaism, which are all three on a par, both naturally and supernaturally. Rabbi Mordecai Kaplan, as dean of New York's Jewish Theological Seminary, states the Jewish position with gratifying forthrightness. The very first obstacle in the way of "intergroup goodwill," says the Rabbi, is the mistaken belief that, "There can be only one true method of salvation for all human beings, regardless of their group affiliations." Driving this point home, Kaplan then continues, "As the United Nations should call for the surrender of absoluteness in national sovereignty, so should the World Parliament of Religions call for the renunciation by every religious communion of any claim to exclusive possession of salvation."

The following resume of Church teaching will indicate just how thoroughly Catholics are committed to this doctrine of one-way-to-heaven, which Jewish Interfaith is so determined to destroy.

■ ■

To begin with, the Catholic Church's "claim to exclusive possession of salvation" is not some lately and lightly adopted fancy. From the moment that Our Lord founded it upon Saint Peter, the Church has proclaimed, through all of Peter's successors, that it is the one fold, the single ark, the only salvational refuge. Take, for example, the three following pronouncements, infallible teaching from three of our Holy Fathers. These unequivocal statements are binding upon every Catholic, and denial of them incurs the Church's most resounding anathemas.

Pope Innocent III, with the Fourth Lateran Council, 1215: "There is but

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one universal Church of the faithful, outside of which no one at all can be saved."

Pope Boniface VIII, in his bull *Unam Sanctam*, November 18, 1302: "Urged by Faith, we are obliged to believe and to hold that the Church is One, Holy, Catholic and Apostolic. We firmly believe in her, and We confess that outside of her there is neither salvation nor the remission of sins... Furthermore, We declare, say, define, and pronounce, that it is wholly necessary for the salvation of every human creature to be subject to the Roman Pontiff.

Pope Eugene IV, in his bull, *Cantate Domino*, February 4, 1441: "The most Holy Roman Church firmly believes, professes, and preaches that none of those existing outside the Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church, unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgiving, their other works of Christian piety, and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church."

When Pope Eugene IV issued the above decree in the fifteenth century, he was speaking in such accord with the traditions of the Church that we can go back one thousand years to the fifth century's brilliant Saint Augustine and read the identical message in one of his sermons to the people of Caesarea: "No man can find salvation save in the Catholic Church. Outside the Catholic Church he can find everything except salvation. He can

have dignities, he can have the Sacraments, can sing 'Alleluia,' answer 'Amen,' accept the Gospels, have faith in the name of the Father, the Son, and the Holy Ghost, and preach it, too, but never except in the Catholic Church can he find salvation."

In the face of the Protestant Revolt, the saints of the sixteenth century were constantly called upon to profess the doctrine of "No Salvation Outside the Catholic Church." Here is how one of them, Saint Peter Canisius, of the Society of Jesus, phrased it in his famous *Catechism*: "Outside this communion (as outside the ark of Noah) there is absolutely no salvation for mortals: not to Jews or pagans, who never received the Faith of the Church; not to heretics, who, having received it, forsook or corrupted it; not to schismatics who left the peace and unity of the Church; finally neither to excommunicates who for any other serious cause deserve to be put away and separated from the body of the Church, like pernicious members. . . For the rule of Cyprian and Augustine is certain: he will not have God for his Father who would not have the Church for his Mother."

To keep an explicit statement of the Catholic teaching on salvation always before her priests, the Church has relied not merely upon theology textbooks and bulky volumes of papal decrees. She has carefully placed the doctrine among the priests' compulsory devotions. Thus in the *Roman Breviary*, "the priest's prayerbook," we find the Athanasian Creed, that ancient profession of the Catholic Faith which begins: "Whosoever wishes to be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish eternally."

After proclaiming the articles of the Creed, the prayer concludes:

"This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved."

For the Catholic laity, the Church's

"claim to exclusive possession of salvation" is the dogmatic underpinning of countless everyday observances. It is thus that Catholics are so strictly forbidden to attend non-Catholic religious services, to join and encourage any of the Freemasonic organizations, to read the proscribed works of non-Catholic writers, to marry someone who is not a member of the Church. And, to elaborate one such point, it is thus that a Catholic parent must keep his child away from the non-Catholic school, for, as Pope Pius XI decreed in his encyclical letter on the Christian Education of Youth: "We renew and confirm these declarations, as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions."

The Catholically-schooled Catholic child is given a firm foundation in the unique necessity and singularity of his Faith. He learns, for example, that supreme lesson about Christian Baptism: even the helpless, new-born child of a devout Catholic mother will never see God in Heaven, if he dies unbaptized. With this norm of Divine justice in mind, the Catholic child is hardly taken aback when he later learns that a convert to the Catholic Faith, upon being received into the Church, makes the following "Abjuration of Heresy." (English text from *The Priest's Ritual*).

"I, _____, having before me the holy Gospels which I touch with my hand, and knowing that no one can be saved without that Faith which the Holy, Catholic, Apostolic Roman Church holds, believes and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching, I, now, with sorrow and contrition for my past errors, profess that

I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of Faith that she proposes to my belief and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And I make the following profession of Faith."

The express objects of Catholic belief follow, and then the convert concludes:

"With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy, Catholic, and Apostolic Roman Church. So help me God, and these Holy Gospels, which I touch with my hand."

These examples of the Church's "exclusive" mission in the world might be multiplied for pages, but perhaps no further pronouncement could be quite as pertinent as the words of Pope Pius VII when he deplored the presence in Catholic countries of propagandists who were bent on destroying the Faith of Catholics: "By the fact that freedom of all forms of worship is proclaimed, truth is confused with error, and the Holy and Immaculate Spouse of Christ, outside of which there is no salvation, is placed on the same level as heretical sects and even as Jewish perfidy!"

This is the Church's answer to the Jewish proposal of Interfaith: Truth cannot share the platform with error, God's one Faith must not be placed on a level with the devisings of men. It was precisely this message which the Vatican last year transmitted to the Bishops of England, ordering all Catholics to withdraw immediately from the Council of Christians and Jews, England's number one Interfaith organization.

The prompt and publicized resignation of His Eminence, Cardinal Griffin, so lately deceased, was a great comfort to those in Rome who had condemned

the Interfaith movement "on the ground that it was preaching a doctrine unacceptable to Catholics: that all religions are equal."

■ ■

The present campaign of the Jews to make the Church say that it is not a necessary item, that men can attain Heaven without it, should never be interpreted as the *final* goal of Interfaith. For even a debilitated Church body, even the most pliant hierarchical relic, would be still, by its very existence, a threat to Jewish security. The ultimate aim of the Jews' program is the dissolution of the Catholic Church—an aim which long ago appeared in public print, wrapped, of course, in the soft garments of "brotherhood."

In the *Jewish World* of London, for February 9, 1883, there appeared this benevolent message: "The dispersion of the Jews has rendered them a cosmopolitan people. They are the only cosmopolitan people, and in this capacity must act and are acting as a solvent of national and racial differences. The great ideal of Judaism is not that Jews shall be allowed to flock together one day in some hole-in-the-corner fashion, for, if not tribal, at any rate separatist objects, but that the whole world shall be imbued with Jewish teachings, and that in a universal Brotherhood of Nations—a greater Judaism, in fact—all the separate races and religions shall disappear."

To the Catholic prelates and priests of America, *The Point* cannot over-emphasize the urgency of this situation,—nor yet, on the other hand, do we faint in despair at the enormity of the counter-blow which is needed.

One bishop can do it. One strong voice, raised in episcopal authority against the babble of "brotherhood" would be enough to electrify the whole nation, smash the Jewish Interfaith edifice, and preserve the Faith for this land which all the bishops of America so long ago dedicated to the Mother of God.

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The Point

December, 1956





HIS CHRISTMAS men are looking to the Holy Land, and they are listening—not for the strains of "Glory to God in the Highest," but for the sounds of war upon earth. And we might say: It is just. God long ago crashed the Temple of Jerusalem to the ground, and cursed its people, the Jews, to be forever homeless and wandering. If the world has defied this Divine judgment and supported a Jewish return to Palestine, then let the world bear the consequences of God's righteous anger.

But this leaves a great part unsaid. For the Holy Land is infinitely more than a geographical locality which God has forbidden to the Jews. It is, for all time, the precious countryside where God became the Child of a Virginal Mother, and where God as Man walked and taught and died for us. It is, indeed, God's Land.

If, therefore, we are anxious this Christmas our concern is this: The leaders of our nation have proposed that Christian boys be ready to shed their blood in order to make the Jews secure within the borders of the Holy Land. But should this happen, should Christian lives be spent to keep God's Land out of the hands of His enemies, the price of such betrayal will not be confined to the deserts of the East. We will be paying, in kind, on bloody Main Street, U.S.A.

THE ENEMIES OF CHRIST AT CHRISTMAS

SOON, the Jews of America will be trying once more to jostle Christmas from its place as the nation's chief interest in late December. As elbow for this endeavor, the Jews will rely again on their festival of Chanukah — once a minor holiday but recently seized on because of its timely Valentinian occurrence and now celebrated with all the flare and bluster the Jews can produce.

Though originally set up in 165 B.C., the observance of Chanukah (Hebrew for "Dedication") has long since lost its holy, Old Testament meaning. Thus, when Jewish leaders decided some years back to revive and exalt the holiday, they found it expedient also to invest it with a fresh and acceptable significance. They have, accordingly, made it an annual practice to hire the principal halls in the principal cities of the country for the staging of special Chanukah pageants. These loudly-trumpeted extravaganzas — inspiring — breathtaking — spectacular — oppose the Birth of the true Messiah by dramatizing, with the solemnity of religious ritual, the birth of their own messianic empire, the Jewish state of Israel.

It is of course true that the Jews would have been eager to exploit any one of their festivals that was opportune in order to affront the time and singularity of Christmas. Yet Chanukah is especially suited for such a use — because it was on that day that Our Lord revealed Himself to the Jews as the Messiah, and, for doing so, was almost stoned. The story is told in the Holy Gospel of Saint John (chap. 8, v. 22-39):

"And it was the feast of the dedication in Jerusalem; and it was winter. And Jesus walked in the temple in Solomon's porch. The Jews therefore

came round about him, and said to him, How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly. Jesus answered them and speak to you, and you believe not, the works that I do in the name of my Father, they give testimony of me. But you do not believe, because you are not of my sheep. . . . The Jews then took up stones to stone him. Jesus answered them: Many good works I have showed you from my Father; for which of those works do you stone me? The Jews answered him, For a good cause we stone thee not, but for blasphemy, because thou being a man makest thyself God. . . . They sought therefore to take him, and he escaped out of their hands.

Because it is reckoned by the Jewish calendar, the day on which Chanukah falls may vary from year to year by as much as a month. This year it is due to fall on its earliest possible date. But Jews have never before dared to let liturgical niceties stand in the way of more vital considerations, and so, the Jews of Boston (the only segment whose plans we have heard) are making an adroit adjustment to their schedule. Their annual Chanukah pageant at the Boston Garden will be held this year, not when the calendar says Chanukah should occur, but some three weeks later, on December the twenty-third — just a stone's throw from Christmas.

The pride of Jewish rural life is the "kibbutz," a sort of collective farm settlement, of which there are presently some 250 well-populated examples in the state of Israel. A recent volume to eulge the praises of these communes is Harvard University Press' *Kibbutz, Venture in Utopia*. The following two extracts from this book provide a raw, startling picture of the Jews who today inhabit the Land of Christ's Birth:

It is its attempt to create a better

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world, the kibbutz has found that it faces considerable opposition, and it has come to view this opposition with an intense hatred. Indeed, it is not unfair to say the kibbutz hates almost everybody, since it views almost everybody as an opponent. Outside of Israel, all the 'bourgeois' countries are hated, and only the Soviet Union and 'People's Democracies' are 'loved.'

"As for marriage, they believed—and still believe—that a union between a man and woman was their own affair, to be entered into on the basis of love and to be broken at the termination of love; neither the union nor the separation were to require the permission or the sanction of the community. Today, for example, if a couple wishes to marry, the partners merely ask for a joint room; if they wish a divorce, they return to separate rooms."

••

Each year when the Church commemorates the arrival of the Magi at Bethlehem, on the Feast of the Epiphany, our priests are required to read, as an integral part of their Breviary prayers, the following homily by Pope Saint Gregory the Great:

"All things which He had made, bore witness that their Maker was come. . . And yet, up to this very hour, the hearts of the unbelieving Jews will not acknowledge that He, to Whom all nature gave testimony, is their God. Being more hardened than the rocks, the Jews refuse to be rent by repentance."

This is but one instance of what the Jews would term the "anti-Semitism" of the Church's Advent and Christmas Season liturgy. With the possible exception of Holy Week in Lent, there is no period in the whole liturgical year which more emphasizes the bridgeless chasm separating Christian faith and Jewish infidelity.

From Advent through the Epiphany Octave, the texts of the Mass and the Divine Office resound repeatedly with that theme which is at once

the fulfilled expectation of the Jews of the Old Law, and the indictment of the deicide Jews of today:

"Behold, O Israel, your king. . . Blow ye the trumpet in Zion, for the day of the Lord is nigh. . . It is the birth of the Christ, O Jerusalem. . . The Saviour of the world will be our King. . . He shall sit upon the throne of David His father."

These are the tidings of great joy which plague the Jews as sorely this December as they did more than nineteen hundred years ago. And among these tidings there is for the Jews no more hateful information than the exultant shouts that the Baby of Bethlehem is the true Son of David, inheriting a royal title from His foster father, Saint Joseph, and royal blood from His Spotless Mother, the Virgin Mary. It was precisely to attack this central truth of Christmas that the rabbis of the early Christian centuries concocted that unprintably-filthy version of the Birth of Christ which is now found in the Jews' "holy" book, the *Talmud*. We have determined never to reprint, in direct quotation, these blasphemous assaults against the purity of the Mother of God. But that they were invented by the rabbis for the express purpose of challenging Our Lord's title to the Throne of David, is abundantly admitted by Jewish authorities. The *Jewish Encyclopedia*, for example, blithely states in its article on "Jesus" that, "For polemical purposes it was necessary for the Jews to insist on the illegitimacy of Jesus as against the Davidic descent claimed by the Christian Church."

At no point in the Christmas liturgy, however, does the Church's consciousness of Jewish perfidy blot out her joy at the Birth of the Messiah. In this spirit, therefore, we anticipate the coming gladness, and leave our readers with that jubilant exhortation from the Third Mass of Christmas:

"Come ye, Gentiles and adore the Lord, for this day a great light hath descended upon the earth!"

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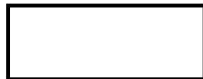
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The Point

January, 1957

JEWISH INVASIONS OF OUR COUNTRY

Our Culture Under Siege

On the last day of December, 1955, there died at Miami Beach, Florida, an aged Jew named Ludwig Lewisohn. The event was notable, for by an American Jewry was relieved of its most eloquent spokesman—and most formidable beans-spiller. Lewisohn dedicated his mature years to the literary talent expendingly to the work of hypsodizing his race, but he never made an effort to camouflage the true Jewish character for the sake of appeasing the Gentiles. The creature he created, and dangled defiantly before the eyes of the world, was the usual, overwashed article, the Jew as he is.

For Lewisohn, the Jew was never to be a mere creature. He was the embodiment of Christ, a number of times a day, and the heart of His church. Thus, Lewisohn, its thousands of millions, to its gods. Moreover, in a fever of self-righteousness, he presents his people as the keepers of the world's culture, the most important of which is the Jewish religion. He is the only one who has the right to speak for the world, and he is the only one who has the right to speak for the Jewish people. He is the only one who has the right to speak for the Jewish people, and he is the only one who has the right to speak for the Jewish people.

Through many passages, Lewisohn's work is a record of the Jewish people's struggle for survival in a world that is hostile to their race. He is a man of great courage and conviction, and his work is a testament to the Jewish people's resilience and strength.

tion. As a tribute to him, Lewisohn was invited to bellow out his final years as the star of new Jewish Brandeis University. The general feeling was well-expressed by one rabbi, who said of the book from which the above quotations are taken: "The soul of Israel is revealed in its glorious pages."

And this brings us to the grim consideration: what will be the result of the ever-growing influence of Jews in the United States? Clearly and inescapably, unless this influence is checked, it will mean the end of our society. Our traditions, our standards, our ways are not the Jews'—who neither approve them nor understand them. In the end, all of them will be destroyed. The Jews of the state of New York are a good example of this. They are a people that has no respect for the rights of others. The people of New York are a good example of this. They are a people that has no respect for the rights of others.

The Jews of the state of New York are a good example of this. They are a people that has no respect for the rights of others. The people of New York are a good example of this. They are a people that has no respect for the rights of others.

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and who plainly intend to be "straightfastly themselves," makes our legal system a likely spot to look for evidence of the Judaizing process. Probably the most striking example of such evidence is the recent practice of law regarding insanity cases. Invariably these were judged on an old and firm principle. Unless it could be shown that the defendant's consciousness and free will were warped to the extent that he did not know he was doing wrong when he committed the crime, he would have to take the full consequences of his act and could not have his sentence mitigated "by reason of insanity."

For years the Jews kept hammering at this criterion, and at the Christian belief underlying it, that man has normally the ability to distinguish and choose between a right deed and a wrong one. This concept, the Jews argued, was a medieval hold-over with no place in a modern court of law, where it should be recognized that right and wrong are, at best, relative notions, since "what is right for me may be wrong for you."

In 1954, in the now-famous "Durham Case," the Jews got what they wanted. The Durham decision, written by Jewish Federal Judge David Bazelon, finally and flatly rejects the "right-wrong test" and puts a new code in its place. From now on, decreed Jewish Judge Bazelon, the question of criminal responsibility will hinge simply on whether or not the "unlawful act was the product of mental disease or mental defect."

And who is qualified to say if it was so? Why, the Jewish psychiatrist, of course! He is the one who can determine the mental state of the accused and decide whether or not the crime was the "product" of that mental state.

At present this represents the Jews

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transformation into our legal system, they're not resting. They're going to put the present anti-Christian bias into operation. The book, *The Country and the City*, the Jews' basic work on the subject, outlines a definite goal. After the defendant has been found guilty, "the decision of what kind of treatment is needed varies with the psychiatrist's opinion. The young are should be in the hands of a psychiatrist. The old are given a sentence should be... who is to perpetrate one, under which the person would be held as long as necessary, whether that be for a few days or for the rest of his life."

It should be noted that this sentence is to be imposed regardless of the crime committed—so that at the whim of an anti-Christian quack, a murderer may be tutored home on the porch after a week's confinement, whereas an uncooperative petty thief may be held till he dies, whether of old age or of a cat paw.

Other courtroom activities of the Jews include agitation to abolish capital punishment. Though they have been assisted in this by a number of soft-hearted, soft-headed Catholics, it remains a solidly Jewish venture. Locally, for instance, heading the small but shrill Massachusetts Council for the Abolition of the Death Penalty is Mrs. Herbert Thomas, wife of the top New England official of the Anti-Jewish Committee.

Just as in England, the recent effort to bring capital punishment in the realm was authored and introduced by one Sydney Silverman, M.P.

One immediate effect of getting rid of the death sentence will be to increase sharply the dangers of being a policeman. Many desperate criminals, already facing life terms, would be willing to shoot it out with the police or kill a prison guard in a nothing-to-lose gamble for freedom. And this, too, would seem to fit in quite nicely with Jewish purposes. For American "entertainment"—that most effective

is the outright property of the central government. However, there is little need for our American system of "a backyard of your own" because family life is all but eliminated by Israeli social legislation. In the Jewish farm communities (whose marriage irregularities we reported last month) children are taken from their parents after birth and raised in separate areas. At determined intervals, parents are invited to visit the children's barracks to watch the communal progress of their offspring. When they reach the age of 11, most of the young Jews are through with school, and all, both girls and boys, spend their next, most formative years (until they are 20) in the Israeli Army. The sight of a truck-load of 15-year-olds with guns and live ammunition strapped to their shoulders—an everyday scene in Israel—would hardly remind the average American of the high-school pastimes of his youth. Yet the hoax continues!

In conjunction with the Israeli can-do-no-wrong propaganda, there has been a determined program to keep Americans unaware of the gross injustices, by our standards, which Israel, with Jewish standards, has perpetrated in the Middle East. When the United Nations, that town meeting of world Jewry, first decided to hand over the Holy Land as an autonomous state for the Jews, there was no time lost in dispossessing and expelling every indigenous Arab who was in the way. So messy did the affair become that even a small group of U. N. Gentiles, of course thought and something should be done for the unfortunate Arab refugees. The gentleman who first proposed this plan, Count Bernadotte, was promptly slain by the Israeli.

The number of new Arab refugees resulting from the Zionist policies of the latest aggressions in Gaza and the Sinai Peninsula has not yet been calculated. But we are assured that there will be no Jewish remorse in this situation. Speaking recently of the Russian-born Golda Meir as

Foreign Ministress, said very plainly that if the decision to invade Egypt were once more hers to make, then, "As I did it before, I would do it again!"

A few days after Mrs. Meir's speech, Monsignor Peter Tuohy, head of the Pontifical Mission for Palestine, called upon the Christian nations to work immediately for the "repatriation of the Arab refugees and internationalization of Jerusalem." Although there were few sympathetic ears to hear his plea, Monsignor Tuohy was merely repeating the disavowing position of the Holy See in the matter of Israel: 1. Jerusalem with its Holy Places must not be in the possession of the Jews, and 2. the ousted Arabs, a surprising number of whom are Catholics, must not be left homeless and starving in the deserts beyond the Israeli borders.

To emphasize this position, the Vatican has consistently turned down the bold Jewish proposals that diplomatic relations be maintained between the Holy See and Israel. Taking a lead from this, American Catholics might follow *The Point's* example of severing all relations with Israel's citizens, including the Jews of America. Such decisive action could well be the beginning of justice for the victims of Zionism and protection for the sacred sites of the Holy Land.

Exponents of the Christian-Jewish "covenant" can be multiplied indefinitely. For a true understanding of their own side with the non-Jewish and Christian world, all must understand the Jewish position. As we have seen, the Jews have a long and proud history of celebrating their faith with the best of us. In the month of Elul, they celebrate their faith in the Children of the Covenant, the month of Elul. Significantly, the month of Elul is the Jewish month of repentance. The Jews have repented the sin and rejected the idolatry, and their souls are the people of the devil. It is not insignificant controversies which separate the Jews from the rest of the world.

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The Point

February, 1957

WHEN EVERYONE WAS CATHOLIC

Courage Of The Faith In The Thirteenth Century

For five full years now, *The Point* has considered its most urgent work to be that of alerting Catholics to the dangers which threaten their Faith. Our monthly articles have thus been, purposefully, more "anti" than "pro." And it was in the midst of exposing the workings of what we might call the "accepted" enemies of American Catholics—the pope-hating, birth-controlling, lodge-going heretics—that we made a discovery. Our readers were quite prepared to learn that Mrs. Eddy's Christian Scientists and Billy Channing's Unitarians were ill-disposed toward those of Romish persuasion. But the information that the Jews were also, and more so, enemies of the Faith, left many a bit sceptical.

We have therefore spent several months in discussions of the Jewish threat to the Church, which even our most cautious readers now recognize as infinitely more deep-rooted and far-reaching than anything which American Protestantism could contrive. Looking ahead to future issues, we have one regret: A Catholic understanding of the entire Jewish problem presupposes a familiarity with the Church's traditional position on the Jewish people, and her repeated legislations in their regard. Our readers are still hazy about this all-important matter, and so . . .

■ ■ ■
There is no fairer way of determining the Church's official attitude toward that people whom Saint Paul calls the "adversaries of all men," than

to study what the teaching body of the Church has had to say about Jews when it was most free to speak. In short: In the days when the Catholic Church was on top, where were the Jews to be found?

Now the most scrupulous historian would have to agree that the Church was never more exalted as a world influence than it was in the thirteenth century. During all the twelve hundreds, from the reign of Pope Innocent III to the pontificate of Boniface VIII, the Catholic Church was spectacularly and indisputably "on top"!

The thirteenth was a century of holiness. It was the age of Saint Elizabeth of Hungary, Saint Louis of France, Saint Ferdinand of Castile, Saint Edmund of Canterbury, Saint Simon Stock, Saint Peter Nolasco, Saint Raymond of Penafort, Saint Thomas of Hereford, Saint Hugh of Lincoln, Saint Gertrude the Great, Saint Mechtilde, and Saint Philip Benizi. It was the glorious age of Saint Clare, Saint Francis, and Saint Dominic, and it saw them establish the religious orders which today bear their names: the Poor Clares, the Franciscans, and the Dominicans. It heard the teaching of four of the Church's twenty-nine brilliant Doctors: Saint Anthony of Padua, Saint Bonaventure, Saint Thomas Aquinas, and Saint Albertus Magnus. It witnessed the spread of the Christian guilds, and the rise of the Gothic cathedrals. It was the century when Our Blessed Lady's Rosary was first recited, and her Brown Scapular first worn. It gave our liturgy the *Stabat Mater*, the *Dies Irae*, and the entire Office and Mass of Corpus Christi,

including the benediction hymn, *Tantum Ergo Sacramentum*. Three General Councils of the Church were held during the thirteenth century, at one of which cardinals were for the first time given their familiar insignia, the red hat. It was the century of the final Crusade, of the first Inquisition, of England's *Magna Carta*, and Marco Polo's explorations. And in all this activity of the faithful, there was everywhere the maternal hand of the Church, guarding, reproving, encouraging, and guiding.

With all of Christendom thus ordered and disposed toward a full Christian life, the Church had the time, and the recognized authority, to look beyond its flock to the unbaptized Jews. The result was a detailed program governing the presence of Jews in all the Catholic nations of Europe. Below, we have pieced together a quick chronology of the development of this program.

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On July 15, 1205, Pope Innocent III wrote a letter to the hierarchy of France to remind them that the Crucifiers of Christ ought to be held in continual subjection. And if the Jews of France would not accept this rightful state — if they would not abide by the regulations drawn up for them by the Holy See — then, the Pope instructed his bishops, "We give you our authority to forbid any Christian in the district from entering into commercial relations with them, under pain of excommunication."

Three years later, in a letter to the Count of Nevers, this same Holy Father set forth Catholic teaching even more plainly: "The Jews, against whom the blood of Jesus Christ calls our attention, although they should not be killed, lest Christian people forget the Divine Law, yet as wanderers ought they to remain

upon the earth, until their countenance be filled with shame."

Spurred by the Pope's words and example, a council of French bishops, meeting at Avignon in 1209, enacted a severe code of anti-Jewish restrictions. And in 1212, another council, at Paris, added to these measures by forbidding any Christian mid-wife from assisting at the birth of a Jewish child.

In 1215 Pope Innocent III convoked a general council of all the bishops of Christendom, the decrees of which would be ratified by him personally and be binding on the whole Catholic world. Canon 68 of this assembly, known as the Fourth Lateran Council, prescribes that "Jews of either sex, in every Christian province, and at all times, be distinguished in public from other people by a difference of dress." And Canon 69 declares, "It is most absurd that a blasphemer of Christ should exercise power over Christians... and we renew the decree forbidding that the Jews be given public offices."

Pope Honorius III, who succeeded Innocent III in 1216, got his pontificate off to a decisive start by ordering that the new synagogue built by the Jews in Rome should be immediately demolished.

In 1219 papal authorities ruled that any Jew buying a house from a Christian must pay property taxes to the Church. The same year, the Archbishop of Toledo in Spain established an annual tribute to be paid by every adult Jew in his diocese.

The year 1222 saw the English Council of Oxford imposing general strictures on the Jews and the Golden Bull of Hungary forbidding them to hold public office. The first quarter-century was rounded off by the Council of Paris, which ordained in 1224 that Christians must not be employed in Jewish households.

■ ■

The anti-Jewish code of the Fourth Lateran Council was re-enacted in 1227 by the bishops of France meeting at

Narbonne; while the city of Marseilles, to implement Lateran's Canon 68, ruled that every Jew in the area who had reached his seventh year must wear on his chest a large, bright-colored disc.

In 1228 the newly-elected Pope Gregory IX decreed that all Crusaders indebted to Jews were to be free from paying interest. And in December of 1230 King Louis IX (Saint Louis) of France declared that Jews could not make legal contracts nor leave the estates of their lords.

In 1233 Pope Gregory wrote to the hierarchy of Germany: "Ungrateful for favors and forgetful of benefits, the Jews return insult for kindness and impious contempt for goodness... they who ought to know the yoke of perpetual enslavement because of their guilt." The Pope wrote, also to Saint Ferdinand, King of Castile, charging him to see "that the perfidious Jews never in the future grow insolent, but that in servile fear they shall ever publicly suffer the shame of their sin."

The year 1240 marks the beginning of open war on the Jewish Talmud. In early Lent of that year, Pope Gregory IX instructed Saint Louis and Saint Ferdinand that while the Jews of France and Castile were at their synagogues, their homes should be searched and copies of the Talmud confiscated. Saint Louis followed this search by ordering, in June of 1242, Europe's first official public burning of the Jewish book.

In 1244 Pope Innocent IV, continuing Gregory IX's tradition, issued the famous "Impia Gens." In it he assailed the Talmud as "containing every kind of vileness and blasphemy against Christian truth," and ordered the book seized wherever it might be found, and destroyed. Accordingly, Saint Louis held another Talmud-burning at Paris in 1244, and still another in 1248.

Meanwhile, in distant Dublin a law had been passed in 1241, prohibiting the selling of any Irish land to Jews. And back in France, Pope Innocent IV

convened the General Council of Lyons in 1245, which reaffirmed all the Church's anti-Jewish enactments. The following year, a local council of French bishops, meeting at Beziers, forbade Jews to practice medicine.

Shortly after the Council of Lyons closed, Archbishop Philip of Savoy demanded that the Jews get out of the city entirely. Thereafter no Jew lived in Lyons for a century, and any who passed through had to pay a toll, the same as was paid for cattle, both entering the city and leaving it.

■ ■

Apparently hoping that they would be more fortunate in the second half-century than they had been in the first, the Jews petitioned Pope Innocent IV, in April of 1250, to let them build a new synagogue at Cordova, Spain. The petition was refused.

In December of 1254, Saint Louis of France, with the blessing of the Holy See, expelled all Jews from his kingdom. Seven years later they were banished from Brabant, in Germany, and the year after that, from Treves.

The year 1263 saw a public burning of the Talmud at Barcelona, Spain. And in 1265, Pope Clement IV ordered death for any Jew in the Papal States found with a Talmud in his house.

In 1266 the Council of Breslau cautioned Christians not to buy meat or other provisions from Jewish dealers. It also prescribed putting the Jews in a ghetto, to be "divided from the section inhabited by Christians by a fence, wall, or ditch." The following year, the Council of Vienna forbade Jewish doctors to treat Christian patients and, in conformity with the fourth Lateran Council, decreed that whenever a Viennese Jew appeared in public he must wear a pointed hat.

In July of 1267, Pope Clement IV issued the bull "Turbato Corde," extending the Inquisition begun by Gregory IX, so that it could deal not only with heretics but also with Jews who had seduced Catholics from the

Faith. The city of London was aroused in 1271 to prohibit Jews from acquiring any more property there. And in 1274 occurred the death of the great Saint Thomas Aquinas, who in his "De Regimine Judaeorum" told Christian rulers: "Jews, in consequence of their sin, are or were destined to perpetual slavery; so that sovereigns of states may treat their goods as their own property; with the sole proviso that they do not deprive them of all that is necessary to sustain life."

■ ■

The year 1275 opened with the Jews being expelled from Marlborough, Gloucester, Worcester, and Cambridge, in England, and, in 1276, from Bavaria.

In August of 1278, Pope Nicholas III directed the Jews of Lombardy to attend weekly sermons given for them by Dominican preachers. The Pope further stated that Jews "who through fear, though not absolutely coerced, had received Baptism and had returned to their Jewish blindness, should be handed over to the secular power."

The Council of Ofen, held in Hungary in 1279 and presided over by a papal legate, decreed that any Christian responsible for putting a Jew in public office was to be excommunicated.

In 1280 England adopted Lombardy's practice by obliging all Jews in the kingdom to attend weekly sermons. This same year King Alphonso X of Leon and Castile imprisoned his entire Jewish population until it had paid a special levy, plus an additional fine for each day of delay.

Archbishop Peckham of London, a city growing acutely uncomfortable for the Jews, gave orders in 1283 that all the synagogues in his diocese must be closed. And the same year, King Pedro of Aragon decreed that no Jew could hold a position that would give him jurisdiction, power, or authority over Christians.

In November of 1286, Pope Honorius IV wrote to the English Archbishops of Canterbury and York, calling

the Talmud "that damnable book" and urging them "vehemently to see that it be not read by anyone, since all evils flow from it." A few months later, in May of 1287, King Edward I had the Jews of England thrown into prison. And finally, on November 1, 1290, Edward ordered all Jews to be deported from the country—to which they were not allowed to return till the time of the Protestant Cromwell, almost four centuries later.

Two events mark the final year of the thirteenth century: On June 13, Pope Boniface VIII issued his bull "Exhibita Nobis," ordaining that Jews could be denounced to the Inquisition without the name of the accuser being revealed, so as to protect Christians against Jewish reprisals. And to bring the century to a blazing conclusion, the city of Paris held, in 1299, one more public burning of the Jewish Talmud.

■ ■

Some months ago, the American Jewish Committee's magazine, *Commentary*, carried an article which gave details of the anti-Jewishness of the Church in France during the Middle Ages. One of the items which most annoyed the A.J.C. spokesman was an inscription placed over the gate of the Cemetery of the Holy Innocents in Paris. In bold letters it read, "Beware of a Jew, a madman, and a leper."

This French inscription makes a pithy summary of all that the Church at its height of power used to indicate concerning the Jewish people. Jews were to be avoided, quite as one would avoid the mad and the leprous. They were to be restrained and quarantined, lest their perfidy and filth infect Christian society. The Church's prudent devices (ghettos, badges, and the rest) were thus the fruit of a mother's solicitude for her children. It was only when Europe turned against its mother that these safeguards vanished and the Jewish infection spread abroad in the land—leaving the once Christian West in its present, unspeakable state of misery.

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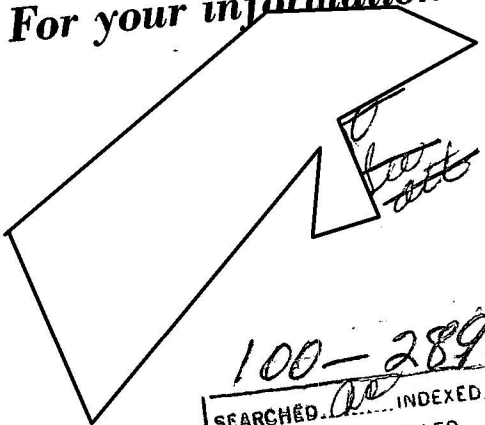
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The Point

March, 1957



St. Patrick, Bishop of Armagh

Born in 387, Saint Patrick lived to be one hundred and six years old. The final sixty years of his life were spent in those famous missionary labors which won him the title of Apostle of Ireland. Universally honored by the Irish, he is given an annual liturgical remembrance by the Church on the seventeenth day of March.

DUBLIN'S BRISCOE COMES TO BOSTON

The city of Boston is not planning a Saint Patrick's Day Parade for March 17, this year. The reason is not merely that the day is a Sunday. It seems there is a Jew headed for Boston who cannot conveniently get here until the day after Saint Patrick's Day, and this has been proposed by certain Boston Jews as a fine reason for delaying the March 17 festivities. Some highly-placed Hibernians have been found to agree. Thus, the Catholics of Boston have been instructed to hold off on their tributes to Saint Patrick until said anticipated Jew arrives to witness the proceedings.

The advent of this visitor was disclosed on the front page of the *Boston Herald*: "The Lord Mayor of Dublin, Robert Briscoe, will arrive in Boston March 18, be welcomed by a band of Irish pipers and be seen by all of South Boston which postponed its annual Saint Patrick's Day parade one day so he could be in it."

To those angry, but less highly-placed Hibernians who have protested to us that the guilt for this whole affair lies with the Irish in Ireland for having set up a Jewish Mayor in the first place, we offer the following considerations.

Ireland has little notion of that general world distress which we label the "Jewish problem." The earliest authentic record of Hebrew proximity to Hibernia is dated one thousand years after the Crucifixion. An ancient log recounts that in the year 1079 A.D., "Five Jews came over the sea bearing gifts to Fairdelbach (Hua Brian) and were sent back over the sea." The Gaelic restraint of this narrative only

heightens its eloquence. And we are thus quite prepared to learn that a couple of centuries later, in 1290, it became a universal law in Ireland that no Jew should ever be allowed within the borders. This law was tempered only at the subsequent insistence of Irish-dominating English Protestants—who even succeeded in the year 1846, in removing from the law books the ancient statute *De Judaismo*. In compliance with papal teaching, this law required that any Jew who appeared in public in Ireland must wear a distinctive dress to distinguish him from the Christians.

As late as 1880, however, there were less than 400 Jews in all of Ireland. Indeed, despite the relaxed regulations, the Jews today constitute but one tenth of one percent of the Irish population (1954 Irish Catholic Directory).

The glaring historical truth of the matter is that only lately have the Irish ever seen a Jew. And although instructed by their Faith that the Jews are a perfidious and deicide race, the Irish have never had the lesson driven home for them the way the Poles and the French and the Italians and the Germans and the Spaniards have.

Therefore, the "blame" for Briscoe's current eclipsing of Saint Patrick falls more heavily upon those, on *this* side of the Atlantic, who are exploiting for their own ends the spectacle of a Jewish Mayor running a Catholic city. These opportunists are, of course, our local Jews, and their purpose, according to our unanimous local press, is the emphasizing of "the intrinsic unity of our Judaeo-Christian heritage." Briscoe is apparently the best possible symbol they could devise at the moment for perpetuating that most fantastic of twentieth century myths: the notion that Jew and Christian can be hyphenated, that Christianity and Judaism are common foundations of a common

culture, that they are two forms of a same belief.

Since the press pictures of Mr. Briscoe's well-defined physiognomy are presently accompanied by much loose verbiage about how being a Christian and being a Jew are, after all, really the same thing, *The Point* hopes to shed some light this month on what it chooses to call the "Judaeo-Christian-hoax."

■ ■

That we Catholics are somehow spiritually bound to Jews of the Old Testament is a reality none of us can miss. The God of Abraham is our God; the prayers of David are our prayers; the Faith of Moses is, in its fullness, our Faith. But it is not to the ancient Jews that advocates of Judaeo-Christianity would link us; it is to the Jews of today. And that switch makes the joining impossible.

As surely as there is continuity between Old Testament belief and our own, there is none between Old Testament belief and modern Judaism. For the Messiah whom the patriarchs and prophets awaited—whose promised birth was the core of their faith and of their hope—has come. And the Jews, as a people, have witnessed His coming. They have seen the Jewish prophecies blazingly fulfilled. Yet they have, as a people, scorned the Messiah, and crucified Him, and called down His Blood as a curse on their race. That curse is the chasm which divides Jews like Abraham from Jews like Briscoe.

No one is more keenly aware that there is a religious abyss separating them from their ancestors than are present-day Jews themselves. The American Jewish Committee, principal mouthpiece of U.S. Jewry, recently published an article to point out "the absurdity of regarding Judaism as something that was frozen into an unchangeable pattern some time before the birth of Jesus." Christians must realize, the argument continued, that

they are "no longer dealing with a pre-Herodian people of Palestine whose enthusiasm could be enlisted for a scion of the Davidic dynasty or for an apocalyptic saviour 'coming with the clouds of heaven.'"

And as the Judaism participating in Judaeo-Christianity differs from the Old Testament variety, so, the Jews feel, the "Christianity" should be unlike the New Testament sort. To provoke such an evolution is, indeed, their only purpose in coupling themselves to the religion of Christ. For Christianity in its orthodox form — as set forth in the New Testament, defined by the popes, and preached by the saints — is a thing which, above all other things, the Jews hate and contemn.

Unfortunately, however, some Catholics are still unconvinced that this is the Jewish attitude. They join merrily in the babble about "Judaeo-Christian principles" and assure you that the Jews have nothing but respect for the Christian Faith. The following utterances, as typical as they are bold, should help to disabuse these naive ones of their notions.

Prayer of Saint Patrick

At Tara today I place between me and harm the virtues of the Birth of Christ with His Baptism; the virtue of His Crucifixion with His burial; the virtue of His Resurrection with His Ascension; the virtue of the coming of the Eternal Judgment...

Christ be with me,
Christ before me,
Christ after me,
Christ in me,
Christ under me,
Christ over me...

May Christ be in the heart of each person to whom I speak, Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me.

"In sum, all anti-Semitism, either old or new, roots in a philosophy of life, a scheme of salvation, whose soil is the emotion imparted by Christian theology." (Rabbi Horace Kallen, in a book published by the American Association for Jewish Education)

"It is unfortunately true that in the Christian religious tradition the Jews are assumed to be the accursed of God. There is no use evading the fact or prevaricating about it. There is only one way to deal with it; it must cease to be a fact. That judgment on the Jews must be expunged from the Christian tradition." (Rabbi Mordecai Kaplan, Dean of the Teachers Institute of the Jewish Theological Seminary)

"The Conference unanimously agreed on the necessity for a permanent organization and on a proposal to revise Christian religious teaching, particularly the story of the Crucifixion." (The *American Jewish Yearbook*, Vol. 50, reporting on the International Conference of Christians and Jews)

"The Christ of Christianity must yield to Yeshua ben Yossef. The God must die and be re-risen as a man. That will be the true resurrection!" (Rabbi Joel Blau, writing in the *B'nai B'rith Magazine*)

"The teachings of the New Testament are in complete and profound conflict with what Judaism teaches... They are in complete and utter conflict with what we teach, for we teach the oneness of God, which to our—and in accordance with our belief, excludes the existence of a Son of God." (Rabbi Joachim Prinz, speaking in a New Jersey courtroom, as recognized witness for the Jewish community — *Tudor vs. Board of Education*)

"The Synagogue will not conceal its conviction that... Christianity presents in its traditional formulations but an intermediate step between paganism and the ultimate acceptance of Jewish monotheism." (*Commentary*, official

journal of the American Jewish Committee)

It is with these reservations that the Jews are proposing to share with us a "Judaeo-Christian" union.

■ ■

Any Catholic who has the least acquaintance with the story of Saint Patrick would be quick to agree that the Apostle of Ireland was no proponent of a common-denominator, Jewish-Christian creed. And the saint worked abundant miracles to prove the point. One of the most familiar incidents is that of the wizard at Inver Boinde. Although this pagan magician was assuredly no Jew, he was spreading about the countryside the most orthodox Talmudic teaching about the Blessed Virgin Mary. His filthy rantings against the virginity of Our Lady were called to Saint Patrick's attention. Patrick sought out the wizard, made the Sign of the Cross on the ground beneath him, and the earth promptly opened, swallowing the pagan and his blasphemies. Hardly a good tale for Brotherhood Week, but typical of Saint Patrick's zeal for the truth.

As our regular readers well know, we could quote interminably from the writings of the saints and the popes, and the decrees of Church councils, to prove that from the Catholic side there is no foundation whatever for a common cause with post-Crucifixion Jewry. But since *action* against the Jews is perhaps more memorable (and since *Irish* action against them would especially fit this issue) we will limit ourselves to the famous story of Father Creagh from Limerick.

Back at the turn of the century, there was not to be found in all of Limerick city a more effective or beloved preacher than Father Creagh of the Redemptorists. And nothing made him more esteemed by his congregation than the sermon which he delivered, in his very finest style, on the morning of January 11, 1904.

Taking as his theme the general per-

fidy of the Jews, Father Creagh reviewed, with much gusto, the centuries of Jewish hatred for the Cross, the Jews' cruel murder of Christian children, their continual blasphemies against Our Lord, and their heartless extortions from any Christian people who befriend them.

Father Creagh's sermon resulted in a city-wide boycott of Limerick's few-dozen Jewish merchants. 6,000 members of the local Catholic Confraternity pledged that they would avoid all commercial contact with Jews. The effect was immediate and lasting. In retaliation, the Jews wrote endlessly in their periodicals against Father Creagh, and accorded him a species of international fame by giving the "Limerick incident" a special entry of its own in the *Jewish Encyclopedia*.

■ ■

Over thirteen hundred years ago, that giant of Irish monasticism, Saint Columbanus, was able to write with understandable pride to Pope Boniface IV: "All we Irish, living at the uttermost ends of the earth, are the disciples of Saints Peter and Paul, and of all the disciples who wrote the sacred canon under the inspiration of the Holy Spirit: receiving nothing outside the evangelical and apostolical doctrine; no heretic, no Jew, no schismatic was ever amongst us; but the Catholic Faith as it was first delivered to us from you, the successors, that is, of the Holy Apostles, is retained amongst us unchanged."

It was the rooted tradition of men like Columbanus, continuing the work of the apostle Patrick, which saw the flowering of Ireland as the "Island of Saints and Scholars." And in the midst of the Briscoe fanfare this month, there will no doubt be oratorical reference to Ireland's holy and learned past. But it may be safely wagered that none of our local scholars will dare sound off with a text from one of the Irish saints. It would make such uncomfortable listening for a Jewish Lord Mayor of Dublin.

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The Point

April, 1957

THE FIGHT FOR THE HOLY CITY

Efforts Of The Jews To Control Jerusalem

As we move this month through the sorrowful climax of the Lenten season, and into the joy of a new Easter, the Church's liturgy takes on its most appealing richness. And it does so by a poverty of place, a limit of locale, which barely allows our meditations to stray beyond the gateways of the city of Jerusalem.

Our inseparable Lenten devotion is the Stations of the Cross — thirteen remembrances of Our Lord's bleeding progress through the streets of Jerusalem and out to the hill of Calvary. And as the Passion time yields to the Paschal time, Jerusalem becomes the site of our triumphs: the Resurrection, the Descent of the Holy Ghost, and the Apostles' first preaching and miracles.

Throughout the remainder of the year, the official prayer of the Church offers us Jerusalem as a most versatile symbol — now of the lost soul, now of the Church itself, now of that celestial city which will be the eternal home of the saints. And so, also with our private prayers — the most beloved of which, the Rosary, eleven of the hundred and forty mysteries are Jerusalem's scenes, from the two of them, the Ascension and the Assumption, only in Jerusalem and there to be only in heaven.

Our prayerful recognition of Catholic unity with the city of Jerusalem is a key to the most potent geography lesson that the world has ever been taught. The lesson started with the Lord's own prophecy that the "signate Jew" would whom He was speaking

would "fall by the edge of the sword and be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles..."

It was less than forty years after the Crucifixion that Jerusalem quaked and collapsed under the force of the Roman sword. Roman armies slaughtered over a million Jews, dispersed the Jewish nation and demolished the Temple, in explicit realization of Our Lord's threat that there should be left here a stone upon a stone.

Some three generations later, around the year 70 A.D., the Jews tried hard to regain their rule over Jerusalem. This time the destruction extended even to the name of the city. For years, Jerusalem was known as the strictly Roman town of Aelia. A law was enforced which prohibited all Jews from residing in this capital which God had once given them, and which God had now irrevocably taken away.

With the ascendancy of the Christians, there came a restoration of Jerusalem's name and a reclaiming of its Catholic Holy Places. Just once, in the mid-fourth century, under an apostate Emperor, there a movement to de-Judaize Jerusalem in favor of Christ's cross. An attempt was made to demolish the Jewish Temple by an attempt which was quickly abandoned at the unanimous intervention of earthly kings and fires. And no one has tried since.

By the middle of the fifth century, the city of Jerusalem had gained the title of patriarch, and the city itself had become the center of pilgrimage for Catholics from the remotest cor-

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ners of Christendom. And so it remained to our own day, despite the intermittent change-overs in its political control: despite the fall of the kingdom of the Crusaders to the Saracens at the end of the thirteenth century; despite the Turkish Empire's seizure of Jerusalem at the time of the Protestant revolt; despite the continual persecutions of the official Franciscan custodians of the Holy Land, who have protected our Catholic claims there, uninterrupted for over six centuries.

Thus, tragic as the details have often been, this Jerusalem geography lesson has taught a stark truth — that God has turned aside from the people who rejected His Divine Son, that He has blotted their name out of the book of the living (as King David foretold He would) and that He has given over the holy city of the Old Testament to the love and prayers of His New-Testament, Gentile faithful.

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Throughout the past nineteen hundred years of Jewish expulsion from Palestine, the Jews have kept a venetial memory of Our Lord's triumph in the city of His first Easter Sunday. "Next year in Jerusalem!" has been the cry at centuries of Jewish festivals, echoing from the plains of the Pale of Settlement to the ghettos of Rome. It has been reserved to our own day however — the post-French Revolution, Freemasonic era — to see the progress of a vast Jewish movement to regain a hold on Jerusalem. And significantly enough, this bold restatement of a national Jewishness, as we now know it, can be traced to the middle of the 1800's, to a book which bears the antipodal title, *Rome and Jerusalem*.

In any historical study of Zionism (the name the Jews give to their nationalist movement) *Rome and Jeru-*

salem must be accorded the position of a new *Torah*, a formularization at last of that unwritten law which has guided the nation of the Jews during all of Christian times.

The book was written in Paris by a Jew named Moses Hess, who aimed it principally at the assimilationist Jews of his native Germany. A long-time disciple of Karl Marx, Hess had a revolutionist's bent for explosive ideas. On the very first page of his frank preface he bursts into that basic Jewish thesis which gives *Rome and Jerusalem* its title. "Papal Rome," writes Hess, "symbolizes to the Jews an inexhaustible well of poison. It is only with the drying up of this source that Christian German anti-Semitism will die from lack of nourishment."

As the text unfolds, he adds such refinements as: "It is true that Christianity shed a certain glow during the dark ages of history... but its light only revealed the graves of the nations of antiquity. Christianity is, after all, a religion of death."

Hess then proceeds to the positive means by which Catholic Rome could be defeated. That means, he says, is the building up of Jerusalem — an undefined job which Hess apparently feels must start with each individual Jew. "Every Jew," he proposes in casual blasphemy, "has within him the potentiality of a Messiah and every Jewess that of a *Mater Dolorosa*." In Hess' dispensation no Jew could plead for exemption from service to the Jewish nation, because "A Jew belongs to his race and consequently also to Judaism, in spite of the fact that he or his ancestors have become apostates... A converted Jew remains a Jew no matter how much he objects to it."

By the time he gets to page 138, Hess is confidently telling his Jewish patriots that "The Messianic Era is the present age." A "regeneration" of the world has been going on since the "great" French Revolution. Rome is already on the way down, he declares, and the job of the loyal

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Jew is to establish Jerusalem in its place. Christianity will be "finally replaced among the regenerated nations by a new historical cult. To this coming cult, Judaism alone holds the key."

It has been the mission of present-day Zionists, who regard Moses Hess as their prophet, to grasp that key securely, and start it turning.

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By publicly venting those notions and emotions which his people had for centuries been forced to stifle in themselves, Moses Hess showed that the era of Jewish resurgence was at hand. Daring and indisputable as his work was, however, Hess had not gone far enough for the Jews. His anti-Christian rantings still had to be translated into a practical plan of action. A leader was needed who would point the way to make Jerusalem the Rome-rivaling capital of Jewry not just in symbol, but in fact.

Toward the end of the nineteenth century, the Jews found their needed leader, in the person of an obscure, obsessed Jewish journalist named Theodore Herzl. With fanatic energy, Herzl hurtled from one end of Europe to the other, arguing, writing, organizing, preaching a gospel that entranced wealthy Jews into opening their checkbooks, and fired millions of down-trodden delicatessen-keepers with a vision of triumph.

In the early 1900's, shortly before his death, Herzl set forth upon a final grand tour of the European capitals. Having captivated his own people, he now hoped to win the Gentile heads of state to the Zionist cause. To no one's surprise, the Masonic coterie then ruling Europe received Herzl and his plans with wide-open arms. Whereupon, enflamed with success, he decided to call on the Pope. Perhaps Herzl fancied that with the changing times the Vatican might have tempered its traditional anti-Jewishness. Perhaps he was carried away with the thought of what

what a plan it would make if he could coax a pontifical blessing on his ideas. But whatever high-flying hopes prompted his visit, Herzl was about to see them dashed to the ground. For the year was 1904; and the Pope on whom he called was Saint Pius X.

In his *Diaries*, Herzl describes the Pope listening quietly to the Zionist plan for restoring the Holy Land to the Jews. Pius X "answered in a stern and categorical manner: We are unable to favor this movement. We cannot prevent the Jews from going to Jerusalem—but we could never sanction it. The ground of Jerusalem, if it were not always sacred, has been sanctified by the life of Jesus Christ. As the head of the Church, I cannot answer you otherwise. The Jews have not recognized Our Lord; therefore we cannot recognize the Jewish people."

As to the Pope's pointed words, Herzl adds in his Diary the pointed comment: "The conflict between Rome and Jerusalem, represented by the one and the other of us, was once again under way."

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During the half-century following Herzl's death, this "conflict" heightened steadily, and on May 15, 1948, reached its climax. On that date world Jewry announced the establishment of a new state in the Holy Land.

At first, the Holy City itself was not touched. The Jewish state—which the Jews dubbed "Israel"—had set up its capital at Tel Aviv, on the Mediterranean coast; for Jerusalem lay beyond its reach, some thirty miles into Arab territory. But almost immediately the Jews started hammering at their Arab neighbors, and before long had bulged out the borders of their state in every direction, and had thrust a finger into Jerusalem.

At Vatican insistence, enforced by the votes of Catholic countries, the United Nations decreed in December, 1949, that Jerusalem should be gov-

erned by neither Jews nor Arabs but by an international council. This administration, the Vatican hoped, would be able to safeguard the Holy Places. In response to this decision, the Jewish state promptly announced that it was moving its capital from Tel Aviv to Jerusalem.

When the United Nations (after much hemming and hawing) and the U. S. State Department issued timorous protests against such rank defiance, Jewish Prime Minister David Ben-Gurion snarled back, "That city's future is settled." Jerusalem, he said, was and would remain his capital. Wild with delight, the Jews of America shrilled their approval of Ben-Gurion's behavior with full-page advertisements in the daily press and a glowing article in the *National Jewish Monthly* entitled, "Jerusalem: Now and Forever, Capital of Israel."

Though at present the Jews control only half the Holy City, it is plain they want it all. Archbischop Ben-Gurion has called on his compatriots to "show the world that Jerusalem is a Jewish city — a suggestion that has been carried out with a thoroughness and tenacity only Jews could have conceived.

The few hundred Arabs who have remained in the Jewish sector of the city have been subjected to an amount of harassment and harrass, calculated to drive them from the Holy City and to discourage previously expelled Arabs from returning. They are given the jobs only when no Jew will do them and are paid reduced wages. They are harassed with travel restrictions and nightly curfews. They are given continual and vivid reminders that they may be at any time arrested as enemies of the state, dispossessed of their houses and lands, even murdered in official reprisal for some affront of an Arab nation against the Jews. As Archbishop Makim of Galilee recently insisted, the main reason why one million Arabs have fled from their life-long homes

in the Holy Land is that they "were terrorized out by the Israelis."

Even more forceful as a way of showing the world who is running Jerusalem, has been the Jews' deliberate, wholesale destruction of Catholic shrines, churches, and institutions. Trying to calculate an incalculable loss, the Vatican has charged the Jews with ravaging Church property in the Holy Land at the rate of two million dollars' worth a year. Targets of Jewish attack in Jerusalem have included the Cenacle, where Our Lord celebrated His Last Supper, the Convent of Mary Reparatrix, which was dynamited during the night while six nuns were known to be still inside; and the Church of the Dormition, which marks the venerated place of Our Lady's Death, and which the Jews turned first into an artillery post and then into a dance hall for the Jewish army.

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The words that Saint Pius X spoke to Theodore Herzl — "We cannot prevent the Jews from going to Jerusalem..." — have been manifestly, tragically prophetic. Every Pope of this century has followed Pius X's example of denouncing and warning against the Jews' ambition to usurp the Holy Land. But the Jews have not been stopped. In the leadings of twentieth-century history we have gone on into a world vast and unimagined from the world that rallied to the Crusades. Will we allow the Jews to complete their plans? Will we bear the responsibility if they do? Saint Pius X said of Catholics, "I am afraid that the Jews will be the scourge of the world." The saying God has charged me to declare to you is: He will punish them who will not avenge Him against His enemies.

As a symbol of liturgical remembrance, Jerusalem will be the center of Catholic devotion in the East. But as a place of living sacred, blood-for-city, Jerusalem will remain, at our peril, a reward to the enemies of God.

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Hebrew University, trying to answer the question, "What is a Jew?" indicates the premise on which the Zionist organization of America bases its operations. "To be a Jew," he says, "is not to be a member of a Church; it is primarily to stand in a certain psychological and emotional relationship to the Jewish collectivity — call it people, brotherhood, clan, or what you will." And, from America, Jewish Supreme Court Justice Louis Brandeis gives the more pointed information: Jews are a distinctive nationality, of which every Jew, whatever his country, his station, or his shade of belief, is necessarily a member.

Because they are a nation apart, reserving their allegiance to Israel, American Jews are often in conflict with the Zionist organization of America's plan to make the Arab desert and promoters of a political Jewish state. Nevertheless, U.S. Jews are more ought to be united. We must depend our educational institutions on the Lewis Park, New York, center of the organization. We must strengthen the youth movement and spread a new education throughout the land, support institutions in which the teaching is carried out in our spirit, improve the existing Jewish Summer Camps and build new ones under Z.O.A.'s auspices, organize a net of evening courses throughout the country, headed by professional (Zionistically speaking) people.

While the Jewish Agency for the United States is a vast Zionist training center is proceeding, the Zionist organization of America Bulletin observes that this interim committee "has an all-around militant Zionist organization in existence. American public opinion is coming to Israel's aid and exert pressure on our Administration of the kind which proved successful in 1947 and 1948, and without which

the state would not have come into being."

U.I.A.

U.I.A. means United Jewish Appeal. There is no gesture by which American Jews so feelingly pledge their allegiance to the Jewish State as when each year they reach into their pockets and hand over a portion of their finances to The United Jewish Appeal. With the help of full-page advertisements in the press and American Jew spaces and radio programs fluttering over the streets of our great cities, U.I.A. is induced to persuade Jews and some others to reach in and pull out, since they are the mainstay of the fund. This does not mean that often Jewish people keep a record that in part of its donations are given for supporting and organizing the Jewish State. Many of them do not actually provide more than one dollar at the State's annual meetings with other free hand-outs like the \$75,000,000 in reparations from the Germans, supplying most of the rest. Since all contributions to the United Jewish Appeal are deductable from income tax, this means that the millions dollars of money that has been received from the United States Treasury. Besides receiving this money cheerily, Washington has also been talked into giving the Jewish State right several hundred millions dollars.

It is not likely that the great funds will be any repository of isolated Jews. The Jewish state still needs, and needs the financial support of its American contributors, else it has some primary aim that will be costly. Any American Jew who does not know what these projects are is out of touch with his brethren. As the sea lord of the colonial New York rabbi, Dr. Louis Israel Neuman says: "There is scarcely an intelligent Israeli today who believes that the present boundary lines are permanent or that the full country of Israel belongs to be forever separated from Israeli territory."

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June, '58

A. D. L.

When it first saw the light of day, nearly a half century ago in Chicago, the Anti-Defamation League publicly promised itself a long and fruitful career. And this cockiness in the cradle has been more than justified through the years that followed. Favoring

American Jews have no rosier tale to pass down to posterity than the story of the rise and rule of the A.D.L.

Actually, there was no marvel about it. The Anti-Defamation League had to succeed. Its parent was the wealthy and world-wide Order of B'nai B'rith, the exclusively Jewish branch of Freemasonry. All of B'nai B'rith's extensive operational set-up was at the Anti-Defamation League's disposal. Every local lodge established a special A.D.L. committee. And every individual lodge-member became a spare-time A.D.L. agent. It was not that he was forced to. He was delighted to. For the Anti-Defamation League was the answer to every American Jew's dream. Here at last was an organization that would take the curse off the Jews. Here was an organization that would fight for the little Jew and free him from the stigma of being a "Hebe" and a "Yid"; that would get his son into the Gentile colleges, his wife into the Gentile summer resorts, and himself into the "exclusive" Gentile country clubs. The Anti-Defamation League meant dynamite to blast away the last remaining Christian barriers—and every Jew was chafing to light some local fuses.

-U-

The single letter U, enclosed in a small circle, is the most frequently used but least publicized of the Jews' alphabetical formulas. It appears on the labels of food-store items and means that the product is Kosher. A list of these U-stamped commodities is published by the Union of Orthodox Jewish Congregations of America, who advise that products so listed "receive the constant inspection of and are passed upon by the Rabbinical Council of America. Consumers are cautioned," the advice continues, "to make sure that the U seal is on the label of every food product."

The rabbis have a long way to go before "every" food package in the land will bear their Kosher code-mark. But they have made a strong beginning. The current list of nearly 500 items runs from apple sauce to wine, and includes forty kinds of Kosher baby food. It includes all of the following detergents and cleansers: Super Suds, Ad, Glim, Fab, Dash, All, Cheer, Vel, Kirkmans, Dreft, Joy, Oxydol, Tide, Blue Duz, Trend, Brillo products, Comet, Spic&Span, Old Dutch Cleanser, Cameo Cleanser, Soulax, Bab-O, Ajax, New Octagon Cleanser. And the H. J. Heinz Company, makers of the famous "57 Varieties," boasts that "There are more than forty Heinz foods that bear on their labels the U seal of endorsement."

Assured of this wholesale support, the Anti-Defamation League pursued its campaign with swift vengeance. Immediately, public men and public officials felt the pressure. Congressmen and newspaper editors were forced into line. Soon, the A.D.L. was pushing its way confidently into every traditional American sanctuary. The classroom, the living room, even the parish pulpit came under the scrutiny of Anti-Defamation League investigators. Any hint, anywhere, that Jews were being treated the way Jews have always been treated in Christian society brought down the mighty wrath of Jewish Masonry. Snooping, threats, libel, blackmail, boycott, and the masterful smear technique leveled the few recalcitrants.

As a pledge of their success in breaking down our country's healthy and Christian aloofness to Jews, the Anti-Defamation League has expanded its

program in late years to fight for other Jewish objectives. It has exerted its gestapo energies in promoting the United Nations, in panning Senator McCarthy, in pushing the Christ-less Brotherhood religion, in protesting the prosecution of Communists, in propagandizing for the State of Israel, in penetrating and polluting anti-Communist groups, and, most effectively, in plotting the present upsetness in the South.

Working elbow to elbow with the N.A.A.C.P. (the Jew-headed, Jew-financed National Association for the Advancement of Colored Peoples), the Anti-Defamation League has had a part in every phase of the program to rob the South of States' Rights and set black man against white man in areas where, for generations, they have lived in harmony.

N. C. C. J.

The N.C.C.J., the National Conference of Christians and Jews, is one Jewish agency that does invite Gentiles to join. But calling it the National Conference of Christians and Jews is putting the cart before the horse. For it is the latter-named members that make the wheels go round, and the former that get taken for a ride.

At its start, some thirty years ago, the National Conference of Christians and Jews directed all its energies to snuffing out one particularly flagrant Catholic belief. Dr. George Lausa, one of the founders, says (in a recent *B'nai B'rith Messenger*), "the group was organized originally to clear up the Christian misconception that the Jews were responsible for the Crucifixion of Jesus..."

"Clearing up" this plain fact of New Testament teaching is still a National Conference of Christians and Jews goal — but not an exclusive or explicit one. The avowed purpose of the agency today is simply to discourage prejudice, to promote Brotherhood, "to build better relationships among men of all religions, races, and nationalities." This sweetness-and-light ap-

proach has beguiled American Catholic support in a way the anti-New Testament campaign would never have done. Priests and parishioners alike have set out with a vengeance to "get along" with non-Catholics and to persuade non-Catholics to "get along" with them.

Under the spell of N.C.C.J. applause (any stammering statement of the approved platitudes gets hailed as a masterpiece of cogent thought and brilliant expression), these cooperating Catholics have trampled recklessly over the dogmas of the Faith. They have agreed to call all men sons of God, whether baptized or not. They have conceded that true charity for non-Catholics is not to invite them into the Church but to assure them that they have the affection of Catholics while they remain outside.

Father John A. O'Brien, who is a co-chairman of the National Conference of Christians and Jews, has recently voiced concern at the "enormous leakage" of Catholics going out of the Church and at the mere trickle of new converts coming in. He advised that a program be initiated "with the utmost urgency" to remedy the situation.

We should like to suggest such a program. It is the one enacted in England in 1955, when the Holy See ordered all Catholics in that country to withdraw at once from the Council of Christians and Jews, N.C.C.J.'s British counterpart. (The response of English Catholics to the Holy Father's wishes was immediate and heartening. Led by His Eminence, the late Cardinal Griffin, clergy and laity alike severed all ties with the British interfaith Council.)

We propose that American Catholics anticipate a Vatican mandate by quitting, voluntarily and at once, all National Conference of Christians and Jews affiliations and activities. We think Father O'Brien will be pleased to discover that when life outside the Church is not being lavished with priestly praise, Catholics may be less inclined to leak out, and non-Catholics more inclined to pour in.

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May, 1958

MONSIGNOR ELLIS IN WONDERLAND

Chapter I—

It is quite reasonable to assume that there are some of our readers who have never heard of the Right Reverend Monsignor John Tracy Ellis. This tri-nominated cleric makes his home at Caldwell Hall, Catholic University, Washington, D.C., and from a comfortable history chair at that address issues scholarly attacks on fellow Catholics.

To date, his most publicized assault has been one aimed at the American Catholic educational system. "The weakest aspect of the Church in this country," says Monsignor Ellis, "lies in its failure to produce national leaders and to exercise commanding influence in intellectual circles." This statement was first made three years ago and in subsequent talks and articles Monsignor Ellis has further indicted our schools and colleges; so that now nearly every Catholic educator in the country has taken sides on the matter.

Monsignor Ellis' most outspoken allies have been Father Gustave Weigel, S.J., of Woodstock College. "The general Catholic community in America does not know what scholarship is," and Father John Cavanaugh, S.J., lately President of Notre Dame. "Where are the Catholic Salks, Oppenheims, Einsteins?"

Aroused for a variety of motives, and in varying degrees of intensity, the opponents of Monsignor Ellis have far outnumbered his champions. The Archbishop of Saint Paul, for one, is quite content to forego a few Einsteins and Oppenheims and rejoice in the knowledge that "our schools have never turned out an Alger Hiss or a Julius Rosenberg." While down in Manhattan, the chronically charming Park Ave.

cleric pastor, Father Robert J. Cannon, S.J., former head of Fordham, complains that his moneyed parishioners have seized upon the Ellis arguments with glee, and are now preparing, with whitened consciences, to send their boys to Saint Paul's and Yale. Father Cannon further conjectures that "What Monsignor Ellis apparently feels we need is more Monsignor Ellises."

An added impetus hit the controversy when Father Cavanaugh, who measures the success of Notre Dame pedagogy by the number of alumni who hit the five-figure salary brackets, complained that we do not have enough Catholics to see his *It's a Boy*. (Of the Big Three—Ellis, Weigel, Cavanaugh—Father Cavanaugh is himself the only one who gets a listing.)

An answer to this came from Father Hugh Halton, O.P., the beleaguered Catholic chaplain at Princeton, who countered that: "The criticism itself reveals an appalling ignorance of the nature and administration of *Who's Who in America*." Furthermore, Father Halton added, we should be working to turn out Catholic intellectuals "who will see their sights not so much on *Who's Who in America* but rather on *Who's Who in Heaven*."

Mindful of the query from the Lady in Dunelm who wrote, "Why is it that *The Point* is never for either side, but for some third position?" we hasten to concur that Father Halton has here begun to put the issue—Catholic education—in its true perspective.

Back in 1929, Pope Pius XI, in his encyclical on *The Christian Education of Youth*, wrote, "Since education consists essentially in preparing man for what he must be and what he must do here below in order to attain the sublime

tracted some few men of high culture and some even (much fewer) of strong reasoning power; but in themselves mere observation and comparison, the framing of hypotheses and the testing of them by experiment, need no intellectual qualities above the lowest and are therefore an obvious occupation for those who despise or do not grasp the use of reason. It has even been maintained that the ceaseless practice of exact measurement dulls the brain.

The scientists might have kept their intellectual deficiencies a secret, had they stayed within the protective covering of their laboratories. But the public lured them out. Dazzled by the magnitude of scientific achievement, Americans have decided that the men who can produce such marvels as atom bombs and striped tooth paste must surely be the wisest and cleverest of all men, and supremely qualified to speak on every subject. The scientists have modestly agreed, and proceeded to do so. Ranging freely over the affairs of God and man, they have regaled us with their notions on everything from United States foreign policy to the miracles at Lourdes. In most instances when those opinions are not flagrantly anti-Christian, they are notoriously anti-American.

But still, bad as they are when prattling their opinions on matters of religion or philosophy or politics or art, the scientists are at their impossible best when they invade such territories with the methods and tools of their profession. We are smilingly assured, for instance, by a tin-eared physicist, that the "only" difference between Mr. Einstein's Fourth and the Third Avenue Flat is the length and frequency of the sound waves that strike the ear. Or, not content with a gratuitous denial of the Virgin Birth of Our Lord, a biologist announces that "careful and extended scientific observation" has proven that the event was impossible.

In the light of all this, no one should be surprised at the consequences suggested by those Catholics who have tried to temper their faith with intelligence

to the demands of science. For the most part, such Catholics are not scientists themselves, but scholars. That is, they do not formulate scientific hypotheses but, once formulated, they accept them gratefully. Moreover, their studies of Scripture, history, etc. are built strictly upon the scientific method. "Science does not bow down before precedent nor custom nor dogma," a University of Chicago professor has declared. Anxious to merit the regard of such men, the Catholic scholars of the moment have likewise been unbending in the face of Catholic tradition. They will not, they want it understood, be swept off their feet by the mere fact that a belief has been held or a devotion cherished in the past. If their researches turn up an adverse "authority," nothing less than a Papal mandate can keep them from denying the belief or disparaging the devotion.

The following is a sobering instance of this scholarship. It is from the account of the Holy House of Loreto (Our Lady's home in Nazareth; miraculously transported to Italy in 1291) given in Donald Attwater's *A Catholic Dictionary*: "The tradition has been approved by many popes and saints and numerous miracles are recorded there; but the most recent research tends to show that the tradition is mistaken and rests on some unexplained misunderstanding."

Catholic scholars have been especially zealous of late to show that the recent exposures of fake fossils (the "Piltdown Man") have not shaken their belief in the bestial ancestry of man. These Catholic friends of evolution were recently given a calling down by His Eminence Ernesto Cardinal Ruffini, in a front-page article in *L'Osservatore Romano*. Asking whether the evidences of science have given any real reason for abandoning the "traditional conviction" about the origin of the human body, narrated in the book of Genesis, the Cardinal answered, "I do not think so." He asked all Catholics to hold firm to their belief in the creation of Adam from the slime of the

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earth, which is "the obvious sense of the Bible."

The Bible's "obvious sense" has no more determined American adversary than the Very Reverend Francis Connell, C.S.S.R., of Catholic University. In the modest tones of the scholarship jargon, Father Connell is currently developing an outer space "theology" which blasphemously allows for other Divine Births from other Blessed Virgins. Defiant of all previous Catholic teaching, and of an explicit condemnation by Pope Saint Zachary, Father Connell teaches the possibility of numbers of other man-inhabited worlds. And for good measure, he throws in his theories about additional races of men that may have occurred here in *this* world, before Adam.

Saint Alphonsus Maria de Liguori, the founder of Father Connell's own Redemptorist Order, has condemned at length this theory of Pre-Adamites in chapter thirteen of his *History of the Heresies*. And in speaking of a heretic who espoused the notion, Saint Alphonsus tells us: "He fell into this error because he rejected tradition."

When some future saintly historian is reviewing the errors of the twentieth century, we trust that Father Connell will be dealt with as neatly and decisively.

Chapter III—

Beneath all the discussions of science and scholarship and intellectual inferiority that Monsignor Ellis and his friends have occasioned, there lies a more basic problem. It is this: that American Catholics need a clear view of their proper relation to the non-Catholic society around them.

Whenever the subject threatens, the Ellsites step forward with a loud chorus of "Let's liberate ourselves from the Catholic ghetto we are in!" As it is well calculated to do, this cry leaves all the conservatives standing in the back row, burdened with the impossible label, "ghetto-Catholics."

In this situation the best answer is the disarming declaration, "Yes, we *do*

want a Catholic ghetto." And while the liberals are catching their breath, we will have time to explain that the kind of ghetto we want ought really to have a brand new name. For ghettos, historically speaking, are areas of enforced confinement, however extended or comfortable they may become. They were, and still would be, invaluable for keeping the Jew in his proper place in a Christian state. But they are hardly adequate situations for a community of Christians who are bound by the Gospel charge to be the "salt of the earth" and the "light of the world." It is Our Lord Himself, in fact, who defines for us what the Catholic community must be. He tells us in chapter five of Saint Matthew that we must stand out and apart like a "city built upon a mountain peak" and that from such a prominence we must let our "light shine before men."

Clearly this ideal was the one that set up the struggling young Church of the catacombs and saw it established on the ruins of decadent Rome. It was from this height that the Catholic community won the barbarians and lifted them to itself by preaching and example. It was a full realization of this "city on a mountain" that gave us the high Middle Ages. And it was a relaxation of our ideal, a coming down half-way to meet the pagan values of the Renaissance, that unsettled us so generally at the time of the Protestant Revolt. And we have been going downhill ever since.

We agree with Monsignor Ellis, Father Weigel, and Father Cavanaugh that our schools and colleges have fallen upon dark days. They are sharing a fate which has hit the Catholic community in every department. But the solution does not lie outside us. Association with the pitch-blackness of secular education, its norms and its methods, will not enhance our present dim achievement. We, not they, have the commission to be the light of the world. And when we begin once more to act as though we think so, we will be on our way back up the mountain.

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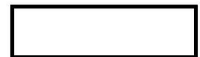
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The Point

November, 1958

THE JEWS AND THE SAINTS

What Our Canonized Catholics Are Lately Suffering

Ever since the explosive year, 1789, when the Judaeo-Masonic French Revolution set off the movement to knock down the walls of Europe's ghettos, and spill their contents into every corner of Christendom, the Jews have been gaining one victory after another. As the nineteenth century progressed, the governments of Europe (whose policies were made in Europe's lodges) even granted the Jews citizenship on an equal footing with Christians. Belgium did it in 1815, Denmark in 1849, Norway in 1851, England in 1858, Switzerland in 1865, Austria-Hungary in 1867, Germany in 1870.

But as the Jews have climbed from height to height, buying up the world's Main Streets, and buying off its leaders, they have not lost sight of the depths from which so lately they have risen. Nor have they forgotten for a moment who it is that formerly kept them in such effective line. Their continuing bitter hatred for the Church bears witness to this. And since the Church is the communion of all her faithful children, gathered from every age, the Jews have reserved a special contempt for those supremely faithful among the faithful: our canonized saints.

Among the papers and periodicals that the Jews put out for their fellow-Jews, it is an exceptional issue that does not contain an attack on some haloed and prayed-to Catholic whose memory is especially loathsome in Jewry. Recent victims have included: Saint Albert the Great, whom the Jews have never forgiven for sitting on an ecclesiastical commission that condemned their Talmud to be burned,

over seven hundred years ago; Saint Pius X, whom the "brotherhood" Jews have indicted for his refusal to cooperate with a group of Italian officials because they had taken part in a synagogue service; and Saint Bernadette of Lourdes, whom Manhattan Jews have accused of a "disposition to bigotry" for insisting, in one of her prayers, that the Jews killed Christ.

Our Lord's beloved disciple, Saint John the Evangelist, gets a resounding blast from the American Association for Jewish Education in its widely-discussed book, *Of Them Which Say They Are Jews*. Saint John, say the Jewish educators, is ultimately responsible for 2000 years of Christian animosity toward the Jews. His gospel "makes of them utterly 'the synagogue of Satan.' Later events hardened the process into the classical anti-semitism of dogmatic theology and the consequent laws and customs of Christian society."

Another recent Jewish book, Rabbi Ernest Trattner's *Understanding the Talmud*, puts Pope Saint Pius V in the same list with Adolf Hitler, as an enemy of the Jewish religion!

Nor is this "publishing" attack on the saints a new strategy for the Jews. Established works of Jewish reference that have been in use for years are riddled with similar hateful accounts. The *Encyclopedia of Jewish Knowledge*, edited by the "scholarly" Jacob De Haas, has a gloating article telling how the Spanish marranos (fraudulent Jewish converts to the Faith) murdered Saint Peter Arbues, the Inquisitor who was exposing their perfidy. "In the crime," boasts the article, "some of the greatest of the marranos, members of the Santangel family, participated."

The old synagogue classic, Milman's

History of the Jews, gives vituperative space to several saints, but saves a particular venom for Blessed Bernardine of Feltre. He is the fifteenth-century Franciscan friar who hit the Jewish usurers of his day a mortal blow by establishing Catholic charitable agencies where the poor could get financial help, free of interest rates. Because of the militant preaching of Blessed Bernardine, the cities of Trent, Perugia, Gubbio, and Ravenna passed laws expelling all Jews from their territories.

In the *Universal Jewish Encyclopedia* Blessed Bernardine is described as a "Franciscan monk and Jew-baiter," but his account is abbreviated to make room for more famous Church "villains."

That aging set of tomes, the *Jewish Encyclopedia*, is an arsenal of recriminations against the saints. They are listed individually and also under such headings as Chronology, Councils of the Church, Polemics, Popes, and Church Fathers. The Jewish complaint under this last entry is summarized: "The Church Fathers looked upon the Jews as demons, upon their synagogues as houses of Satan."

■ ■

The Jews will have no rest while the Christian world continues to reverence the canonized heroes of Christendom who, more than any others, were responsible for keeping the Jewish people in the segregated state proper to infidels. Thus, before the collapse of present Jewish power comes, the attack on the saints is bound to be bolder. The reasonable reaction to expect from the Catholic camp is an increased devotion to the saints, a greater solicitude for their honor, a rallying of Catholic writers and publishers to counteract the Jewish offensive.

This reasonable reaction, however, has yet to materialize. Indeed, the

trend of the moment could not (even by deliberate plan) be better calculated to aid the Jews. Never before have so many Catholics written and published so many biographies of the saints. Yet, never has such lamentable treatment of the saints been presented to the world in the name of Catholic hagiography.

It is true there are still some reverent lives of the saints being written. It is also true that among the objectionable ones, not all are equally so. But there is a common spirit that, more or less, they share: a condescension toward the saints, as though contemporary authors, being enlightened men of superior culture, are presenting the saints for the first time in their proper perspective; as though they were finally handing us the true picture that centuries of tradition and love had served only to obscure.

Who are the writers of these new biographies of the saints? They are anyone who has the time, the type-writer, and the publishing connections necessary. By no standard are they the people who *should* be telling our saints' stories. Even when they are capable writers (and that immediately narrows the field) they are people so pathetically remote from the persecutions, the penances, and the prayers of the saints that the holy subjects of their books emerge either as exotic curiosities, or as pious "good citizens" molded to the sanctity-standards of the author. In no case will the saint appear to be the flowering and fulfillment of all Christian life — the complete successes that balance out the half tries and total failures of the rest of the Church's family.

For a number of years there has been an increasing volume of "convert" hagiography. A broad background of heresy, recently and hastily painted over, is apparently considered an eminent qualification for undertaking a book on a saint. We have thus been treated to such unlikely performances as: the biographer of John Wesley adapting his Methodist talents to the story of Saint Peter Claver, and the son of a pair of

Salvation Army officers beating the drum for Saint Thomas More.

A popular, and perhaps inevitable, innovation in this field is a book of brief biographies entitled *Saints For Now*, in which the convert-editor invited lifelong Catholics, fellow-converts, and very-much-unconverted heretics to contribute the life of a saint.

The current big name in Catholic hagiography is a convert from Methodist-Episcopalianism. He has achieved his eminence by re-editing and re-issuing that standard work on the saints in English, *The Lives of the Saints*, by Father Alban Butler. A kind of self-made scholar, Mr. Donald Attwater has re-

vised the late Father Herbert Thurston's revision of Father Butler's *Lives*, throwing out a number of "uncertainly venerated saints" and discarding all that still remained (after Father Thurston's axe-work) of the Butler exhortations and homilies.

But in neither of these things does Attwater's chief vice lie. It is found, rather, in his "scholarship"—the devastating remarks that follow upon the biographical accounts of the saints, most especially the saints of the first ten centuries. Saint Sebastian, the famous Roman martyr who was shot with arrows and clubbed to death in the year 288, is a worthy example. After giving Sebastian's full story (the way it is found in the Roman martyrology, the priest's breviary, and all the tradition of the Church) Attwater goes on to discredit the details as merely a "pious fable." His "scholarly" proof? Well, it seems that among the many representations of Saint Sebastian that have come down to us in art, there are two early ones (a cathedral window in Germany and a mosaic in Rome) which leave out the arrows. Therefore, concludes Attwater, we have been hoaxed by the Church these sixteen centuries. For clearly, from this antique evidence, Saint Sebastian was *not* shot with arrows, and if this most colorful fact of his story is wrong, well, manifestly the rest can be of no value.

Deserving of particular mention, too, is Mr. Attwater's London colleague, the Galway-born Jesuit biographer of Jesuit saints, Father James Brodrick. The Brodrick method is more direct. He goes after one saint at a time, barefisted, until he levels the holy man to Brodrick-size. A representative example is his job on Saint Francis Xavier. Just once does Father Brodrick commend Saint Francis. With an insidious string of adjectives, he declares the saint was "devout, selfless, chivalrous, and ruthless." Before he finishes, Father Brodrick has deplored Saint Francis Xavier's noble birth, his manner of teaching, his parish methods, his "ignorance" of Buddhism, his haste

Recommended Reading

Those who want orthodox and traditional handling of the stories of the Church's saints are urged to look for an old edition, pre-revision, of Father Alban Butler's *Lives of the Saints*. Another valuable set of volumes, lately hard to get in English, is Dom Prosper Gueranger's *Liturgical Year*. Dom Gueranger, the tireless restorer of French monasticism in the last century, presents the saints in the light of their annual feast-day commemoration, reproducing the details of the saints' lives which appear in the priest's breviary.

Absolutely the best and, sadly, the hardest to find copies of, are those lives of the saints that were written by saints. Steady searching, however, will be rewarded with (for examples) Saint Gregory the Great's life of Saint Benedict, Saint Athanasius' life of Saint Anthony of the Desert, Saint Jerome's life of Saint Hilarion, Saint Bonaventure's life of Saint Francis, or the lives of Saints Malachy, Romuald, and Dominic Savio, written respectively by Saint Bernard, Saint Peter Damian, and Saint John Bosco.

in baptizing, his clothes, his friends, his "abominable" literary style, his appraisal of men, his enthusiasm for the Inquisition, and his firm belief that people who die outside the Church will not be saved.

More devilish than this style of straightforward punching at the saints, and still new to the world of hagiography, is the psychiatric approach: the evaluation of the saints in terms of those current myths of fantasy and filth which fall under the general head of psychological studies.

Only two years ago *The American Ecclesiastical Review* printed the speech delivered by a mid-western auxiliary bishop to the newly-convened Guild of Catholic Psychiatrists. In his speech the bishop advocated the application of psychiatric principles to many phases of Church activity, but especially to studies of the lives of the saints: "The hagiographer will explore the terrain with greater skill if a capable Catholic psychiatrist be at his side."

Cited to the assembled psychiatrists as a worthy example of what the bishop meant was a new life of Saint Therese of Lisieux, the Little Flower of Jesus. This book, by a French-born English priest, won itself some space in *Time* magazine under the caption, "Saintly Neurotics," and has since been hailed in other Masonic and Jewish sheets as a promising sign of new liberalism within the Church.

The influence of this kind of talk about the saints has already begun to be felt. Devotees of the saints should be prepared (as one of them lately was not) to hear nuns in their parochial grammar schools make statements like this: "Lives of the saints? Oh, no, we don't give them to the children any more. The saints, you know, are very abnormal personalities. It's too much for a child to assimilate at such an impressionable age."

Nuns who talk this way, and priests who write like Saint Therese's new biographer, do not, however, concoct these ideas all on their own. They are

not innovators but parrots—repeating, with Catholic accents, doctrines and dialectics that have their origin in the camp of the saints' pledged enemies, the Jews.

Naturally, the Jews have everything to gain by any Catholic attack on the saints. But there must be an especial satisfaction in Jewdom when a thoroughly Jewish device is adopted by Catholics as a means of depreciating and debunking the saints. The psychoanalytic method of psychiatry, born in the brain of Viennese Jew Sigmund Freud, is purebred Jewish. The Jews boast of it.

Back in 1926, the *B'nai B'rith Magazine* for March carried an article entitled, "Is Psychoanalysis a Jewish Movement?" The answer was resoundingly affirmative, and a subsequent issue of the magazine (July, 1926) flaunted the fact that, "The doctrines of psychology originated by Sigmund Freud were first preached by him from a B'nai B'rith platform."

Just a year ago last February, the Hillel Society of Harvard University had a full evening on the Jewishness of psychiatry, in a talk delivered by Dr. David Bakan, Jewish psychologist of the University of Missouri. Dr. Bakan had lately done a book on the theme, saying that it is impossible to understand Freudian theory if you do not understand it is Jewish. To an appreciative Hillel audience, Dr. Bakan summarized: "Freud's psychology and Jewish mysticism are one in spirit."

In past issues, when *The Point* has decried various Jewish inroads and influences in American Catholic life, it has singled out the Church's saints as exemplars of resistance to, and victory over, the Jews. In ages of Faith, it has been the glory of Catholics to be on the side of the saints, battling against the seed and synagogue of Satan. It is this realization that makes the apostasy of our "psychiatric" hagiographers such an incredible one: they have entered the battle and turned on the saints, with weapons supplied them by the Jews.

Boston, Mass. 8/11/51

MEMO FOR SUPERVISOR [redacted]

RE: FOLLOWERS OF FATHER FEENEY WHO WERE ARRESTED AT WESTERLY, RI

At 2:30 PM on 8/6/51 the Chief of Police at Westerly, RI, called at the office and advised he had arrested some 12 followers of FATHER FEENEY, defrocked Jssuit, who were attempting to sell a book relating to Father Feeney's differences with the Catholic Church in the Town of Westerly.

The Chief stated they were attempting to sell this book without having obtained a license and 12 were arrested, and efforts are being made to locate another one - [redacted]

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The Chief advised that all of the persons arrested had been fingerprinted and he intended sending copies of the prints to the Identification Division of the Bureau.

The Chief inquired if we had any information concerning FATHER FEENEY and his followers and was advised this matter was not within the jurisdiction of this Bureau and had not been investigated by the Bureau. His attention was called to the fact there had been in the past considerable publicity concerning investigations by the Boston PD of the followers of Father Feeney. The Chief stated he had been unable to obtain any information from the Boston PD and thought we might be interested in the group since he felt at least two of the followers - [redacted] and [redacted] were probably Communists. He based this opinion on the fact [redacted] ranted and raved and started screaming about violation of his civil rights when taken into custody and brought before the court.

The Chief said if he received any information indicating any Communistic infiltration of this group he would immediately communicate with this office. A copy of the list of names of the 12 persons arrested, including the name of [redacted] as furnished by the Chief, is attached.

E.J. McCABE, ASAC

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FACTS

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH
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VOL. VIII, NO. 8

OCTOBER, 1950

FATHER LEONARD FEENEY

FATHER LEONARD FEENEY, a former Jesuit priest who has been speaking against Protestants, Jews and "Archbishop Cushing's kind of Catholicism" every Sunday afternoon on the Boston Common since 1950,⁽¹⁾ was excommunicated from the Catholic Church on February 13, 1953.

The excommunicated priest is the director of St. Benedict's, a seminary for self-styled "militant Catholics" in Cambridge, Massachusetts. His difficulties with the ecclesiastical authorities began in April, 1949, when four Boston college professors were dismissed for teaching that "there is no salvation outside the Catholic Church." Father Feeny, who had been preaching the same doctrine, supported their charge that Boston College was guilty of "heresy" and took the four professors into St. Benedict's with him.

The "Boston College Heresy Case" drew nationwide attention and when Father Feeny continued to insist that only Roman Catholics could be saved, Boston's Archbishop Richard J. Cushing placed him "under penalty of silence," stripped him of his priestly functions "for grave offenses against the Catholic Church" and placed St. Benedict's under interdict. A few months later Father Feeny was expelled from the Jesuit order. Although Catholics were forbidden by Archbishop Cushing's decree to go to St. Benedict's, Father Feeny continued as its director and gathered around him a group of young men and women disciples. Calling themselves "Militant Catholics" they vowed with him to dedicate their lives as "Slaves of the Immaculate Heart of Mary" in defending the "no salvation outside the Church" doctrine.

Most of the former Jesuit priest's original disciples were young students—some of them from Harvard and Radcliffe—who resigned from their colleges, abandoned their homes and in some cases repudiated their parents to become Father Feeny's "Militant Catholics."

The influence which St. Benedict's director has over his disciples is illustrated by the case of one young girl, who left Radcliffe over the strong objections of her parents to join Father Feeny's religious crusade. Week after week her mother and father came to the Feeny meetings on the Boston Common and begged her to return home. But Father Feeny called them names and the girl publicly denounced them and asked the crowd to send them away. The parents wept and pleaded but they could not break the grip Father Feeny had on the girl.

Father Feeny continued to preach that all non-Catholics were damned and subsequently the Vatican, which had offi-

cially repudiated the "no salvation" doctrine and repudiated Archbishop Cushing's ban on his activities,* wrote the three letters directing him to appear in Rome. But Father Feeny, claiming that he did not consider the summons to Rome "authentic," refused to go. The Vatican finally took drastic action: On February 13, 1953, the Holy Office, the weekly publication of the Roman Curia, announced that the priest had been excommunicated for his "obstinate violation of the Holy Office in Rome."

Still defying the Church on the question of salvation, Father Feeny, maintaining that "once a priest, always a priest," continued to hold Sunday afternoon meetings on Boston Common, where he lashes out with increasing violence against all those who do not agree with his "militant Catholic doctrine. Most of his wrath is directed against "The adulterous Protestants"; "the cursed race" of Jews . . . everybody hates" and the "stupid Archbishop Cushing" he ridicules for having attended "interfaith dinners with a bunch of rabbis."

Father Feeny's meetings each year attract larger and on several occasions as many as 2,000 people have gathered to listen to his bigoted statements. A few are Feeny followers and former Christian frontiers who revel in his attacks on Catholics and Protestants. But the majority of the listeners are casual passers-by and a hard core of hecklers who return each week to harass him. Heated exchanges of insults between Father Feeny and the hecklers sometimes threatened to erupt into physical violence as Feeny's followers drift through the crowd ready to "elbow" anyone who talks back too vehemently. So far only minor scuffles have occurred and the Boston police are present at all of the meetings.

Father Feeny's early career gave no indication that eventually he would emerge as a hatemonger. At one time he was recognized as one of the Church's leading "literary" priests. The author of "Fish on Friday" and many other books of poetry, he formerly served as literary editor of *American Catholic*, a prominent national Catholic magazine. Before assuming the post of Chaplain at St. Benedict's in 1943 he was professor of Sacred Eloquence at Weston Seminary and prior to that served on the graduate faculty of Boston College.

Originally Father Feeny was content to confine his controversial religious teachings to his Sunday afternoon pu-

* The official Vatican ruling on the doctrine of "no salvation" as proposed by Feeny, appeared in a letter written to Archbishop Cushing on August 1, 1949. The letter which declared that Feeny was in error and ordered him to submit to the rule of the Church, was published on the front page of *The Pilot* on September 6, 1952. The letter stated that "good disposition of soul whereby a person wishes his will to be conformed to the will of God was sufficient for salvation" when a person is involved in "invincible ignorance" of the Church's teachings. It also stated that no one would be saved who "knowing the Church to have been divinely established by Christ nevertheless refuses to submit to the Church or withholds 'obedience' from the Roman Pontiff."

(1) See The Facts, Nov., 1950.

... and his classes at St. Benedict's where his "preachers in-training" and disciples received free board, room and tuition. His fanaticism grew he apparently began to envisage himself as the leader of a nation-wide "militant Catholic" movement and attempted to expand the scope of his activities. He issued a monthly publication, *The Point*, to publicize his doctrine and his supporters began to visit various communities with copies of *The Loyolas* and *The Cabots* which gives the "inside story" of the "Boston Heresy Case" and the history of St. Benedict's. The book, which lacks official ecclesiastical approval, quotes Father Feeney's description of an interfaith meeting as:

A place where a Jewish rabbi, who does not believe in the divinity of Christ, and a Protestant minister, who doubts the divinity of Christ, sits together with a Catholic priest, who agrees to forget it for an evening.

Church authorities in New York and several other states began to receive complaints that Feeney's disciples, dressed like Catholic Brothers or seminarians, were conducting door-to-door campaigns selling *The Loyolas* and other Feeney publications to Catholics.

On several occasions the peddling activities of Feeney's disciples resulted in brushes with the local police. In Westerly, Rhode Island, thirteen "Slaves of the Immaculate Heart of Mary" were booked on charges (subsequently dismissed) of selling religious publications without a license. Similar incidents occurred in several Connecticut cities including New Britain and Norwich. In Pittsburgh four Feeneyites were fined \$25.00 each for selling religious books without a city permit but their fines were returned when the City Solicitor ruled that as members of a religious organization, no such permit was needed. The Solicitor stated that while he personally did not agree with their interpretation of Catholic doctrine "certain civil rights must be respected."

In the summer of 1953, the activities of Feeney's followers reached new heights of fanaticism. On July 29, six of his disciples invaded the University of Notre Dame campus in a short-lived attempt to convert the students to their belief. After praying in front of the University library, they tried unsuccessfully to enter the Sacred Heart Church. When they refused to leave the campus voluntarily a group of seventy Notre Dame students and three deputy sheriffs took over. There was a slight scuffle as the Feeneyites were being hustled back to their car and one of them shouted defiantly that "The first sign of your approaching damnation is that Notre Dame has Protestants on its football team."

A few days later the same group of Feeneyites turned up in Chicago where they created another disturbance. This time the scene of their activities was the office of Samuel Cardinal Stritch.

The six men entered the chancery office and insisted on seeing the Cardinal. Told that this was impossible without an appointment, they rudely ignored several priests, pressed their way into the Archbishop's room and demanded to know whether or not Father Feeney was still a priest in the Catholic Church.

Meanwhile two squad cars had been sent for and when the Feeneyites refused to leave the chancery office peacefully, they

... were carried off in a patrol wagon. When on charges of disorderly conduct and released on \$10 bond they created another disturbance the following day when their case came up for trial before Judge Mason S. Sullivan.

All six refused to testify and Hugh MacIsaac, spokesman for the Feeneyites insisted that they should be tried by a Church Court because the Cardinal's office was on Church property.

The Judge angrily replied that the place of the misdeeds was irrelevant, and fined each of them \$5 plus \$5 costs. The Feeneyites refused to pay, and began to serve a five-day jail sentence but were released two days later when a Catholic woman who believed they were misguided appeared and paid their fines.

While such incidents illustrate the irresponsibility of Feeney's disciples, the full irrationality of "Feeneyism" continues to be most apparent at the Sunday public meetings on the Boston Common. No mere description can do justice to the hysterical and frightening quality of these fanatical demonstrations of racial and religious hatred. In order to convey the full flavor of Feeney's public appearances the following *verbatim* excerpts from reports of recent meetings* are presented:

(The scene is always the same: it begins with a procession of black-suited young men and young women in black dresses from St. Benedict's. As the crowd gathers, they set up a portable platform with a painting of the Madonna and a crowned figure of the infant Jesus. After some hymn singing, a few of Feeney's followers mount the platform and take turns regaling the crowd. Finally Father Feeney himself appears and starts his sermon of hate.)

It is a hot summer Sunday afternoon and an estimated audience of about 1,000 persons is listening to the first speaker, Hugh MacIsaac, who has just concluded a series of prayers

MACISAAC: I have heard hundreds of people say that a Catholic priest should not sit on the same platform with a rabbi or a Protestant minister. The crime we commit is that we say it in the open . . . not behind closed doors.

HECKLER: You're a bunch of crackpots!

MACISAAC: We attack the Jew openly and they start squealing! . . . If you don't like it this way go somewhere else!

HECKLER: Why attack anybody?

MACISAAC: *(Ignoring him)* When we attack the Jews they get fidgety and grow pale.

HECKLER: You're funny!

MACISAAC: There's lots of Catholics in Boston working for Jews and they are afraid to speak against them. We're not working for Jews!
(More heckling)

MACISAAC: When I was at Boston University I went to see Father Sherlock. When I left there they wanted to sue me [because I went] to Father Feeney.

HECKLER: Why not go to Holy Cross? You couldn't get in!

MACISAAC: You have to pay money at Holy Cross: at Boston University they pay you!

HECKLER: Father Feeney is not a Catholic!

MACISAAC: *(Ignores him)* Father Sherlock said, "I'm in

*Based on statements and notes taken at the following meetings: June 14 and 21, 1953; August 2, 16 and 23.

the facts

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charge of Catholic schools and I will make good Americans of them! I said, "Make good Catholics of them first" and then I went right over to Father Feeney. I found out that his [Father Sherlock's] pal in charge of the school system was Alexander Brin.*

(*Muttering in the crowd as one listener explains to another "Their leader is excommunicated."*)

MACISAAC: If you want to know why we attack the Jews it's because they say Catholic children should first be good Americans. They should first be good Catholics!

HECKLERS: No! No!
(*MacIsaac leaves the stand and is followed by William (Bernard) Smith who, after saying a "Hail Mary," immediately starts attacking Jews.*)

SMITH: One thing they like to say about us is that we're anti-Semitic.

HECKLER: You're anti-everything!

ANOTHER HECKLER: You're against the Jews not because of their religion but because of their noses!

SMITH: What we have against the Jews—we will put it clearly. . . .
(*He stops abruptly and turns to a young man in the audience.*)

What happened to [you] Oscar? [Did] you wash your hair?

OSCAR: You haven't washed your hair in three weeks!

SMITH: (Returning to his harangue) We are against Jews because they are against Jesus! They crucified him!

HECKLER: The Romans did it!

SMITH: [Another] reason we're against Jews . . . is . . .

HECKLER: (Holds up a dollar bill) We have the dollars!

SMITH: Because of the dollar! We have a sincere example why the Jews rejected our Lord for the Kingdom of this world. . . . It is a Jew waving a dollar. . . . Name a country in this world that the Jews have not betrayed! You name one!

HECKLER: Feeney hates the United States!

SMITH: They are not even faithful to themselves. . . . Right here in this country if you give them a chance, the Jews will try to overthrow the government. Imagine this—the Communist Jews in power are persecuting those not in power!

HECKLER: Another lie!

SMITH: . . . They have betrayal and treachery in their blood because they betrayed Jesus! (He steps down)

(*Father Feeney appears amid shouts of approval and boos. After mounting the stand he immediately launches into an attack on a heckler.*)

FEENEY: I hate you—a dirty rotten face like that! You dog! Go home! I will ask the Blessed Virgin to punish you!

(*Begins his customary harangue against the Protestants.*)

They don't want Jesus on the cross! Bishop Ockenga** blasphemes! His adulterous mind hates Jesus on the cross! He hates him! . . . He

* Bishop [Ockenga] still wants to attack the Blessed Virgin, saying that she had other children afterwards! . . .

(*A woman in the crowd begins to quote Feeney at Feeney.*)

FEENEY: (Screaming at her) You filthy Protestant woman! Come on down here and say that!

WOMAN: . . . The Protestant religion is one of filth. . . . Queen Elizabeth, head of the Episcopal Church, is the most filthy woman in history! . . .

FEENEY: You're crazy!
(*Feeney's bodyguards start to close in on the heckler.*)

FEENEY: . . . No Protestant can get into Heaven because he dares not say the Hail Mary! No Jew can get into Heaven because he will not say ~~Christ~~ is God! I dare you Jews to say Our Father!

(*Much heckling.*)

FEENEY: (Turning furiously towards a member of the crowd) Do you love me with your filthy Jewish heart? Your dirty, rotten, filthy adulterous Jew!

. . . We want to make this a Catholic city and take it away from the Jews. . . . The Jews run this city! Watch them try and run me out of here—these grinning toothy Jews! . . . They don't dare to! They're the biggest cowards on the face of the earth! Any Christian girl who goes with a Jew is filthy in mind—all the filthy stinking mugs, sneering at the Blessed Virgin Mary!

(*Produces his crucifix*)
He was a Jew on the cross! All you Protestants do is take Him off! . . .

FEENEY: Why not preach as He preached?

FEENEY: (Gazing intently at the crucifix) . . . Jesus Christ, true God and true Man, I tell you that this Catholic city, full of Catholic churches and music and altar boys, is run by the filthy Jews who hate you!

HECKLER: Go take a rest!

ANOTHER HECKLER: You're crazy!

FEENEY: . . . Some people do not believe what we say. They hate us and pretend we hate others. . . . If I hate the Jews, why do they come here?

HECKLER: They love you!
FEENEY: I tell you this! If you come here Sunday afternoons you have the funniest kind of hatred for Mary, your Mother, and the funniest kind of love if you love me.

HECKLER: Only God can judge!

FEENEY: Say you call a man a liar . . .

HECKLER: . . . You spoke lies.

FEENEY: If you cannot judge who is a bad companion, how can you tell whom to associate with? Did Christ associate with bad companions? He called Judas a son of perdition and told him to get out of the last supper.

HECKLER: He did not say that!

FEENEY: He hung himself with a rope! These are facts in the Bible. . . .

(*A commotion in the audience follows.*)

* A longtime target of the Feeneyites, Alexander Brin is one of the Jewish lobbyists and a member of the Massachusetts Board of Education.

** Rev. Harold J. Ockenga of Boston's Park Street Church.

FEENEY: (*Pointing to a listener*) This man said I was ex-communicated. That is not true!

HECKLER: I'm not coming here to hear you!

FEENEY: How do you like that for hypocrisy?

HECKLER: Who are you to judge others?

ANOTHER HECKLER: You're not supposed to wear that collar! You're still outside the church.

FEENEY: You're a cowardly Catholic! (*More beckling.*) Ockenga did not want the Mass said on Boston Common because he said it was idolatry! Isn't that hate?

HECKLER: No!

FEENEY: . . . A true Catholic hates those who hate Jesus! I preach on Boston Common . . .

HECKLER: You preach hatred!

FEENEY: (*Holding crucifix up high*) Why do you come down here to listen?

HECKLER: To have some fun with you.

FEENEY: That is below the belt! . . . A Protestant who has a crucifix . . . if I were worried about your ~~heard~~ *heard* of me . . . I am not ever afraid of Alexander Bell. It is a sin to have him on the school board!

HECKLER: You elected him!

FEENEY: In Czechoslovakia the Catholics . . . it was from there that Archbishop Beran sent me this little statue of the Infant Jesus of Prague. (*Points to statue.*) I will stay here until I die!

HECKLER: Why not do it now?

FEENEY: I will tell you this afternoon the things I love. I love Jesus, eternal God. [*Gazes dramatically at the crucifix*] All my life I will love You. . . . I stand here unafraid of the Jews. . . .

HECKLER: Why not preach the way He did: Love thy neighbor as thyself?

FEENEY: I love the Blessed Virgin Mary! . . . You see here a little priest whom the Jews will never beat! . . . Jews blaspheme with their filthy faces! Go ahead, I would love to shed my blood in this Catholic city!

HECKLER: Why don't you give it to the Red Cross?

FEENEY: . . . I love the Our Father which no Jew will say with me. (*He says the prayer.*) While I was saying "Our Father this pious fraud (*points at a man in r. audience*) was smoking a cigarette! If you want this city taken away from you stay with the Jews. I would advise the Jews to be scared of me.

HECKLER: That will be the day!

FEENEY: They are already afraid of me. For two years . . . Hitler!

HECKLER: Am I like Hitler? . . .

FEENEY: You phony!

HECKLER: Those Jews hate Germans. They hate Catholics in America. They hate Protestants, too—they pretend they like them.

HECKLER: O.K. You hate the Jews. What's the difference?

FEENEY: I love the Hail Mary! I love to say it! If God becomes man and God is with us . . .

HECKLER: He would probably run and hide . . .

FEENEY: (*Waving crucifix.*) . . . I hate the leaders of Jews like that filthy Jew there! (*Points to a Jew*)

listener) What do you believe that Jesus said? I asked him do you believe that Jesus is God? And he said, "Like hell I do."
 (*Exchange of insults between Feeney and the Jewish listener.*)

HECKLER: . . . (*To Feeney*) You're a sick man!

FEENEY: . . . The Jews spit at [our] New Year. Every Good Friday they pretend they are not thinking of it! They do not like Sunday! They come here and hate a Catholic priest. . . .

HECKLER: You're a degenerate priest!

SECOND HECKLER: You're a dirty liar!

FEENEY: I warn you! Sneering at a priest! Every sneer is against Our Lady and Our Lord! You will be punished! (*Raises his voice and screams*) . . . I don't hate the Jews! I hate the Jews who hate Jesus! . . . They have taken over Boston! You can't buy any clothes except from Jews! Now you can't say "Merry Christmas" because the Jews hate the syllable of Christ! . . .

(*Another outburst of beckling. Feeney exchanges insults with a member of the audience.*)

You dirty Jew!

(*Points to the man and turns to some of his "boys."*) Take care of him! (*Two Feeneyites start to walk over to the man but the police intervene and physical violence is avoided.*)

HECKLER: You are outside the Church!

FEENEY: (*Leads his group in the Divine Praises and starts to say his profession of faith.*) I have shown the people on Boston Common how to bless themselves! How to say the Hail Mary and Our Father . . .

HECKLER: And how to show hatred!

FEENEY: (*Turns to statue of the Infant Jesus*) A Little Child with the world in your hands! I adore You and love the beautiful little image of God dying for love of me! When I die I ask You to be near me and let me kiss Your feet! I ask You to let me shed my blood! I believe Christ's Vicar is the Pope!

HECKLER: You've got to be born again, Feeney!

(*Father Feeney finishes his prayers and gives his blessing. Then he and his followers march off the Common.*)

It is unlikely that, as it now stands, Father Feeney's "Militant Catholic" movement will attract any significant number of adherents. He does not have the support of the Catholic community and comparatively few people, even in Boston, seem to be influenced by his religious teachings. The audiences he attracts each week, while large, are, in the main, hostile to his views and the general public locally is unaware that such meetings take place. The Boston press occasionally runs minor stories about St. Benedict's but the only time Father Feeney makes the front pages is when the Archdiocese issues statements denouncing his activities or Catholic authorities take some steps regarding his actions.

Only America's cherished guarantees of freedom of speech, religion and assembly make possible the phenomenon of the Feeney public meetings.

Office Memorandum UNITED STATES GOVERNMENT

TO : SAC (ATT'N SUPV. [redacted])

DATE: NOVEMBER 4, 1953

FROM : [redacted]

b7C

SUBJECT: LEONARD P. FEENEY

(CORRELATION MEMO)

A CHECK OF THE INDICES REFLECTS THE FOLLOWING REFERENCE TO THE ABOVE INDIVIDUALS:

100-0-35882 - A BOSTON MEMO OF ASAC E.J. MCCABE DATED 8/11/51 AND CAPTIONED FOLLOWERS OF FATHER FEENEY WHO WERE ARRESTED IN WESTERLY, R.I., SETS FORTH INFORMATION CONCERNING A PHONE CALL 8/6/51 FROM CHIEF OF POLICE OF WESTERLY, R.I., WHO ADVISED OF THE ARREST OF TWELVE FOLLOWERS OF FATHER FEENEY, DEFROCKED JESUIT, WHO WERE ATTEMPTING TO SELL LITERATURE IN WESTERLY WITHOUT A LICENSE. THE NAMES, AGES AND ADDRESSES OF THE INDIVIDUALS ARE ATTACHED TO THIS MEMO.

100-28911-4

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| FBI - BOSTON | |

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, BOSTON (100-new)

b7C

DATE: November 3, 1953

FROM : SA [redacted]

SUBJECT: *Father Jeanoud Feeney I 100-0-37161*
~~SAINT BENEDICT'S CENTER,~~ *I 62-0-9834*
Cambridge, Mass.
INTERNAL SECURITY - X
Saint Benedict's center
S M - X

On the above date [redacted]

[redacted] - Phone [redacted] personally called at the Boston Office concerning Father FEENEY'S Saint Benedict Center, Cambridge, Mass..

It is to be noted that Father FEENEY during the early part of 1953 was relieved of his priestly duties by the Catholic Church for his stand on certain Church dogma.

Complainant advised that for a period between the summer of 1952 and 1953 he had been interested in the teachings of Father FEENEY; and had on occasions visited with Father FEENEY at the Saint Benedict Center and attended his lectures held at the Boston Common. He added that during all these visits and lectures he had heard nothing of a subversive nature and that the visits and lectures had pertained to religious matters.

Complainant advised that during his association with Father FEENEY it appeared to him that one [redacted] and one [redacted] actually made decisions of importance for Father FEENEY. In addition he furnished a number of unrelated and non-specific that had occurred during his association with Father FEENEY; and advised that he had been "mulling" over these problems for quite sometime.

He stated that although he has no specific reason to question Father FEENEY or his associates, the extensive reading he has done concerning Communist or subversive infiltration into Education and Religion influenced him to contact the FBI to furnish the above information in the event it may be of value.

It is to be noted that Complainant advised during the course of the interview that he has been building this matter in his mind for quite sometime and not being able to resolve it in conversations with others he decided to contact the FBI.

It is not recommended that any active investigation be conducted on this matter, but it is suggested that a no-tickler file be opened on captioned ~~group~~ *subject* so that past and future complaints concerning Saint Benedict's Center and its members may be consolidated into one file. It is suggested that the above references for Saint Benedict's Center, Father FEENEY, and [redacted] be consolidated into this no-tickler file.

cc: 100-11636 [redacted]

100-38911-5

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC

DATE: 11/9/53

b7c

FROM :

SUBJECT: FATHER LEONARD FEENEY,
 Saint Benedict's Center
 Cambridge, Mass.
 SM - X

The following references and information are contained in the files of the Boston Office re the captioned individual and organization. The purpose of this memo is to include in one file all the information presently in the possession of this office on the subject.

Ref: Memo of SA [redacted] to SAC, BOSTON, Nov. 3, 1953, subject, FATHER LEONARD FEENEY. SM - X.

100-0-35882

This ref removed from file and included in new 100 NT file.

100-0-37161

A letter on letterhead stationery of SAINT BENEDICT CENTER, 23 Arrow St., Cambridge, Mass., dated Dec. 10, 1951. Re: [redacted] alias [redacted]

[redacted] Letter contains information on [redacted] FRANCES SWEENEY COMMITTEE, also investigator for FRIENDS OF DEMOCRACY. Letter also sets out name of [redacted] BU student from Salem. The letter was signed by [redacted] and [redacted]. Additional signature of [redacted] follows this information, "Delivered in person on 12/10/51."

100-0-37161 A

A memo to SAC from SA [redacted] date 12/20/51 captioned: [redacted] was [redacted] Int. Sec. - C. [redacted] and [redacted] personally called at this office on 12/10/51. They wished to furnish some information on the captioned individual, which information is incorporated in a letter that they made available to this office on 12/10/51.

100-28911-6

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| FBI - BOSTON | |

62-0-9834 A

b7C

A memo to SAC from [redacted] Steno, date 4/5/51 subject SAINT BENEDICT CENTER, Cambridge, Mass. Re a telephone call received from [redacted] relative to the captioned organization. She was thanked for her courtesy in communicating with us and was advised we would contact her if we deemed it advisable to secure additional information from her.

62-0-9834 B

A carbon copy of a letter to [redacted] from SAC date April 9, 1951 acknowledging her letter of March 30, 1951, and advising her of our lack of jurisdiction. Attached to the bottom of the carbon copy is the following for the information of the Boston Office. "It is true, as the attached letter indicates, that the writer interviewed [redacted] approximately 2 years ago at the Boston Office. The letter is in error in asserting that this office or the writer had a folder with reference to the FEENEY group. [redacted] brought a folder with him at the time he made his complaint, offered it to the writer but I tactfully refused it because I did not wish to involve myself or the Bureau in this religious dispute. At the time the incident occurred, and I interviewed [redacted] at the direction of SAC SOUCY, I prepared a memorandum for the completion of the file which set forth my statement to [redacted] that this Bureau had no jurisdiction in the matter. [redacted] had originally called at this office on the theory spelled out for him by the Cambridge, Police Dept., that ex-Father FEENEY might well have violated the Kidnapping statutes. I referred [redacted] back to the Cambridge PD, after explaining our lack of jurisdiction. I am certain I prepared a memorandum for the attention of the SAC following this incident, but the indices of the Boston Division were checked on April 2, 1951 when I received this item from [redacted] and failed to reflect any reference to [redacted]. The foregoing is recorded, therefore, in the event that the original memorandum is not subsequently located.

61-32-83B Sect. 3 (Original petitions in 100-16410-1B(4).)

On 5/7/48 the Secretary of the Commonwealth of Mass., State House, Boston, furnished to SA [redacted] the following material: List of Nominating petitions for Nov. 1936 Election in State of Mass., Communist Party Ticket. Included in the list of names appearing on this petition is:

[redacted] This name was listed under the Roxbury section.

It is not known whether this [redacted] is identical with [redacted] (E) associated with Father LEONARD FEENEY.

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC (Att.)

b7C

DATE: 11/9/53

FROM :

SUBJECT: FATHER LEONARD FEENEY
St. Benedict Center
Cambridge, Mass.

It has been determined by the writer that 100-0-35882 and 100-0-35882 A should be removed from file and included in the new 100 NT file on the subject and his organization.

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open for one
month under 100-28911-7
hit memo

100-28911-7

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| FBI - BOSTON | |

[Signature]

b7C

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, Boston

DATE: 10/6/54

FROM : SAC, Dallas (100-0)

b7C

SUBJECT: "THE POINT"
INFORMATION CONCERNING

credit

On 9/17/54, [redacted]
 Post Office Department, Fort Worth, Texas, made available the
 enclosed 3 leaflets which apparently are published by "The
 Point", 23 Arrow Street, Cambridge, Massachusetts. These pam-
 phlets were mailed to [redacted]
 [redacted] who in turn forwarded these
 pamphlets to [redacted]

The aforementioned pamphlets are being submitted to your office for informational purposes.

→ see A's (1), (2) and (3)

Encs. (3)

WHB:meh

file

100-25911 - 8
 10/14/54
 1954
[Signature]

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC (100-0)

DATE: 10-16-54

FROM : SA [REDACTED]

b7C

SUBJECT: THE POINT
23 Arrow Street,
Cambridge, Mass.
SM - Miscellaneous

Period: 10-15-54

b7C

[REDACTED] Leominster, Mass.
made available a pamphlet, which was addressed to [REDACTED]
Town Hall, Leominster, Mass.[REDACTED] according to
[REDACTED] and desired to furnish the pamphlet to the FBI in view
of Anti-semitic statements.The Point is published by Saint Benedict Center, 23 Arrow
Street, Cambridge 38, Mass. and has an article by "Father Feeney".It is suggested that this be filed in ~~100-0~~.

ALP/

100 - 28911 - 9

62-0-11411
SEARCHED
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INDEXED
FILED
OCT 17 1954
FBI - BOSTON
JEM

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, Boston

DATE: April 7, 1955

FROM : *RM*
WJ SAC, Detroit (100-9)

b7C

SUBJECT: "THE POINT"
23 Arrow Street,
Cambridge 38, Massachusetts

On March 16, 1955, [redacted] a dentist at [redacted] furnished SA [redacted] with a publication and business reply card of the above-captioned organization. [redacted] a member of the Jewish faith, was incensed at the remarks contained in this publication and felt that it should be brought to the attention of the Bureau.

Both the enclosed publication and the business reply card are forwarded herewith for your information and any action you may desire to take.

JRN:MOS
(3)
Encls.-2 *pec.*
REGISTERED

*Search 100-28911**
St. Benedict Center
Coordinate references
Open N.T. file
can memo do. 6
100-28911-10
WEM

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC (100-28,911*)

DATE: April 14, 1955

FROM :



b7C

SUBJECT: "THE POINT"
 ST. BENEDICT CENTER
 FATHER LEONARD FEENEY
 23 Arrow Street
 Cambridge 38, Massachusetts

The indices of the Boston Office contain two references to the above subject. One of these references is a main file (100-28911*), and references to specific serials of said file, while the other is a 62-0 reference.

A review of the main file on the above subject indicates that various references have been incorporated into this file in the form of correlation memos and also by actual transfer of serials. Accordingly it is suggested that 62-0-11411/11411A be removed and made a part of the main file thus effecting a consolidation of all references to "THE POINT", ST. BENEDICT CENTER, and FATHER LEONARD FEENEY in one file.

b7C



100-28911-11

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| SERIALIZED | FILED |
| APR 14 1955 | |
| FBI - BOSTON | |

DM

INDICES SEARCH SLIP

TO CHIEF CLERK:

DATE

4/12/55

SUBJECT

The Patient

ALIASES

ADDRESS

DATE & PLACE OF BIRTH

- Exact Spelling
- All References
- Subversive References
- Main File
- Restricted to Locality of _____

FILE & SERIAL NO.

REMARKS

FILE & SERIAL NO.

REMARKS

I. 100-58911-8

main file

I. -1A(1,2,3)

I. 62-0-11411

Consolidated!

b7C

Searched by

[Signature]
Clerk

Agent

Squad

References Reviewed by

[Signature]
7-14-55
Memo Submitted



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New England Regional Office • 10 State Street, Boston 9, Mass.

CA pitol 7-2744

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April 21, 1955

Mr. E. J. Powers
Special Agent in Charge
Federal Bureau of Investigation
470 Atlantic Avenue
Boston, Massachusetts

Dear Mr. Powers:

I thought you would be interested in seeing the most recent issue of the Feeny publication, "The Point", dealing with the subject "The Holy Land and the Jews." It is being distributed through the mails and was passed out by hand at the April 10 meeting of the Feenyites at Boston Common.

Sincerely yours,

[Redacted]

Enclosure

[Redacted]

b7C

b6

100-28911-12

67-189

SEARCHED
SERIALIZED
APR 22 1955

EF

★

Post Office Box 2344
Boston, Massachusetts

April 26, 1955

[REDACTED]
Anti-Defamation League of
B'nai B'rith
New England Regional Office
10 State Street
Boston 9, Massachusetts

b7C

b6

Dear [REDACTED]

I have your letter of April 21, 1955,
and wish to thank you for bringing this matter
to my attention.

Very truly yours,

E. J. POWERS
Special Agent in Charge

41
K

100-28911-13



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New England Regional Office • 10 State Street, Boston 9, Mass.

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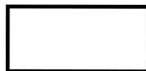
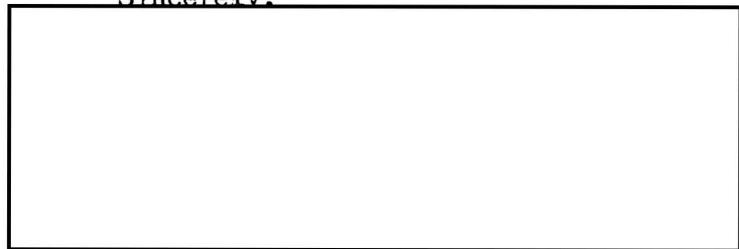
May 11, 1955

Mr. Edward J. Powers
Special Agent in Charge
F. B. I.
470 Atlantic Avenue
Boston, Massachusetts

Dear Mr. Powers:

Please find attached the most recent issue of "The Point", publication of the St. Benedict's Center group, Cambridge, Mass., distributed by hand May 1 on Boston Common by the Feeneyites and widely mailed throughout the country by the group.

Sincerely,



Enclosure

see 14 (8)

100-28911-14

| | |
|--------------|---------|
| SEARCHED | INDEXED |
| SERIALIZED | |
| MAY 12 1955 | |
| FBI - BOSTON | |

[Signature]

b7C

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NEW ENGLAND REGIONAL OFFICE
ANTI-DEFAMATION LEAGUE

of B'NAI B'RITH

10 State Street, Suite 314, Boston 9, Mass.

Memorandum

To: [redacted]

b7C

From: [redacted]

b6

Date: July 8, 1955

Subject: "The Point" - July, 1955 issue.

Subject publication was distributed by hand at Boston Common on July 3, 1955 by members of the St. Benedict Center, Cambridge, Mass., at their regular weekly public meeting. Copies have also been circulated through the mails. It is called to your attention as a matter of interest and possible concern.

100-28911-15

| | |
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| SEARCHED <i>ty</i> | INDEXED <i>ty</i> |
| SERIALIZED <i>ty</i> | FILED <i>ty</i> |
| JUL 11 1955 | |
| FBI - BOSTON | |

[redacted]

llh

Post Office Box 2344
Boston 7, Massachusetts

July 18, 1955

[Redacted]

Anti-Defamation League of B'nai B'rith
New England Regional Office
10 State Street
Boston 9, Massachusetts

b7C

b6

Dear [Redacted]

I have your communications of July 8 and
July 13, 1955, and wish to thank you for bringing
this matter to my attention.

Very truly yours,

E. J. POWERS
Special Agent in Charge

[Handwritten signature]
EJP:luc

[Redacted]

b7C

100-28911-16 pm

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC (62-0)

DATE: 9/6/55

FROM : SA [REDACTED]

b7C

SUBJECT: FATHER FEENEY
SAINT BENEDICT'S CENTER
MISCELLANEOUS

b7C

At 8:45AM today [REDACTED]

telephone*

[REDACTED] advised the writer that individuals whom he felt certain were representatives of FATHER FEENEY'S sect were distributing literature in North Station this AM which asked Boston Catholics to "STOP THE JEWS FROM DISHONORING AND DESECRATING THE BLESSED SACRAMENT AT BRANDEIS UNIVERSITY". [REDACTED] described contents of literature and wanted the FBI to take immediate action to prevent this distribution; wanted the writer to call him at 2:00PM to advise him of our action. He was advised that no federal statutes would enable the FBI to prevent ~~distri~~ distribution of this literature; that results of any investigations ef conducted by the FBI is not made available to unauthorized personnel. He seemed to understand above but called back at 1:45PM quite excited to report the group were ~~not~~ distributing the leaflets on the corner of Milk and Devonshire Streets in Boston and again intimated that the FBI should arrest them. He was quite excited and the above was pointed out to him again but he was so upset it was difficult to ascertain if he understood it. He said he called the Boston PD and was told that the "paddy wagon" was rounding up all of above group.

A [REDACTED] also called today and was upset over distribution of this leaflet. She was advised of same info as was [REDACTED]

[REDACTED] a frequent visitor, made available a copy of this leaflet today which is being placed in the IA file.

No action deemed necessary.

100-28911-19

| | |
|--------------|---------|
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| SERIALIZED | FILED |
| SEP - 7 1955 | |

Police Rescue Sect Paraders From Angry Intown Crowds

Clashes between about a dozen members of a religious sect and pedestrians who objected to placards they were carrying, occurred in downtown Boston yesterday afternoon. The demonstrators twice were rescued from crowds by police.

The demonstrators were taken into protective custody and finally released to return to their Cambridge home. Police explained they lacked authority to make arrests.

'HATE' PLACARDS

The men, in black suits, white shirts and black ties, carried "hate" placards. They first were saved from possible violence by police on Stuart street between Tremont and Washington streets.

There they were backed up against a store window by an angry crowd. One received a clout on the back of the head from a bystander.

This first march had gone along Tremont street—six men and two placards to a side—to Boylston to Washington and to Stuart, until it halted in front of 30 Stuart St.

The men were taken to Station 4, where they were lectured on creating a disturbance and told to go home. Also released by police were two boys, one of whom inadvertently hit a policeman during the melee.

BLOCK TRAFFIC

The group, however, halted again at Tremont and School streets. Their leader herded them to the middle of the street where they held up crosses. Several youths were restrained by policemen but one broke through and struck one of the marchers on the forehead.

Scores of people swarmed

around the area and traffic was backed up along Beacon street and Scollay square for almost an hour.

The group this time was taken to Joy street station where they were held until their own vehicles arrived and took them to Cambridge.

No charges were placed against them, nor against the others involved in the Stuart street melee.

Case Title:

Classification:

Newspaper: BOSTON HERALD

Date: 9-8-55

Page: 10

BUREAU

100-25911-18

JK JK

JKM

26 Feeney Disciples Guarded

Twenty-six followers of Rev. Leonard Feeney, excommunicated Catholic priest, were taken into protective custody by police yesterday after they precipitated two furores in the downtown section of Boston while attempting to disseminate racial "hate" literature.

It was the second time in two days that members of the group had to be detained by police for their own protection.

Several suffered minor cuts and bruises in Monday's affray, while yesterday two men received head abrasions.

Two separate groups were taken into custody at Kneeland and Washington sts., in the garment district, and at Tremont and School sts., where their placards and literature had incited passers-by and disrupted traffic.

HIT BRANDEIS CHAPEL

The disciples of the head of St. Benedict's Center, Cambridge, carried signs critical of the opening of a Catholic chapel on the campus of Brandeis University, Waltham, a Jewish-endowed school.

The Catholic chapel is one of a group of three on the campus. The others are Protestant and Jewish. Abp. Richard J. Cushing, who approved construction of the chapel, is scheduled to dedicate and say the first mass in the Catholic chapel tomorrow.

The disciples first appeared about 3:30 p.m. in the garment district. They quickly drew a hostile crowd and disrupted traffic. The traffic officer on duty, fearful of a riot, summoned aid. Twenty police men in six cruisers arrived and gathered up the group of 14. They were taken to the Warren ave. police station and detained.

PROMISE TO LEAVE

After a lecture and interrogation by police they were released after two hours with the promise they would go back to Cambridge.

At 5:30 p. m., a group of 11 appeared on Tremont st. at School st. and the same situation prevailed. Police were summoned and that group was taken to the Joy st. station where they were detained a half-hour and also released on their promise to return to Cambridge.

Rev. Mr. Feeney was excommunicated Feb. 15, 1953, by the Sacred Congregation of the Holy Office in Rome.

Case Title:

Classification:

Newspaper: BOSTON DAILY RECORD

Date: 9-8-55

Page: 3

C. C. BUREAU

100-20911-19

Sh Sh

vcm



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New England Regional Office • 10 State Street, Boston 9, Mass.

CA pitol 7-2744

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September 13, 1955

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- ROBERT WISE, Brookline
- RABBI MAURICE L. ZIGMOND, Belmont
- DR. BENJAMIN ZOLOV, Portland, Me.

Mr. E. J. Powers
Special Agent in Charge
Federal Bureau of Investigation
470 Atlantic Avenue
Boston, Mass.

Dear Mr. Powers:

Please find attached the September, 1955 issue of "The Point", publication of the St. Benedict Center Group led by the excommunicated priest, Fr. Leonard Feeney.

My information indicates that hundreds of copies of this anti-Semitic leaflet have been distributed by hand and through the mails to the detriment of the Jewish community.

Sincerely yours,

b7C

b6

b7C

enc.

Hand del. to [unclear]

100-38981-20
[Handwritten initials]

[Handwritten initials]

NATIONAL COMMISSION

- HON. MEIER STEINBRINK, Honorary Chairman
- HENRY E. SCHULTZ, Chairman
- BENJAMIN R. EPSTEIN, National Director

Post Office Box 2344
Boston, Massachusetts

b7C

September 16, 1955

b6

[redacted]
Anti-Defamation League of
B'nai B'rith
10 State Street
Boston 9, Massachusetts

Dear [redacted]

I have your letter of September 13, 1955
with its enclosure.

I want to thank you for forwarding this
material to me.

Very truly yours,

E. J. POWERS
Special Agent in Charge

EEH/arm

cut

PK
100-28911-21



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CA pitol 7-2744

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November 25, 1955

Handwritten signatures and notes in the top right corner.

Mr. E. J. Powers
 Federal Bureau of Investigation
 470 Atlantic Avenue
 Boston, Massachusetts

Dear Mr. Powers:

I thought you would be interested in the following excerpt taken from a shorthand report of the meeting of the Fr. Feeney slaves of the Immaculate Heart of Mary group held at Boston Common, Sunday, November 20, 1955 from 3:40 to 4:20 P.M. This is the group that operates out of St. Benedict's Center, Cambridge, Mass.

The first of four speakers was Hugh MacIsaac, one of the disciples of Fr. Feeney and he said, "When you read the papers you find out that the FBI is getting very interested in the city of Boston. When you mention the FBI you are supposed to cringe. This is the only city they are going to investigate. Of all the currupt, filthy cities in the United States, they pick Boston to investigate. I would like to ask the FBI a few questions. In 1939 there was a man named Alger Hiss; he was working at the time for the Russian Government; his boss was a Jew named Bykov; he was under the pay of the Russian Government. At that time a man by the name of Whittaker Chambers turned over information to the State Department--to [redacted]....The FBI had all this information. In 1946 Alger Hiss was made the Head of the Carnegie Foundation by [redacted]--a man working for the Russian Government--and this man knew about it. You say, 'How did this affect the people in Boston?' Alger Hiss at the time was working for the Russian Government; he was the top administrator in San Francisco, and arranged for the appointment of nearly five hundred men to the UN. The Senators were worried and some said: 'This UN is Jew-controlled. Let us make sure they can't put us into war.' Alger Hiss was the top administrator - Secretary General, a man at the same time working for the Russian Government, and the boss of the Jews. The Senate sent down two men, Sen. Conley, head of the Democratic Party, and Sen. Vandenberg, heading the Republicans. They were told over and over again that the UN would not be able to make American boys fight on foreign soil without Congress' permission. They went back to the Senate and asked if American boys would have to fight on foreign soil, and they said: 'Never!' But they did fight in Korea; there were 99,000 deaths and more casualties than in any other war. It was the only war in which the United States was ever defeated--Jewish politics run by a man named Alger Hiss, run by the Russian Government. You ask: 'How did the Jews affect the American boys?' Did you ever hear of a Jew dying in Korea. This

65-0-1215

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Handwritten notes and signatures at the bottom left:
 100-2091-22
 advise
 Bureau
 11/30
 b7C

SEARCHED FILED
 NOV 26 1955
 [Redacted box]

E. J. Powers

-2-

Nov. 25, 1955

was a war run by the Jews without the approval of Congress and the American people. The head of the UN was Alger Hiss, run by the Russian Government. If you put up the FBI to me and say: 'I go for the FBI', I say let them answer for the facts about Alger Hiss. When the FBI move into the city of Boston they better come in with clean hands or we will not listen. ¹⁰⁰⁻²⁸⁹¹¹⁻¹

Other speakers at this meeting were Temple Morgan, William Smith and Fr. Feeney, himself. ¹⁰⁰⁻²⁸⁹¹¹

Our interest is based on the continued vicious anti-Semitic tirades delivered by these speakers, weekly, and repeated in their publication emanating from Cambridge, Mass.

Sincerely,



b7C

b6

IZ:sfc

INDICES SEARCH SLIP

TO CHIEF CLERK
SUBJECT

DATE 11/29/55

ALIASES _____

ADDRESS _____

DATE & PLACE OF BIRTH _____

- Exact Spelling
- All references
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| FILE & SERIAL NO. | REMARKS | FILE & SERIAL NO. | REMARKS |
|------------------------------|---------|-------------------|---------|
| <u>52-2777*</u> | | | |
| <u>15-0-529</u> | | | |
| <u>94-362-235 p 169, 170</u> | | | |
| <u>94-362-468 p 30</u> | | | |
| <u>91-522-3975</u> | | | |
| <u>-4352 p 34</u> | | | |
| <u>-3819</u> | | | |
| <u>-4024</u> | | | |
| <u>-sub 2, 228</u> | | | |
| <u>-6801 p 57</u> | | | |

Searched by [Signature] Clerk Agent Squad

References Reviewed by _____

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FILE & SERIAL NO.

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REMARKS

91-522-17027 p. 22

91-522-16084

-5449 p. 3

-5976 p. 12

-14976 p. 98

-16401 p. 62

-16894

-16701

-16908

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REMARKS

77-2374-15

52-846*

25-480-1 Prod.

31-1030

39-3-832

-895

52-304

62-895-1

-4

-5

87-206

91-1

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7-201-11

31-628

87-609

36-0-666

116-19147*

25-10737*

42-6231*

25-499

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[Redacted Subject]

ALIASES _____

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DATE & PLACE OF BIRTH _____

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| FILE & SERIAL NO. | REMARKS | FILE & SERIAL NO. | REMARKS |
|--------------------|---------|-------------------|---------|
| 88-843* | | | |
| 26-6086* | | | |
| 25-683* Prod. | | | |
| 26-3933* | | | |
| 66-1329 | | | |
| 91-522-17627 p. 23 | | | |
| 100-4334* Prod. | | | |
| 65-1305 | | | |
| 65-218 | | | |

Searched by [Signature] Clerk Agent Squad

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FILE & SERIAL NO. REMARKS

100-20064-166

65-345-1

100-0-7381

100-402-84

100-0-1377

100-10302

100-15238-3 p 80

7-102-946 p 16

25-4113-25 29

Searched by [Signature] Clerk Agent Squad

References Reviewed by _____

b7C

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SUBJECT _____

ALIASES _____

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DATE & PLACE OF BIRTH _____

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FILE & SERIAL NO.

REMARKS

25-4786

25-5000-462
-468

26-572

98-781-37

100-7908-758

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[Signature]
Clerk

Agent

Squad

References Reviewed by _____

Director, FBI

December 9, 1955

SAC, Boston (100-28911)

FATHER LEONARD FEENEY
SAINT BENEDICT CENTER
CAMBRIDGE, MASSACHUSETTS
INFORMATION CONCERNING

with as reached

Father LEONARD FEENEY, Director of Saint Benedict Center, Cambridge, Massachusetts, is a former member of the Society of Jesus. Father FEENEY was assigned to the New England Province of the Society of Jesus and formerly taught at Boston College, Newton, Massachusetts. While a member of the Society of Jesus, he was Director of Saint Benedict Center, and while so engaged disagreed with a certain doctrine of the Catholic Church. As a result of his disagreement, he was excommunicated from the Church but still continued his activities at Saint Benedict Center.

The Center publishes a monthly periodical called "The Point," which the followers of Father FEENEY have been distributing throughout the Boston area. "The Point" has also been distributed through the United States Mail, as copies have been forwarded to the Boston Office from other field divisions for informative purposes.

The Anti-Defamation League of B'nai B'rith, New England Regional Office, 10 State Street, Boston, Massachusetts, has made copies of "The Point" available to this office, and this League advised that "their information indicates that hundreds of copies of this anti-Semitic leaflet have been distributed by hand and through the mails to the detriment of the Jewish community."

By letter dated November 25, 1955, the Anti-Defamation League of B'nai B'rith reported a shorthand account of a meeting of the "Father FEENEY Slaves of the Immaculate Heart of Mary" group held November 20, 1955 at Boston Common, Boston, Massachusetts. This account reported that one [redacted] "one of the disciples of Father FEENEY," said:

JW

b7C

Port Charles
1-5-56

100-28911-23

Director, FBI

December 9, 1955

"When you read the papers you find out that the FBI is getting very interested in the city of Boston. When you mention the FBI you are supposed to cringe. This is the only city they are going to investigate. Of all the corrupt, filthy cities in the United States, they pick Boston to investigate. I would like to ask the FBI a few questions. In 1939 there was a man named ALGER HISS; he was working at the time for the Russian government; his boss was a Jew named BYKOV; he was under the pay of the Russian government. At that time a man by the name of WHITTAKER CHAMBERS turned over information to the State Department--to ADOLF BERLEY... The FBI had all this information. In 1946 ALGER HISS was made the Head of the Carnegie Foundation by JOHN FOSTER DULLES--a man working for the Russian government --and this man knew about it. You say, 'How did this affect the people in Boston?' ALGER HISS at the time was working for the Russian government; he was the top administrator in San Francisco, and arranged for the appointment of nearly five hundred men to the UN. The Senators were worried and some said: 'This UN is Jew-controlled. Let us make sure they can't put us into war.' ALGER HISS was the top administrator--Secretary General, a man at the same time working for the Russian government, and the boss of the Jews. The Senate sent down two men, Sen. CONLEY, head of the Democratic Party, and Sen. VANDENBERG, heading the Republicans. They were told over and over again that the UN would not be able to make American boys fight on foreign soil without Congress' permission. They went back to the Senate and asked if American boys would have to fight on foreign soil, and they said: 'Never!' But they did fight in Korea; there were 99,000 deaths and more casualties than in any other war. It was the only war in which the United States was ever defeated--Jewish politics run by a man named ALGER HISS, run by the Russian government. You ask: 'How did the Jews affect the American boys?' Did you ever hear of a Jew dying in Korea. This was a war run by the Jews without the approval of Congress and the American people. The head of the UN was ALGER HISS, run by the Russian government. If you put up the FBI to me and say: 'I go for the FBI,' I say let them answer for the facts about ALGER HISS. When the FBI move into the city of Boston they better come in with clean hands or we will not listen."

Director, FBI

December 9, 1955

The only information in the files of the Boston Office about [redacted] concerns a complaint registered on February 9, 1954 by the Captain of the Security Force of the Chandler Evans Company, East Greenwich, Rhode Island, to the effect that [redacted] and another individual, [redacted] had by-passed the main gate at the plant and were discovered talking to some employees in the plant offering religious tracts for sale to the employees. [redacted] gave his occupation when questioned by the Captain of the Security Force as a member of the Slaves of the Immaculate Heart of Mary, 23 Arrow Street, Cambridge, Massachusetts, and his date of birth as [redacted] but a naturalized U. S. citizen.

No investigation has been conducted nor is any contemplated concerning Father FEENEY or his activities.

The foregoing is being submitted for the information of the Bureau in the event inquiries are received concerning Father LEONARD FEENEY, Saint Benedict Center, or "The Point."

A

THE POINT IS WELL TAKEN

A brilliant periodical is coming out of Boston, Massachusetts. The name of this periodical is THE POINT. It is a Catholic monthly. It devotes itself to warning Catholics concerning attempts being made to destroy the Christian faith. It puts the finger of accusation upon organized Jewry and upon the Jewish campaign to belittle Jesus Christ and this Christian Civilization. THE POINT is indeed a small periodical, having only four pages, and comes out but once a month. However, it is indeed a pungent periodical, full of dynamic truth and prepared in excellent rhetoric. It is very readable and very interesting. Naturally it will appeal to Catholics more than to Protestants, because it uses the vocabulary of the Catholics and relates to the affairs of the Catholic church as it struggles against what it calls "the modern Jewish attempt to crucify Jesus Christ again."

I am told that the publishers of THE POINT will mail sample copies free upon request. Those who desire to make such requests should address their letters to THE POINT, 12 New Street, Cambridge, Massachusetts.

It is my opinion, based upon consistent observation, that no Protestant and no Catholic who really loves Jesus Christ has any inclination to hate a Jew or to hate a Negro. Reaction on the part of Catholics and Protestants against individual Jews and certain Jewish organizations has developed when it was discovered that these organizations were doing things sympathetic to Communism and injurious to the Christian faith.

100-28911-24
~~100-13411~~
for for

JMC

THE COMMUNIST CORE

When the Communists first came to power in Russia, back in 1917, it was generally known, both in Europe and America, that the men who had brought about the revolution, and were then ruling in Russia, were Jews. Before long, however, wealthy and influential Jews in this Country determined that such an awareness might well prove disastrous to the cause of Judaism.

And thus it happened that Jewish pressure forced all intelligent appraisal of Communism to go underground. Never more was it mentioned in our press, our books, our pulpits, or even in our every soap box warnings against the Communist menace, that Communism was a movement fostered and vitalized by the Jews.

The burying of this fact was the opportunity for Communism's spread. The Christian world was deceived into regarding it as simply a bad philosophy, or an undesirable economic system. The result? In less than forty years, Communism, by political conquest, has become the ruler of half the people of the world, and as an intellectual force, has insinuated itself into the policies and programs that govern most of the other half.

All of the conventional, facile explanations, such as the persuasiveness of Karl Marx's writings, or the military potential of the Russian people, or the general discontent of the working classes, fail to explain the dynamic and immediate filtering of Communism into every quarter of the globe. The only sufficient explanation, and the true one, is this: Communism was diffused by means of that ancient, international network, the Jewish people.

No one should be tempted to conclude, however, that the Jews adopted Communism because they themselves wanted to live under its regime. Communism was to the Jews an opportune weapon in their centuries-old battle against Christ and His Church.

—The Point
A Catholic Monthly

ANTI-DEFAMATION LEAGUE

of B'nai B'rith

New England Regional Office, 10 STATE STREET, BOSTON 9, MASS., CA pitol 7-2744

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December 29, 1955

Mr. E. J. Powers
Federal Bureau of Investigation
470 Atlantic Avenue
Boston, Massachusetts

Dear Mr. Powers:

As you know, we keep pretty close watch on the circulation and distribution of the Feeney publication "The Point", especially since the last 14 editions (it comes out monthly) have been anti-Semitic from cover to cover. We also watch closely to see where they are getting their material and to note whether or not they are being quoted in the front line anti-Semitic press. Our surveillance finally came up with two startling revelations this month when we noted that [redacted] "The Cross and The Flag", issue of November 1955 contained an outspoken praise of the Feeney publication, see attached exhibit A and especially paragraph 2.

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is filed in 100-28911-109

Then a week or so later, we saw [redacted] "Defender" come up with a reprint from "The Point" in its December 1955 issue, see attached exhibit B.

Knowing of your interest in this subject, I have taken the liberty of sending you this memo and the attached material. I don't have to tell you how disturbing this is to the general Jewish community.

[redacted]

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[redacted]

Enclosures B B B

per. ok 1/9/56

100-28911-25
100-134/56
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~~XXXXXXXXXXXXXXXXXXXX~~
FROM: Isadore Back

DATE: January 11, 1956

An interesting Catholic reaction to Boston's Feeney Movement appears in "The Raven Review" for November, 1955, published by the monks of St. Benedict's Abbey and the faculty of St. Benedict's College, Atchison, Kansas:

"MAD MISSIONARIES"

"What with one thing and another, we are not keeping our finger very firmly on the pulse of affairs these days. But we are jolted into a state of more than usual perplexity by the poisonous little 'Hate-the-Jews' leaflets that arrive in our mail from time to time.

"For instance, there is a monthly sheet published by an excommunicated priest who has defied all ecclesiastical authority in his eagerness to consign to eternal damnation everybody not formally incorporated in the Catholic Church. Evidently it has not occurred to him that this appalling fate should logically include himself and his misguided followers, 'The Slaves of Mary.'

"This demented ex-Jesuit (who has the incredible gall to call his little hate factory 'St. Benedict's Center') has lately been diverted from lambasting the hierarchy to roasting the Israelite. His fevered imagination sees Jewish plots on every side -- to control finance, to corrupt education, to poison the morals of youth by pornography, to see us out to the Communists.

"We suspect that there are almost as many Jews practicing usury, debasing the teaching profession, peddling dirty pictures and committing treason as there are Irish, Germans, Italians or Poles. We can't suppress a doubt, however, that the writings of Cardinal Newman and the student organizations that bear his name, as our correspondent believes, are heretical and perverted because the Cardinal had a Jewish grandparent.

"Our circle of acquaintance, unfortunately, embraces very few Jews, but the ones we know personally are extraordinarily fine people - generous, fair minded and patriotic. Most of the specifically Jewish literature we have run across is so deeply religious and finally perception of moral values as to make us blush for the frequently fatuous script of our co-religionists. The healthiest of today's popular novelists is a devout Jew, Herman Wouk. This vicious and degenerate race also possesses in possession the finest musicians, the most skillful surgeons and the greatest scientists of the day.

"The amazing attainments of the accursed tribes are enough in themselves to draw down upon them the bitterness of certain types of Christians: "one

100-28911-26
JMC

of the more passionate defenders of the faith seem to think that their Jewish neighbors are personally responsible for the Crucifixion of our Lord.

They see the mild mannered jeweler and the enterprising haberdasher of today and the mob yelling for blood before the judgment seat of Pilate and want the culprits brought to justice. This is about as logical as indicting the noble Hedman in an Oklahoma oilfield for selling somebody's great-grandfather.

It is our impression from bygone catholicism lessons that the ones responsible for the Crucifixion are all sinners of all ages, especially those guilty of a lack of love for their neighbors. We search the scriptures in vain for any commandment to persecute and vilify any group of people whatsoever. We do find certain injunctions to lead aid to the unfortunate. And the respectable heavers suffered by the Jews in this twentieth century might move to pity even a heaver untroubled by supernatural charity.

There are some soberminded thinkers who are seriously concerned about the secularistic spirit in modern life engendered by some Jews, among a host of others, who have lost their own faith. There are others who look upon Jews as enemies of Christianity by definition. And there are probably some Jews who hate Christians, nearly as much as some Christians hate Jews. But the fact remains that the strongest defenses, outside the Catholic Church, of most of the moral and spiritual values dear to us, is orthodox Judaism. And the Catholic fact remains that the greatest enemy of the law of love by which Christ identified His disciples is blind, unreasoning bigotry.

It is the duty of every Christian to do what he can to bring all men, including Jews, to the light and love of Christ. History records no instance, however, of a Jew's being converted by means of hatred and vilification."

ANTI-DEFAMATION LEAGUE

of B'nai B'rith

New England Regional Office, 10 STATE STREET, BOSTON 9, MASS., CA pitol 7-2744

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January 5, 1956

Mr. E. J. Powers
Special Agent in Charge
Federal Bureau of Investigation
470 Atlantic Avenue
Boston, Massachusetts

Dear Mr. Powers:

Attached is a photostatic copy of the January, 1956 issue of the Fr. Feeny publication, "The Point" being hand distributed by members of the Feeny movement in Boston, this week. The Feenyites, traveling in two man teams, were canvassing business establishments and office buildings, making their distribution, for the most part to Catholics.



Enclosure

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*Filed in
100-28911-1A*

100-28911-27

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FBI - BOSTON
JMC

TRUE COPY

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June 4, 1956

Mr. J. Edgar Hoover
Washington, D. C.

Dear Mr. Hoover,

I am very much surprised in your investigations that the case of Father Leonard Feeny, S.J. has not come to your attention. Father Feeny, as I understand has been excommunicated by the Roman Catholic Church, for saying there is no salvation outside the Roman Church. this issue does not disturb me.

I have been out of the Greater Boston area for the past five years as a ministerial student. Yesterday, in the rain, I walked thru the Boston Common, and I saw the man, Feeny, and a group of about 50 of his disciples conducting services on the Boston Common. Such a violation of the attack on Jews and Protestants, I have never heard in all my life. I was dumbfounded, that such a thing could happen in Boston the cradle of liberty. Such statements as you Christians that were fighting the Jews war in Germany, attacks on Hebrew and Protestant Army Chaplains, against the District Attorney, for being a Jew, against three prominent Greater Boston clergymen, Hebrew, Episcopalian, and Congregationalist. While he was speaking to a crowd of about 200 in the rain, there was a cordon of six policemen forming a semi circle between his apostles and the crowd.

I may be wrong, but this seems to me to be an act of sedition, inciting people to riot. But the thing that concerns me more is our indifferent attitude toward this pernicious doctrine, race hatred. I have no objection what so ever if Father Feeny wants to stand up all day and espous his doctrine of salvation, but I do object to desecrating cherished American liberties. I object when I see the young lives of his disciples being warped by these blasphemous doctrines. I am fearful that what happened in Germany could very well happen right here in the United States. The doctrine of a pure race, and I object very strenuously to the indifference that many of the thinking people seem

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Bayliss

to think of our precious liberties. I think there is a difference between liberty and license. This doctrine of Feeny's is just as dangerous as Communism, because both would suggest an overthrow of the United States Government and its principles, one in the theory of economics, and one in the theory of race and religion Apparently, this has been going on for six years. I talked to the ex. Sec'y of the Lynn Council of Churches (Prot) and his idea was it was better to let him work off his steam, also a Roman Catholic priest, and a Rabbi. However, I could not help but notice yesterday several with movie cameras taking motion pictures of Father Feeny, and I wondered if any were from the White Citizens League of the south taking it back there to incite attacks against Roman Catholicism. I also was startled by some of the thinking of the observers afterwards.. e.g. Father Feeny mentioned in his talk that all the stores in Boston with the exception of one was owned by Jews. In discussing this with an observer, he said while he did not like Feeny, the statements must be true or he would be arrested or sued for libel etc. This is how the mind of the public seems to work on the subject. Then a little later I observed some Mormon missionaries speaking in the common, and one elder said to the other, go out and heckle Jim so we can engender some interest. I talked to the Mormon elder about it, and apparently it seems to be common protocol to get your appoint across and to engender interest. In my conversation with the executive Secretary of the Lynn Council, he mentioned that he had seen this man Feeny run for his life across the summer one day last summer in spite of the fact that he had police protection. To wait until innocent lives are endangered (physically) or until someone in a fit of anger shoots Father Feeny down, or one of his disciples, I think is criminal, because I think as Christians, as well as Americans, we ought to be concerned for the physical, mental, and spiritual welfare of these apostles of discord.

People laughed and said that Hitler was a depraved maniac, and Mussolini, and Earl Larr, and our civilization has paid a heavy price because of our indifference to these maniacs. Perhaps that is a bad word to use against Feeny, since I am not a psychiatrist, and not capable of judging a man's sanity.

Another thing that alarms me is that a Roman Catholic, a former seminary student said that it was generally understood that Feeny got his money from a wealthy Arab,

whose name he called, but I can't remember, because he wants him to spread strife about the Jews.

I sincerely hope that I am unduly alarmed, but I was more than concerned that a man, who is considered off balance after six years can gather a crowd of two hundred in a rain storm to stand out and listen to him. not in matters of theology, but in matters of race hatred.

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Sincerely yours,

/s/

There is always a cordon of six policemen that stand between Feeny & the crowd.

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, Boston (100-28911)

DATE: June 13, 1956

FROM : Director, FBI (62-102767)

SUBJECT: FATHER LEONARD FEENEY
INFORMATION CONCERNING
(INTERNAL SECURITY)

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Enclosed are two copies of a letter dated
6-4-56 received from [redacted]

Bureau files contain no information re
correspondent. The files reflect that subject of
correspondent's letter is identical with captioned
individual.

You are requested to have an agent contact
correspondent as soon as possible to orally acknowledge
receipt of his letter at the Bureau.

All details in his possession should be
obtained concerning the statement that he was informed
that Father Feeney has received money from an Arab
for the purpose of spreading strife against the Jews.
Information pertaining to the identity of the Arab
and his nationality, particularly whether he may be
an agent of a foreign government, should be obtained.
The identity of the individual who furnished the
information to the correspondent should be ascertained
in the event results of the interview warrant further
inquiry.

Correspondent should be clearly informed
that the contact is being made as the result of the
receipt of his letter at the Bureau and that no
inference should be drawn Father Feeney is or is
not the subject of an investigation by this Bureau.

The date and results of the interview
should be furnished promptly to the Bureau with
reference being made to this letter.

Enclosures (2)

Handwritten signatures and initials

100-28911-30

[Redacted box]

b7C

RECORD OF INFORMATION FURNISHED OTHER AGENCIES

ORALLY BY TELEPHONE

Date: 6-15-56

Information Requested Concerning: *St. Benedict Center
Cambridge, Mass.*

Information Furnished from File, Serial and Page Number:

100-58911

Information Furnished to:

INS, Boston

Remarks:

*INS interested in ascertaining
if St. Benedict Center is an accredited
school.
Advised no info. to that effect
in file.*

100-28911-31



J

DIRECTOR, FBI (62-102767)

June 20, 1956

SAC, BOSTON (100-28911)

FATHER LEONARD FEENEY
INFORMATION CONCERNING
(INTERNAL SECURITY)

Reference is made to Bulet to Boston dated June 13, 1956 with enclosures.

On June 15, 1956, the [redacted] was interviewed at his home, [redacted] and receipt of his letter to the Bureau was orally acknowledged. The interview was conducted in accordance with instructions contained in referenced Bulet, and the following information was obtained.

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The [redacted] stated he could not divulge the identity of the person who informed him that Fr. FEENEY was receiving money from an Arab on the grounds that he believed the conversation was privileged. He said he could identify the person for the purpose of the record at this time only as an individual whom he had met casually while studying at a library. He was unable to vouch for this person's reliability.

He said that this individual stated he was a Roman Catholic and that it was general knowledge that an Arab who had recently immigrated to the United States from the Near East was supporting Fr. FEENEY's work. The [redacted] said that this conversation took place about two weeks prior to his submission of his letter to the Bureau. He said that he does not know the name of the Arab nor could he furnish any specific, identifiable information concerning him.

The [redacted] was informed that no inference should be drawn that Fr. FEENEY is or is not the subject of an investigation by this Bureau.

No further action is contemplated at Boston.

LHB: [redacted]

100-28911-32

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC (100-28911)

DATE: July 17, 1956

FROM : ASAC E. E. HARGETT

b7C

SUBJECT: FATHER LEONARD FEENEY
ST. BENEDICT'S CENTER
CAMBRIDGE, MASSACHUSETTS

At 10 a.m. this date, [] called from the Bureau and stated that the Director had received a call from Attorney General BROWNELL requesting that he be advised today of all information we had in our files concerning Father LEONARD FEENEY. [] said that the Attorney General was particularly interested in any information in our files concerning immigration matters on Father FEENEY.

At this time I advised [] that Father LEONARD FEENEY was well known to me as a Catholic priest who had been excommunicated from the Church and was running a group on his own in Boston which principally attacks the Jewish people. I told [] I would check our files and call him back with any further information we had.

I checked the files and determined that by letter dated December 9, 1955, entitled, "Father LEONARD FEENEY, St. Benedict's Center, Cambridge, Mass., INFORMATION CONCERNING," we had furnished the Bureau with information concerning Father FEENEY; also by Boston letter dated June 13, 1956, and Boston letter dated June 20, 1956, entitled, "Father LEONARD FEENEY, INFORMATION CONCERNING, INTERNAL SECURITY." I also determined that INS had made an inquiry concerning whether or not St. Benedict's Center was an accredited school.

I called [] back and advised him of the above and told him that there didn't appear to be any additional information of any importance in the files concerning Father FEENEY other than what is in those communications. He suggested that I check carefully and if there appeared to be anything else pertinent in the file to give him a call. He said otherwise nothing else need be done.

EEH:MEM

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| FBI - BOSTON | |

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The Point

May, 1957

OUR LADY OF FATIMA WARNED US

By 1917, the Catholic country of Portugal stood just where the forces of freemasonry wanted it. After an assault which lasted more than one hundred years, Portugal's king had been shot down in the street, and Portugal's Faith, the binding strength of its people, had been legislated back into the catacombs.

The inevitable Masonic "republic" had been declared, which in turn declared many unheard of things in Portugal. Jews, for example, were now to be considered full-dress citizens. Priests and nuns, for example, were now to be arrested for wearing their religious habits.

It was to this Portugal that the Mother of God appeared in 1917 as Our Lady of the Rosary. Forty years ago this month, she first spoke to the ten-year-old peasant girl, Lucy dos Santos, and Lucy's two younger cousins, Jacinta and Francis. Considering the weightiness of what she had to say, the Mother of God could not have picked a more unlikely trio of confidants. They were the children of shepherd-farmers, whose concern with whatever world lay beyond their village, extended only as far as a rocky stretch of upland pasture. And the younger two were about to die of influenza in a matter of months. Yet they were to share with the Queen of Heaven her most universal worries; and the surviving one of them, Lucy, was to be the voice of a divine mercy and a divine justice, more tender and more awful than our century could have imagined.

The mercy which Lucy dos Santos of Fatima was instructed to tell about consisted in this: Sinful and apostate

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH
72 Franklin Street, Boston 10, Mass. LIberty 2-4977

For your information

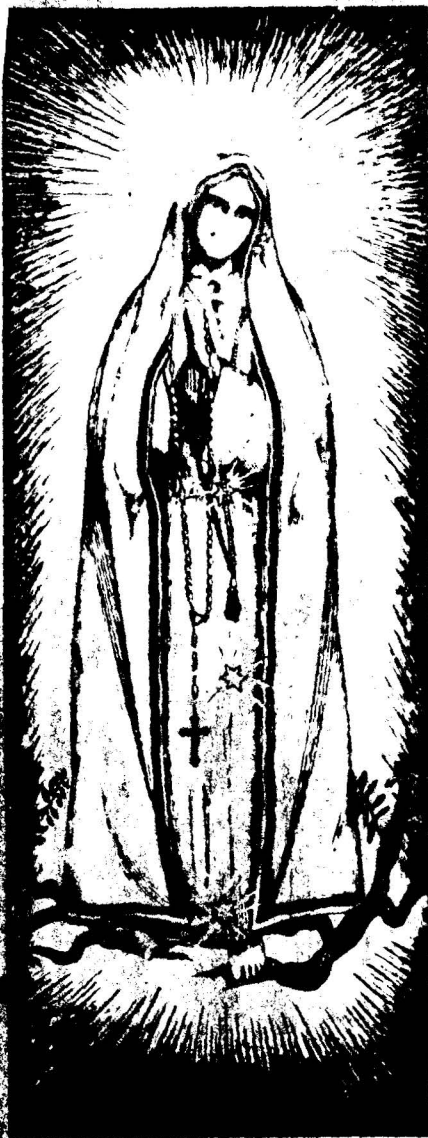
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The Point

June, 1957

THE REJECTED PEOPLE OF HOLY SCRIPTURE

Why Jews Fear The Bible

With the coming of summer and those languid days traditionally given to resting and reading, *The Point* would like to make a suggestion. We recommend that this year you ignore all the frothy tomes which have been specially concocted for your beach-chair entertainment, and read instead that most substantial and engrossing of all books, the Holy Bible.

The prime incentive for reading God's word is always, of course, just that: it is God's word—the thundering, inspired account of man's long climb from Genesis to Apocalypse, how he fell from grace, how he was redeemed, what he must do to be saved.

But there is another reason also why now, particularly, we ought to take our Scriptures off the shelves. The notion has got around (or whose prompting, we will let you guess) that the Bible is a book which celebrates the Jews; and that since we Catholics are supposed to reverence the Bible, we ought also to honor the race to whom it is devoted.

The number of people who have been deceived by this artful dodge in doing one thing: how crass and ignorant is our present-day ignorance of Holy Scripture.

No one could possibly read the seventy-two books which constitute God's revelation and conclude that they deserve the esteem of Catholics. At least the Bible presents Jewish history, it is not the sort of history the Anti-Defamation League would approve. It is the story of how a few faithful Jews in each generation championed God against the seas of

their race—a proud, stubborn, ungrateful, and unbelieving multitude far from promoting love for the Jews, the Bible is thus the font of Christian anti-Jewishness. No other book gives such a strong, sure taste of their perfidy.

It is in the New Testament that the Jews are shown at their ultimate worst—when they are confronted with the Messiah, elect Him, crucify Him, call down His Blood as a curse upon them, and then do their utmost to prevent His gospel from being spread through the world. A partial report on this New Testament portrayal of the Jews appears below. But even under the Old Law it is evident what the Jews are coming to. Prophet after prophet castigates them for their wickedness and warns them that they are going to be rejected by God in favor of the Gentiles; and prophet after prophet is killed by the Jews in defiant resort. As early as the book of Exodus, God has said to Moses: "See that this people is stiff-necked. Let me alone, that my wrath may be kindled against them, and that I may destroy them: and I will make of thee a great nation." (Exodus 32:9)

Plainly it is not for their own sakes, or for the goodness inherent in the race, that the Jews are kept at the center of the Old Testament stage. It is, rather, because through some Jews—a holy, beleaguered handful, like Moses and Joshua and David and the prophets—the true Faith is kept alive down to the time of Our Lord. And the other reason for God's sustained interest in the Jews is that evergreenly from their thorny midst there will blossom His one perfect creature, the Virgin Mother of His Son.

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as men had become, they could still ward off God's wrath by returning devoutly to Our Lord in Holy Communion, saying the Rosary, doing acts of penance and sacrifice, and dedicating themselves to a little-known and challenging Catholic devotion, the Immaculate Heart of Mary. There was one further condition. Russia must also be consecrated, simultaneously by the Pope and all the bishops of the world, to the Immaculate Heart.

■ ■

This May thirteenth marks the fortieth anniversary of Our Lady of Lattima's coming. And her conditions of mercy, all of them, are yet to be met. It is therefore not surprising that her consequent justice is so oppressively upon us.

That justice, says Lucy, was explained to her in Our Blessed Mother's following words. "If my requests are heard, Russia will be converted and there will be peace. If not, she will spread her errors throughout the entire world, fomenting wars and persecutions of the Church."

Were Lucy, at the age of ten, puzzled at what Our Lady meant by the "errors" of Russia, there would have been few in all of Europe to whom she could have turned in 1917 for an explanation. The Russian errors were then only beginning to assert themselves on the world's stage. It was, indeed, to be the big year for them—the big year for both of them—they were two.

And while they two were fast and conveniently called Russian errors, it must be remembered that they were Russian with reservation. Some of them were errors of the Russian people propagated by them and bearing the demic Russian birthmark. They were rather, locationally, European. Russia was the place where they met, the

first held forth. For Russia, at the time, was the chief populational home of world Jewry—and these two were errors of the Jews, preached by Jews, and everywhere taken to be Jewish. Their 1917 names were Bolshevism and Zionism, though the former, as is the fashion with Jews, was pleased to be known by more than one name, and has made its subsequent reputation as Communism.

A recent book by a former *London Times* correspondent provides this neat summary of the pair. These two beanstalks, though neither is Russian, sprang from a common root in Russia. Before the first war they germinated in the cellars and ghettos of Russia. They appeared above ground in 1917, when the alien Communists were helped to usurp power in Russia and the Zionist ambition was espoused by the British government. *Somewhere South of the Devil's Acre* (New York, 1955).

A report by another *London Times* correspondent, published less than two years after the first apparitions, is further witness to the ghettos origins of Communism. In the issue of March 29, 1919, the title of a series of *Times* "Bolshevist Reports" began "One of the most curious features of the Bolshevik movement is the high percentage of non-Jewish elements amongst its leaders. . . . Twenty or thirty communists are usually inside the central committee of the Bolshevik movement. . . . Jewish members of the party are few in number, but they are the minor Soviet office men of the region."

To cite the *Times* again, it states: "The Jewishness of Russia's Communism is seen quite briefly from that English English Catholic letter, *Communism*. One of its most telling passages against Communism was the foreword, which appeared in his book, *The Jews* (Houghton Mifflin and Company, Boston, 1917). 'The Bolshevik movement was a Jewish movement. Its agents, directors and managers were seen to be Jewish corporations of Jews with only a few non-Jewish partners on each of these controlled

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by Jews through one influence or another)." ■■

From the very moment that the sixth and final apparition at Fatima faded into the October sky, the twin errors of Communism and Zionism leaped

Red Sidelight . . .

The recent national convention of the Communist Party of America, held in New York, achieved at least one thing. It provided an eloquent answer to the following favorite objection: Granted that Communism is authored and motivated by Jews, doesn't its worldwide dispersion through all the world warrant its now being called a Gentile movement?

As reported in the public press, the roster of delegates to the Communist conclave — the first since 1950 — reads like the guest register of a Miami Beach hotel. Foreign Relations chief was Simon Peterson. Chairman of the Resolutions Committee was Sidney Stein. National Educational Director was Max Weiss. Submitting majority and minority reports recommending Party policy were, respectively, William Schneiderman and Esther Kantor. Leading the faction whose ideas ultimately prevailed was *Daily Worker* editor, John Gates (known to his childhood chums as Israel Ragenstreif).

Shortly before the convention opened, three likely delegates were prevented from attending when the F.B.I. arrested them as Soviet spies. It was the most notable such occurrence since the Rosenbergs. Two of the three: same as the Rosenbergs.

forward, as it were, unleashed. Within a month the government of the proud Russian Empire had effectively fallen before the plots of a roomful of Communist revolutionaries. And at the other end of Europe, the Holy Land itself was being promised to the Russian Zionist leader, Chaim Weizmann, by no less an authority than His Majesty's Government at London. This English promise, called the Balfour Declaration, was dated November 2, 1917. The final message at Fatima was not yet three weeks old.

Forty years later, the fantastic picture is this: Communism sits as the absolute lord of the East, with an empire stretching from Berlin to the China Sea, dominating one quarter of the land area of the world, and a third of the world's people. Zionism, on the Western hand, stands arrogantly astride the remainder of the world's powers, with every major head-of-state a self-professed defender of Zionism, every major city a Zionist fund-raising headquarters, and every major Western nation in sustained peril of seeing the cream of its youth killed-off to perpetuate the Zionist state in Palestine.

■■

Spectacular as these political considerations are, however, they have been eclipsed in Catholic minds by the horrors which have beset the Church since Fatima. Nothing more pointedly reflects the Jewish inspiration of Communism and Zionism than the vengeance with which they have attacked Our Lord in His Mystical Body.

The number of Catholics slaughtered, altars desecrated, priests imprisoned and nuns violated by the Communists, extends into millions. The mere words Mexico, Spain, Poland, and Hungary are labels for the blackest memories of the past forty years. Even now, the Catholics of eastern Europe, as many as remain, live a sustained crucifixion. In Czechoslovakia, for just one example, there are thirteen archbishops and bishops in Communist jails; seminaries and schools are boarded up;

convents and monasteries have been confiscated; 5,000 Czech priests, nuns, and brothers who refused to compromise their Faith now serve as slave-laborers in mines and factories.

Zionism's attack has been even more bold. It set its sights on no less a target than Our Lord's own Holy Land. And once it got a foothold, the most ancient of Catholic shrines were splintered into trophies for the Jewish marauders. Desecrations of the most unprintably obscene kind were devised for such hallowed places as the Cenacle, the upper room where Our Lord, on the first Holy Thursday, instituted the Blessed Sacrament.

And at no time was the enmity between Zionism and the Mother of God made more dramatically unforgettable than when the Benedictine Church of the Dormition, built on the spot where Our Blessed Lady died, was converted by the vengeful Jews into a dance hall for the soldiers of the Zionist state.

■ ■

Still, for all its ferocity, the clash between the Mother of God and the Jewish twins, Communism and Zionism, is but one campaign in a greater, deeper, and more abiding struggle. "I will put enmities between thee and the woman, and thy seed and her seed," God said to Satan after Adam's fall (Gen. 3:15). And at the same time as He declared war between His Mother and the devil, and between her children and his agents, God also disclosed how the war would end: "She shall crush thy head," He told Satan, "and thou shalt lie in wait for her heel."

Eventually, Our Lady must tread upon Communism and Zionism as she must prevail over every stratagem of the devil and his army. Indeed, this final victory was plainly promised at Fatima. "In the end," Our Lady told the three children, "my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, which will be converted, and some time of peace will be given to the world."

But before anyone relaxes into a

state of blissful stagnation, he should note that this assurance of Russia's turning away from the Jews and into the Catholic Church is an *ultimate* prospect: "In the end..." Our Lady said.

As to what storms we can expect before this concluding calm, the Mother of God has given a severe forecast. Unless her requests are heeded, she told the Fatima children, Russia "will spread its errors throughout the entire world, fomenting wars and persecutions of the Church. The good will be martyred, the Holy Father will have to suffer much, various nations will be annihilated."

It is evident, from the religious, cultural, and moral chaos which the world has embraced, that the warnings of Fatima are being ignored. It is also evident that the world now has weapons with which it may scourge itself out of existence. The stark terror induced by these weapons is accentuated for many by the knowledge that there is in the keeping of the Bishop of Leiria in Portugal, a seized letter, given him by Lucy dos Santos, which is to be opened in 1960. This letter contains the final "secret" of Fatima — the one part of the apparition still to be revealed.

But whatever this last word from Our Lady of Fatima may be, who, it previously published words foretold the coming of World War II, we have already been shown what is our one refuge.

"God wishes to establish in the world devotion to my Immaculate Heart." That was the thunderous ultimatum which the Queen of Heaven entrusted, just forty years ago, to three quiet children on a quiet hill in Portugal. Only by complying with it can we smash the Communist-Zionist machine. Diplomatic conferences cannot do it, nor guided-missile defenses, nor billion-dollar programs of foreign aid and propaganda. Only one remedy can save the world from the hell it is facing both here and hereafter: devotion to the Immaculate Heart of Mary: true devotion, flowering in the one true Faith.

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The Point

June, 1957

THE REJECTED PEOPLE OF HOLY SCRIPTURE

Why Jews Fear The Bible

With the coming of summer and those languid days traditionally given to resting and reading, *The Point* would like to make a suggestion. We recommend that this year you ignore all the frothy tomes which have been specially concocted for your beach-chair entertainment, and read instead that most substantial and engrossing of all books, the Holy Bible.

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But there is another reason also why now, particularly, we ought to take our Scriptures off the shelves. The notion has got around (at whose prompting, we will let you guess) that the Bible is a book which celebrates the Jews; and that since we Catholics are supposed to reverence the Bible, we ought also to honor the race to whom it is devoted.

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No one could possibly read the seventy-two books which constitute God's revelation and conclude that Jews deserve the esteem of Catholics. For albeit the Bible presents Jewish history, it is not the sort of history the Anti-Defamation League would approve. It is the story of how a few faithful Jews in each generation championed God against the rest of

their race—a proud, stubborn, ungrateful, and unbelieving multitude. Far from promoting love for the Jews, the Bible is thus the font of Christian anti-Jewishness. No other book gives such a strong, sure taste of their perfidy.

It is in the New Testament that the Jews are shown at their ultimate worst—when they are confronted with the Messiah, reject Him, crucify Him, call down His Blood as a curse upon them, and then do their utmost to prevent His gospel from being spread through the world. A partial report on this New-Testament portrayal of the Jews appears below. But even under the Old Law it is evident what the Jews are coming to. Prophet after prophet castigates them for their wickedness and warns them that they are going to be rejected by God in favor of the Gentiles; and prophet after prophet is killed by the Jews in defiant retort. As early as the book of Exodus, God has said to Moses: "See that this people is stiffnecked. Let me alone, that my wrath may be kindled against them, and that I may destroy them; and I will make of thee a great nation." (Exodus 32:9)

Plainly it is not for their own sakes, or for any goodness inherent in the race, that the Jews are kept at the center of the Old-Testament stage. It is, rather, because through some Jews—a holy, beleaguered handful, like Moses and Joshua and David and the prophets—the true Faith is kept alive down to the time of Our Lord. And the other reason for God's sustained interest in the Jews is that eventually from their thorny midst there will blossom His one perfect creature, the Virginal Mother of His Son.

But if the Jews make such a poor showing in the Old Testament, how do they bear to read it? The answer is, they don't. Their religious reading time is devoted to a post-Crucifixion book of their own devising, the Talmud. The Jews have rejected the first part of Holy Scripture as surely and as violently as they have received the second. Nor is it merely the treatment of their ancestors that the Jews object to; it is equally the Old Testament's proph-

ingly and unmistakably pointed in Jesus.

Yet it should not be assumed that in shunning the faith of Moses and David the Jews have abandoned all religious doctrine. Everyone familiar with Jewish practices knows that they still do believe most fervently in a Messiah. And they profess this belief constantly — when they force Gentile merchants out of business and take over a city's shopping district; when they take control of a nation's newspapers and other means of disseminating ideas; when they demand that laws be passed forbidding anyone to speak against the Jews; when they drive a million Arabs from their homes and appropriate the land for themselves; when they insist that Western nations not only allow this outrage but support it with their wealth and the blood of their youth — in all these ways and in hundreds of others, the Jews testify to their belief in a Messiah.

And if anyone is still wondering who the Jews think the Messiah is, Dr. Joseph Klausner, internationally recognized Jewish spokesman, supplies the answer. In his book, *The Messianic Idea In Israel* (Macmillan, 1955), Dr. Klausner declares that a personal saviour has long since been an old-fashioned notion with the Jews and that, "Thus the whole people Israel, in the form of the elect of the nations, grad-

ually became the Messiah of the world, the redeemer of mankind."

■ ■

It is a common complaint of public Jews that the most anti-Jewish book of the New Testament is the fourth Gospel. *The Point* would venture to propose, however, that the fourth — Saint John's — Gospel has a close rival in the book which is placed immediately after it in every edition of the New Testa-

Apostles, Saint Luke's inspired account of what happened to Saint Peter and at greater length, to Saint Paul from the time the Church was born at Pentecost until the year of Saint Paul's imprisonment at Rome, A.D. 62.

In chapter one of the Acts (there are twenty-eight chapters in all) Saint Peter establishes the anti-Jewish theme with a resounding speech about the traitor Judas, who "being hanged, burst asunder in the midst; and all his bowels gushed out." By the time you reach the fifth chapter, Saint Peter has five times pontifically berated the Jews for crucifying Jesus. And, not surprisingly, he and the rest of the Apostles have made their first of many trips to jail.

The deacon Saint Stephen, the first martyr of the Church, is the hero of chapters six and seven. Just before the Jews take up their stones to silence him, Stephen concludes his summary of the Jewish situation by addressing his executioners as, "You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost; as your fathers did, so do you also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One, of whom you have been now the betrayers and the murderers!"

The Acts of the Apostles' ninth chapter introduces us to Saint Paul, who after his miraculous conversion, tries to convert the Jews at Damascus, who in turn try to kill him. Paul escapes their rage only by the most stealthy resourcefulness, being lowered over the city walls in a basket.

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Paul's flight from the Jews serves as a likely prelude to the events of the next chapter, when Saint Peter beholds the great vision in which God's kingdom

Warning

Readers who are determined on a re-look at the Bible should be wary of an English version, advertised as the *Knox Bible*.

This appropriate title derives from the name of the translator, Protestant minister, Monsignor Ronald Knox.

Had he not taken up with the Catholic Church, Ronald Knox might be presently remembered among readers of English as the author of two first-rate mysteries and of several of the most commonly clever limericks. This kind of literary endeavor, however, even when supplemented by innumerable witty sermons, would leave any Englishman hopelessly ill-equipped for the prayerful, earnest, anything-but-clever vocation of translating the revealed Word of God.

And we were prepared to believe that it was chiefly this lack of smartness which made Monsignor Knox's translation of the Bible so repugnant; until we happened upon his rendering of Isaiah, 7:14, that portentous prophecy of Our

Lord: "Behold, a virgin shall conceive and bear a son." Monsignor Knox's presentation of this text not only fails to call Our Lady a Virgin, but gives the Virgin Birth all the clinical air of a maternity-ward delivery. He writes, "Maid shall be brought to bed of a son."

By Christian standards, such a statement is neither clever nor orthodox. What further worries us is that by Jewish standards, it is both.

to him that he must work for the conversion of the Gentiles to the infant Church. And in his catechism instructions to the Roman Cornelius, immediately after, Peter repeats once more that the Jews have murdered Our Lord back at Jerusalem. Peter explains the Church's mission to the Gentiles, while Saint Paul, up in Antioch, has the distinction of bearing himself and his converts called for the first time, Chris-

This brings us to chapter twelve, which begins with the information that King Herod "killed James the brother of John with the sword, and seeing that it pleased the Jews, he proceeded to strike Peter up also." Peter is delivered from the designs of his Jerusalem enemies, and from chapter thirteen until the end of the book, the Acts tells the story of the mission work of Saint Paul. Over here the pattern is the same. Paul preaches, many are converted, the local Jews are aroused, and the Apostle is forced to flee for his life.

In Pisinae, for example, "The Jews stirred up religious and honorable women, and the chief men of the city and raised persecution of Paul and Barnabas; and cast them out of their coasts." Again, in chapter fourteen, we read about the near-stoning of Saint Paul at Iconium, and the Jews' pursuit of him throughout Lycaonia, until finally he is mercilessly beaten, dragged out into a country place, and abandoned as dead.

Restored to his work, he is of course re-exposed to the Jewish plots against him. In the city of Thessalonica, "The Jews, moved with envy, and taking unto them men of the vulgar sort, and making a tumult, set the city in an uproar." Paul survives this onslaught also, and when we arrive at chapter eighteen, he even sees a temporary victory over the Jews. The Gentiles of Achaia soundly trample upon the ruler of the synagogue who was there plotting against Paul.

From chapters twenty-one to twenty-eight, Saint Paul is a prisoner of the government, with new and bitter com-

plaints constantly being brought against him by the Jews. The local authorities are at last most grateful to be rid of their controversial charge when Saint Paul, under appeal to Caesar himself, is dispatched to Rome. It is at Rome, shortly after Paul's arrival, that the narrative of the Acts of the Apostles is terminated.

The final verses of the last chapter give us Saint Paul's electric speech to the Jews of Rome. Reproving them with the words of Isaias he says, "The heart of this people is grown gross, and with their ears they have heard heavily, and their eyes they have shut; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted." And the Apostle prophetically concludes: "Be it known to you, therefore, that this salvation of God is sent to the Gentiles, and they will hear it!"

■ ■

The examples set by Saints Peter and Paul, and preserved in the pages of Holy Scripture, have of course had the precise effect which God intended when He inspired them. They have been a source of edification, and a prod to imitation, for the Christian leaders of all the Christian centuries. Thus, the saints of every age, in aspiring to be "other Christs," have contracted to assume not only the sunlight of Christ's meekness but, quite as much, the thunders of His indignation.

The resultant warfare between the canonized children of the Church and the crucifiers of Jesus has left an abundant literature of its own; which is most sublime when it takes the form of Biblical commentaries, and most authoritative when written by that select group of Catholic theologians, the twenty-nine Doctors of the Universal Church. From the writings of two of these saints, we have chosen passages which will indicate the intensesness (though, regrettably, not the extensiveness) of the anti-Jewish sentiments provoked by the Bible.

Among the works of the fourth-century Doctor, Saint Ephrem the Deacon, there is no selection more representative in style and content than his poetical, "Rhythm Against the Jews, Delivered on Palm Sunday." Anticipating the Jewish treacheries of Holy Week, Saint Ephrem comments upon the Gospel story of Our Lord's betrayal and crucifixion at the hands of the Jewish people, whom he calls "that asp that loveth adulterers."

"What is thine inquiry, O daughter of Jacob," he asks, "that thy chastisement is so severe? Thou hast dishonored the King and the King's Son, thou shameless one and harlot... The Jews, then not only made themselves strangers to the covenants, but dishonored the Father and killed the Son in envy. The Prophet invites the congregation of the house of Israel to praise Him, but it went about to kill Him, and hastened to do evil."

Our second Doctor, the great Saint Bernard of Clairvaux, has often been cited by Jewish apologists as "the saint who liked the Jews." Bernard's qualification for this title rests upon the sole circumstance of his plea to twelfth-century Catholics that they must find some other means than annihilation for resolving the Jewish problem.

In commenting upon the book of the prophet Isaias, Saint Bernard places himself staunchly within the ranks of the Church's anti-Jewish Scriptural commentators. He says: "Intelligence coarse, dense, and as it were, bovine, which did not recognize God, even in His own works! Perhaps the Jew will complain, as of a deep injury, that I call his intelligence bovine. But let him read what is said by the prophet Isaias, and he will find that it is even less than bovine. For he says, 'The ox knoweth his owner, and the ass his master's crib; but Israel hath not known me, and my people hath not understood.' (Isaias 1:3) You see, O Jew, I am milder than your own prophet. I have compared you to the brute beasts; but he sets you even below these."

The Point

October, 1957

AN UNHOLY PEOPLE IN THE HOLY LAND

I—Action of the Jews

It is not yet ten years since Missouri Jew Eddie Jacobson saw his former clothing-store partner, Harry Truman, commit the United States of America to formal recognition of a Jewish State in Palestine. In less than a decade, we have watched the bloody beginning and aggressive growth of the Jewish nation's first politically sovereign ghetto in nineteen centuries. And although our effort at keeping contemporary track of developments in the Holy Land is necessarily a choppy and piecemeal performance—still, the chopplings do fall into a general pattern; and the pieces, like those which follow, will make a discernible picture.

The long list of Jewish desecration and destruction of Catholic Church property in the Holy Land ought well to be supplemented by the considerable enumeration of Church buildings left intact by the Jews and converted by them into Jewish facilities. Chief among such would be Terra Sancta College, the former focal point of Franciscan education in Jerusalem's New City. The college has been appropriated for Jewish university classes and does service as the seat of the National Library of Israel.

To accompany a nine page report on similar Jewish injustices, Archbishop George Hakim, most outspoken leader of the 25,000 Catholics who still remain within the borders of the Jewish State, wrote in April of this year: "Unless something is done to improve this situation . . . we would be faced with the extinction of the Christian flock in the Holy Land."

The civil strictures imposed upon those Catholics who have been allowed to continue their ancient residence in the land of Our Lord's birth, leave them, along with the rest of the Arab population, second-class citizens, at best. A rigid curfew is imposed on non-Jews. Free movement is curtailed by interminable military "pass" requirements. Eighty-five per cent of the Arab populace is confined to specified non-Jewish residence areas—always the poorest and least desirable sections. Arab workers are paid consistently lower wages than Jews. All government and public business is conducted in Hebrew, which few Arabs know or understand. Government offices (which abound in every settlement) defer answering letters written in Arabic, and any ultimate reply is sent in Hebrew. No Catholic religious mission may be introduced into the Jewish State. Those which survived the terrorism of the "war of independence" are allowed to remain, subject to government regulation, with an iron rule that the personnel of any given convent or monastery is in no way to be increased. Most strictly limited is display of Christian symbols. So extreme is this prohibition that even the Judeophile Red Cross organization is excluded. In its stead, the Jewish State maintains the Red Star of David (*Magen David Adom*), which is affiliated with Red Cross international headquarters, but operates free of that hated name and symbol, the Cross.

Last year, when Jewish professor Melford Spiro prevailed upon Harvard University to publish his summary of life in the kibbutzim (the Jewish State's

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The Point

November, 1957

SIX POINTERS ON THE JEWS

I— Lateran Council

Only twenty times in the history of the Catholic Church has a Pope convened a General or Ecumenical Council. As one would expect, therefore, the matter under discussion at such meetings is hardly trivial. With the Pope's approval, and under his guidance and sanction, the prelates of an Ecumenical Council, assembled by the Holy Father from the whole Catholic world, may define dogmas which are infallible as a point of Catholic teaching. They may also issue edicts, counsels, and decrees which are universally binding on the faithful.

Although the problem of the infidel Jew is not foreign to the discussions of any of the Church's twenty Councils, there is one Council in particular—the Fourth Lateran, held in the year 1215, which treats of the Jews at detailed length. Explicitly and for all time the Council drafted what might be called a Christian "Bill of Rights" for the Jews. As the Fourth Lateran Council's legislations are codified in the Code down to us, these Jewish regulations comprise chapters 67, 68, 69, and 70 of the acts of the Council.

Chapter 67 hits at the heart of Jewish power in any Christian country—its banking Jewish pocketbook. It is written, "Concerning the usury of the Jews, and the tax payment of the same, changes for a total Christian boycott of Jewish merchant or commercial agent who exacts any sensible fees from a Christian. A halp... that they... shall come into possession of... property and owned... taxes... property to the local possi..."

In the next chapter, the prelates of the Council provide a most commendable remedy for the dangers of social intercourse with the Jews. The pertinent section reads, "Lest, therefore, excesses of this often-condemned intermingling should have any further excuse for spreading, under cover of such in error, we decree that Jews of either sex, in every Christian province, and at all times, be distinguished in public from other people by a difference of dress, as we also read they were commanded to do by Moses (Lev. 19). Moreover, in the days of lamentation and of Our Lord's Passion, no Jew (nor at all come out in public, but also some of them on such days as we are told) are not ashamed to walk abroad in splendid attire, and are not afraid to mock at the Christian, who commemorating the Passion, show forth signs of lamentation."

The Fourth Lateran Council's 69th chapter is a masterpiece of political and religious symbolism. It is best known for its despise and of the Jewish... power over... the Council of Lateran... off-reed concerning this matter... count of the... of those... dis-beyed, review and decree... chapter... that... given... best... they... should... them... at him... by... of... held... held... both in... both in... that husband... the out...

The Point

THE JEWISH LIE ABOUT BROTHERHOOD

I — What the Jews Propose

When François Marie Arouet writing in the 1730's called for the establishment of a social order based on Universal Brotherhood, he was less concerned with building a new thing than destroying an old one. For François Marie Arouet — called by the pen name, Voltaire — was possessed by a consuming hatred. "Forasmuch as I am — Let us crush the wretch!" — was the motto blazoned on all his writings. And the "wretch" that Voltaire meant to crush was the Catholic Church.

It is only in the light of this ruling passion that Voltaire's espousing of Brotherhood comes clear. It was not his intention merely to affirm the uncontested natural truth that all men, being descendants of Adam, belong to one human family. He was determined to transform this matter-of-fact assertion into a supernatural principle, to make it the cornerstone of a new and Godless religion. Thus he hurled his dogma as a challenge against the Church, opposing it to the central Catholic teaching that there is a vital, transcendent brotherhood of all the faithful through the Mystical Body of Christ.

Yet Voltaire and his fellow-Freemasons, though evangelists of the Brotherhood cult, were not to be its chief apostles. That role would be taken by a people to appear unleashed upon the Christian scene as one dread consequence of the Mason-mastered French Revolution of 1789. Within 150 years from the time they were set free of the Church's restrictions, this people — the Jews — were to become the virtual lords of all avenues of public communication. Through these routes they would spread

the gospel of Brotherhood to every creature, and bring Masonic aspirations to a most abundant fulfillment.

Today, there is hardly a man in all the U. S. who does not count belief in Brotherhood as an article of faith. Not to do so, he is persuaded, would be both impious and unpatriotic. Even President Eisenhower unhesitatingly agreed to act as Honorary Chairman of the Brotherhood Week festivities, and issues an official proclamation as evidence of his orthodoxy. "The spirit which lies behind our observance of Brotherhood Week is as old as our civilization. It is imperative that we heroically by word and deed give voice to our faith."

So nearly have the Jews established Brotherhood as the State Religion of the U. S. that it is almost unheard of that a public ceremony should be held without some recognition being paid it. This custom is the more readily complied with since no intellectual burden whatsoever is put upon the speaker. Belief in Brotherhood can be easily and best expressed by means of pre-fabricated phrases ("our common beliefs," "working together," "regardless of race, color, or creed," etc.) which may be attached to any part of any speech with uniformly pleasing effect.

The Brotherhood cult's lack of defined theology must not, however, be taken for a weakness. In affairs of destruction, it is not the means employed but the final result that counts; and so far, the results produced by these seemingly-inane cliches are exactly what the Masons and Jews have hoped to achieve. The Catholic Church

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The Point

October, 1958

CATHOLICS, THE BIBLE, AND THE JEWS

On the fifteenth of this month the Church commemorates one of her most brilliant and faithful daughters: that sage among the wise virgins, Saint Teresa of Avila. Looking out over sixteenth-century Europe, from the heights of Catholic Spain, Saint Teresa saw the Protestant Revolt gaining ground. She saw the rending of Christendom and, amid the pieces, the multiplied troubles that awaited the Church. She could only conclude that the times were evil ones indeed. And after meditating on this conclusion, Saint Teresa made the following entry in her Autobiography: "All the evil in the world comes from ignorance of the truths of the Holy Scriptures in their simplicity, of which not one iota shall pass away."

Taking advantage of Saint Teresa's wisdom, American Catholics will find that no current evil in their world can be resolved so immediately in terms of the Bible as can the problem of the Jews. In the light of Holy Scripture, there is revealed, and divinely so, the complete Catholic answer to the Jewish question.

The Seed of Abraham

Realizing the power of the Bible, the Jews have consciously promoted the notion that they are the "people of the Book," the Scriptural "chosen people." The truth, as the Bible plainly tells it, could not be more contrary. The Jews were the chosen people of God's revelational plan, but it is the central theme of the Bible to explain how ungrateful a people they proved to be in their privileged position; how contemptuous and murderous they were toward the prophets God sent them; how patient God was for centuries with them, until, finally, sending His Divine Son and seeing Him mocked,

rejected, and crucified by the Jews, God turned His blessing of the Jews to a curse. The seventeen prophetic books of the Old Testament had repeatedly foretold that God would do this. The entire New Testament confirms it as done.

The nature of this curse, as revealed by Our Lord's own words in the Gospel, is twofold: it cuts the Jews off from their previous holy tradition and it establishes them in a new and hateful status. In chapter eight of Saint Matthew, Our Lord tells the Jews that all connection with the few faithful Jews of the Old Testament is now denied them. "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth."

In that exterior darkness, according to Our Lord's further words in Saint John, the ejected Jews are not to be left fatherless. They who were once the children of Abraham now become the sons of the Prince of Darkness. "If you be the children of Abraham, do the works of Abraham. But now you seek to kill me," says Jesus to the Jews. "You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth..."

The curse on the Jews brought the corollary election of the Gentile nations. The "many" who in fulfillment of Our Lord's prophecy would come "from the east and the west" are the armies of responsive Gentiles who have heeded the message of the Apostles, believed that Jesus was the promised Christ, and so joined themselves

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to that holy tradition that God established with Abraham, two thousand years before the Incarnation.

The Christian faithful who fill and overflow the places forfeited by the Jews, become now truly the rightful beneficiaries of the promise made to Abraham. It is in this profound sense that Pope Pius XI proposed his much-abused statement, "Spiritually, we are Semites." The Holy Father had no intention of saying (as the Judaeophiles would have it) that Catholics are one in spirit with present-day, Christ-despising Jews. Pope Pius XI was reiterating the Scriptural truth that, by spiritual means, through Faith and the incorporation of the Holy Eucharist, Catholics have supplanted the Jews as the "chosen people," and they now claim for their ancestry the great names of Abraham and Isaac and Jacob. It is in this spirit that the Church, the new Israel, prays in all her public worship. And it was in this same spirit that Our Blessed Lady prayed in her New Testament canticle, the Magnificat, when she referred to all the faithful as "Abraham and his seed forever."

The Gospel Under Fire

A few years ago, when Jews everywhere sat back to count the blessings that a second World War had reaped for them, a very prominent New York rabbi, Dr. Mordecai Kaplan of the Jewish Theological Seminary, wrote a book called *The Future of the American Jew*. Things looked good to Dr. Kaplan, but not universally. There was one area that worried him: the sizeable Christian area. "The Christian Church," he wrote, "from its very inception, sought to justify its repudiation of Judaism by vilifying the teachings of Judaism and branding the Jews as deicides. The role of the Jewish people in history, according to ortho-

dox Christian tradition, has been that of anti-Christ."

Dr. Kaplan went on to blame the New Testament for much of the Jews' troubles. And in this he joined a fashionable movement. For it has become, and remains, a smart thing with American Jews to make public attacks on the New Testament—attacks that a prudent fear had heretofore kept within the bounds of synagogues and the Jews' own, Jewish-read press. The following pair of statements are representative samples.

Mr. Leo Pfeffer, counsel for the American Jewish Congress, in his Beacon Press book, *Church, State, and Freedom*, writes: "To the Jewish child devoted to the religion of his fathers, the New Testament in its entirety is blasphemous for attributing divinity to a human being."

Rabbi Julius Nodel of Portland, Oregon, in a speech reported by Portland's leading newspaper, says: "The New Testament is a work of malicious libel and the story of events leading to the trial and crucifixion, a dragon seed from which has come misery, bloodshed, and suspicion."

Synagogue Theology

Despite their flaunted contempt for the New Testament, the Jews have managed to sustain among the Christian majority the notion that somehow Jewish belief is still Biblical belief, that the Jews still have a Scriptural faith, and that for this reason we must respect the synagogue. "Don't Jews still believe in a Messiah to come?" asks the credulous Christian. "And don't they believe in the same Biblical heaven and hell that we do?"

The answer to both these questions is no. And it is an emphatic "No!" as the subsequent Jewish testimony will verify.

Concerning the Messiah: The Jews of today reject the notion of a personal redeemer who will be born of them and lead them to the fulfillment of the Old Testament prophecies. The Jews

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believe that the whole Jewish race is to be elevated to a position of prosperity and overlordship and that when this happy day arrives (the Messianic Age) they will have achieved all that is coming to them by way of savior and salvation. In his recent book, *The Messianic Idea in Israel*, Jewish theologian Dr. Joseph Klausner explains: "Thus the whole people Israel in the form of the elect of the nations gradually became the Messiah of the world, the redeemer of mankind."

Concerning heaven and hell: A succinct summary of Jewish teaching on "life after death" was given in the May, 1958 issue of B'nai B'rith's *National Jewish Monthly*. Under the caption, "What Can A Modern Jew Believe?" there appeared: "Judaism insists that 'heaven' must be established on this earth. The reward of the pious is life and happiness in *this* world, while the

punishment of the wicked is misery on earth and premature death . . . By hitching its star to the Messianic future on *this* earth, Israel became the eternal people." The article goes on: "The best Jewish minds have always held that a physical hereafter is a detraction from mature belief." And the conclusion: "There is neither hell nor paradise, God merely sends out the sun in its full strength; the wicked are consumed by its heat, while the pious find delight and healing in its rays."

The Unholy Scripture

No one should conclude from the above paragraphs that the tenets of modern Judaism are to be found only in the occasional comments of rabbis or in chance reports of Jewish magazines. When they rejected the doctrines of the Bible, the Jews took care not to leave themselves bookless. They have enshrined their entire religious and moral code, in all its naked blasphemy and foulness, in the pages of that teeming, reeking document, the Talmud.

First published about 500 A.D., this supreme Jewish book consists of two main parts: the Mishna, or text, and the Gemara, or commentary. And to indicate how intoxicatingly to their taste Talmudic teaching is, the Jews have fashioned a proverb: "The Bible is like water, the Mishna like wine, the Gemara like aromatic liqueur."

It is not necessary that a militant Catholic wade through the mud of the Talmud in order to be informed of its contents. Popes of the past have published a number of condemnations which indicate the nature of the book and outline the general objections. Further, there are detailed studies of the conflict between the Bible and the Talmud, done by Catholic scholars at the request of the Church, that give a complete picture of the Jews' unholy scripture. One such book is *L'Histoire et Les Histoires dans la Bible* by the late Bishop Landrieux of Dijon, which was published at Paris in 1921. Writing on the Talmud, Bishop Landrieux

Commentary

Scriptural teaching on the Jews has been grasped by no one so well as by those most attentive of all Scripture-readers, the Church's canonized saints. Here is Saint Bernard, Doctor of the Universal Church, commenting on a text from the prophet Isaias:

"O intelligence coarse, dense, and as it were, bovine, which did not recognize God, even in His own works! Perhaps the Jew will complain, as of a deep injury, that I call his intelligence bovine. But let him read what is said by the prophet Isaias, and he will find that he is even less than bovine. For he says, 'The ox knoweth his owner, and the ass his master's crib; but Israel hath not known me, and my people hath not understood.' (Isaias 1:3) You see, O Jew, I am milder than your own prophet. I have compared you to the brute beasts; but he sets you even below these."

makes the following acute summary:

"It is a systematic deformation of the Bible... The pride of race with the idea of universal domination is therein exalted to the height of folly... For the Talmudist, the Jewish race alone constitutes humanity, the non-Jews are not human beings. They are of a purely animal nature. They have no rights. The moral laws which regulate the mutual relations of men, the Ten Commandments, are not of obligation in their regard. They oblige exclusively among Jews. With regard to the Goyim (non-Jews) everything is allowed: robbery, fraud, perjury, murder. When the Talmud became known, especially in the sixteenth century, thanks to the invention of printing, such indignation was aroused throughout the Catholic world that a General Jewish Assembly in 1631 gave orders that the most obnoxious passages should not be printed, but added that, 'a little circle, O, should be put in place of the suppressed passages. This will warn the rabbis and the school-teachers that they are to teach these passages orally so that the learned among the Nazarenes (Christians) may no longer have any pretext for attacking us in this regard.' In our day the Talmud does not provoke either astonishment or anger among Catholics, because it is no longer known."

The Abyss

Caught in the blazing light of Holy Scripture, the Jews thus disclose their true colors. They are, in our day, as remote in faith and tradition from believing Jews of the Old Testament as they are from believing Catholics. A gaping abyss divides them from Abraham and Moses, as surely as from St. Augustine and St. Francis Xavier. That abyss is the unrepented rejection and crucifixion of the Messiah. As Saint John Chrysostom says in one of his *Sermons Against the Jews*, "It is not insignificant controversies that separate us, but the death of Christ."

And because we are separated by this shattering event, we are totally sepa-

rated. The Jews are strangers not only to our beliefs, but to our whole way of life. The fiction that our culture is a "Judaean-Christian" one, and that the Jews are anxious to preserve it, has lured us to the verge of cultural collapse. The standards of justice, order, and morality that have made our civilization are rooted in Christian teaching; the Jews neither share those standards nor befriend them. "Is Western Civilization... worth saving?" asked Rabbi Stephen Wise, in the *New York Times* of December 7, 1930. "Or is it not the function of the Jew to bring about the supercession of that decrepit, degenerate, and inevitably perishing civilization, so-called?"

A stern realization of this Jewish hostility to Christendom has been the main motive behind the "anti-Jewish policies" of the Catholic Church. Since the Jews are so hopelessly estranged from the ways and purposes of Christian society, the Church has advocated complete segregation of the Jews from that society. Thus, in Catholic times, Jews were isolated in ghettos and relieved of all obligations of citizenship. They were forbidden to vote, to hold public office, to serve in the army; they could not teach in the universities, nor publish their Talmud, nor otherwise disseminate their infidel ideas. And when they went outside their ghettos, they were required to wear some distinctive badge, that Christians might know of their presence, and so be on guard.

The Protestant Revolt in the sixteenth century, and the consequent rise of Freemasonry, meant an end to these Catholic practices. For the Church ceased to be the mother and counselor of the men who were making the public policy of western nations. And as the Church's influence has declined (and in proportion as its influence has declined), there has arisen the power, open and asserted, of the Jews.

Against this rising Jewish tide, the Church can offer her children no surer refuge than the high, solid ground of Holy Scripture.

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October 18

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Dear [REDACTED]

The Anti-Defamation League of B'nai B'rith, my employer, has noted the fact that the followers of Father Feeney now residing at Harvard, Mass., have made numerous trips to the South over the years and there are indications that some of their finances come from sources in the area of recent bombings and terror aimed at Jews.

The anti-Semitic material and remarks credited to the Feeneyites are a matter of record with us. They have circulated a good deal of this material in Florida, Georgia and Louisiana and the Slaves have made numerous trips to the communities now in the limelight as a result of the bombings and rabble rousing.

Recent issues of the Point have been outspokenly anti-Semitic. Their most recent edition is attached. It is widely circulated through the mails.

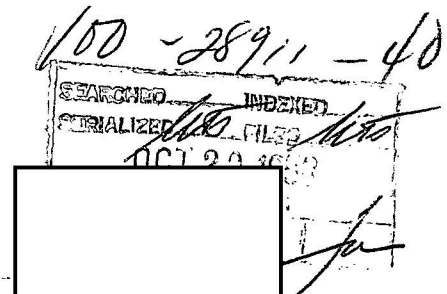
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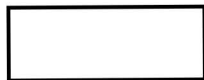


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The Point

January, 1959

SHOULD HATE BE OUTLAWED?

MOST AMERICANS, hearing this question, would answer promptly, "Yes, by all means, hate should be outlawed!" Their eagerness to reply can be accounted for all too easily. During the last decade and a half, they have been pounded with a propaganda barrage calculated to leave them in a state of dazed affability toward the whole world. Those advertising techniques that are normally used to encourage Americans to be choosy in matters of soap and toothpaste are now being enlisted to persuade them that there is no such thing as a superior product in matters of culture and creed. On billboards, on bus and subway posters, in newspapers and magazines, through radio and television broadcasts, Americans are being assured and reassured, both subtly and boldly, that "Bigotry is fascism... Only Brotherhood can save our nation... We must be tolerant of all!"

The long-range effects of this campaign are even now evident. It is producing the "spineless citizen": the man who has no cultural sensibilities; who is incapable of indignation; whose sole mental activity is merely an extension of what he reads in the newspaper or sees on the television screen; who faces moral disaster in his neighborhood, political disaster in his country, and an impending world catastrophe with a blank and smiling countenance. He has only understanding for the enemies of his country. He has nothing but kind sentiments for those who would destroy his home and family. He has an earnest sympathy for anyone who would obliterate his faith. He is universally tolerant. He is totally unprejudiced. If he has any principles, he keeps them well concealed, lest in

advocating them he should seem to indicate that contrary principles might be inferior. He is, to the extent of his abilities, exactly like the next citizen, who, he trusts, is trying to be exactly like him: a faceless, characterless putty-man.

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Along with everyone else, American Catholics have been hammered with the slogans of the "anti-hate" campaign. Additionally, they remember the stories of how prejudice against Catholics oftentimes made America a very uncomfortable place for their immigrant Catholic grandparents. And so, they too, if asked, would declare unhesitatingly that hate should be outlawed.

What American Catholics do not stop to reflect on is that the Catholic Faith, by its very nature, fosters indignation, intolerant positions, and strong utterance. The Church is set up to continue the divine ministry of Jesus Christ, Who avowed that He had come on earth, "Not to send peace, but the sword... to cast fire on the earth, and what will I but that it be kindled."

In accepting their vocation to be "other Christs," Catholics are faced with the countless examples of Gospel astringency. They are reminded that the same Jesus Who said, "Learn of me for I am meek and humble of heart," likewise said, "I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household." Nor can they forget that the same Jesus Who submitted Himself to the Jewish mob in the garden of Gethsemani, had previously overturned the tables of the

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buyers and sellers and driven them from the temple with a whip.

In accepting their position as contemporary members of the Church, American Catholics must take as their heritage the outlooks, attitudes, and purposes of their older brothers and sisters in the Faith — those Catholics who have gone before them and have preserved the Church to our own day. For the Catholic Church is One. The Church that called on its sons to take up the Cross and the sword and drive the infidel from the Holy Land, the Church that isolated the Jews of Christendom with rigid laws and ghetto walls, the Church that has repeatedly condemned the doctrines of those who disagree with her, is the same Catholic Church that claims the loyalty of 35,000,000 twentieth-century Americans.

Along with the Mass, the Sacraments, and all the spiritual treasures that are a Catholic's baptismal birthright, these American Catholics must also assume the rest of their legacy. As members of the Church Militant — raised by the Sacrament of Confirmation to be Soldiers of Jesus Christ — they are heirs of a tradition that has been marked through the centuries by sustained and unashamed militancy.

■ ■

Examples of the clash between traditional Catholic observance and the current "anti-hate" campaign could be multiplied indefinitely. Every chapter in every age of the Church's history will provide them, because the ultimate issue involved is an abiding one, a doctrinal one. It is the Catholic Church's uncompromising claim to be the One True Church established by God. It is this conviction of Catholics throughout the centuries that leaves our greatest heroes and saints and the very constitution of the Church itself open to the

charges of bigotry and intolerance.

The Catholic Church does not believe that all religions are on a common plane. It does not subscribe to the popular notion that, "We're all headed for the same place, you in your way and we in ours." The Catholic Church believes that Christianity is the world's only chance for salvation, and it further insists that true Christians are found only within its fold, under the Supreme Shepherd, the Vicar of Christ, Our Holy Father at Rome.

Inevitably, this belief, when translated into practical action, makes for some intolerant arrangements: Catholics are admonished not to marry heretics and Jews; they may not attend a non-Catholic religious service; Catholic children must be sent to the Church's schools. The motive behind these bigoted practices is the preservation of the Faith — not as an antique curiosity but as a vital necessity. And not as a necessity for a chosen few, but as a necessity for all men everywhere.

It is this terrible urgency about the Faith that explains both the Church's rigidity in matters of doctrine and her encompassing love in matters of apostolate. For the note of absolute necessity that attaches to Catholic Truth, and makes the Church so intolerant and unbending, is, at the same time, the push and the drive behind every apostle. It is precisely because they are intolerant enough to believe that all men need the Catholic Faith in order to be saved, that the Church's missionaries, from the time of Saint Paul, have given the world its most heroic example of zealous, consuming, constant, sweating, bleeding, dying but undying, love.

It is this love, this apostolic fervor, that the "anti-hate" program means to eliminate. For the ultimate outcome of the propaganda barrage that is now incessantly pounding the nation will be not only a spineless American citizen, but a spineless American Catholicism — a Catholicism that will be afraid to assert its own singularity and importance, a Catholicism that will try to become more like its neighbor reli-

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gions, doing nothing to annoy, nothing to criticize, nothing that would in any way cause it to be accused of intolerance, bigotry, or hate.

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Certainly no one will suppose that the promoters of the "anti-hate" campaign are just a bunch of well-meaning meddlers who launched the thing in all innocence and who would be dismayed

Militant Example

A recent Vatican news release has stated that Saint Lawrence of Brindisi may soon be declared a Doctor of the universal Church. Should he receive that title, the Italian Franciscan, who died in 1619, would thus become the thirtieth saint whom the Church has especially singled out as a teacher of the Faith to all Catholics everywhere.

Born at Brindisi in 1559, Saint Lawrence early demonstrated the singular gifts that would make him a brilliant preacher. As a Capuchin friar, with a personal commission from Pope Clement VIII, the saint delivered vigorous sermons in the principal Italian ghettos, thus incurring a bitter resentment among the Jews that has persisted to this day.

For our age of cowering Catholics, Lawrence of Brindisi supplies a reproving example. Not only did he work tirelessly to challenge the perfidy of the Jews, but he brought back to the Faith many who had gone over to the Protestant Revolt, and, most spectacular of all, he led an army against the Turks. It was in Hungary, in the year 1601, that Saint Lawrence, armed with nothing more than his cowl and his Crucifix, led a Christian army, outnumbered four to one, to an astounding victory over the infidels.

to hear that it might discomfit the Catholic Church. The truth of the matter is much to the contrary. Just as the fast-talking soap commercials play on the gullibility of American housewives to make money for the big soap manufacturers, so the anti-hate slogans are selling Americans a bill of goods that will make rich profits for the Catholic Church's enterprising enemies.

This deliberate and calculated program is a lineal descendant of that eighteenth-century campaign that clamored for "liberty, equality, and fraternity," and ended up by wrecking Catholic France. It is akin to all those free-thinking, freely-named, anti-Catholic ventures that have been plaguing the Church since the time of the Protestant Revolt—Humanism, Jacobinism, Freemasonry, Liberalism, Secularism, Communism, etc. For however much these movements may differ from one another in the means they advocate, they are all working for the same ultimate end. They are intent on building the City of Man—to the inevitable detriment of the City of God. They are enraged against the Church because of her calm insistence that the one thing that really matters is eternal salvation, and that she is the one divinely-commissioned ark of salvation. They are determined to show that the Church is not that important: if not by destroying her violently, then by reducing her to the level of the sects.

It was this latter expedient that appealed to Jean Jacques Rousseau, herald of the French Revolution and avowed evangelist of the Brotherhood crowd. Rousseau maintained (in *The Social Contract*, Book IV) that the worship of God should be allowed to continue, provided it did not become an end in itself. Theology must not usurp the superior place of politics; the interests of religion must be subordinate to those of the state. Accordingly, he felt the civil power should decide what articles of belief citizens might hold. And among these articles, Rousseau urged just one prohibition: anyone daring to say, "There is no salvation

outside the Church," should be banished.

All the followers of Rousseau, in their various guises—as well as his like-minded antecedents—are the courtiers of the Prince of this World. But there is one group among them that is particularly of the household of Satan. They are the children of Satan, as Our Lord Himself calls them, the Jews. They, pre-eminently, are fired by the earthly, anti-Christian animus; and they have taken an active part, during twenty centuries, in all its manifestations. (This alone can explain the Church's unique attitude toward the Jews: her traditional determination that this one people must be kept in check.)

As surely and securely as the Jews have been behind Freemasonry, or Secularism, or Communism, they are behind the "anti-hate" drive. Not that this movement represents the fruition of Talmudic doctrine. The Jews are advocating tolerance only for its destructive value—destructive, that is, of the Catholic Church. On their part, they still keep alive their racial rancors and antipathies. Their Talmud, for example, still teaches that Christ was a brazen impostor, and gives an unprintably blasphemous account of his parentage and birth. And as the Christmas season just past should have taught us, the Jews, for all their Brotherhood talk, have not in the least abandoned their resolute program to make all acknowledgments of Christmas disappear from the public and official life of the nation.

The secret of the Jews' success is, of course, that they can practice such private hate while promoting public "love," and not be accused of inconsistency. For, as always, they are running the show mainly from behind the scenes. They get their message across by means of co-operative Gentiles. And there are probably more such Gentiles now available—both the willing kind and the kind willing to be duped—than ever before in history. As a further good fortune, the Jewish directors of America's entertainment industry

can now guarantee that one Brotherhood spokesman, well-placed (e.g. behind a microphone or before a television camera), is able to influence Americans by the million.

And the Jews' campaign is succeeding. We have every reason to be alarmed at its success. American Catholics, even those not actively taking part in the tolerance talk, are now kept in line by the omnipresent threat of being accused of hate, bigotry, and intolerance.

■ ■

In the face of a new year that will be the biggest one yet for the Brotherhood promoters, *The Point* pleads with American Catholics to realign themselves with the militant traditions of their grandfathers. No threat of "bigotry," no accusation of "intolerance" should temper our zeal or silence our message. We must preserve our commission to "Go forth and teach all nations . . ."; to "Reprove, entreat, rebuke in all patience and doctrine."

Unworthy as we are, we American Catholics must protect for ourselves the duty of naming God's enemies and the privilege of carrying God's revealed Truth to the people of our country, who, we pray, *will* hear it, with generosity and gratitude, and who will repeat that intolerant Profession of Faith which the Church requires of all new converts: ". . . At the same time, I condemn and reprove all that the Church has condemned and reprov'd. This same Catholic Faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive as far as possible that this same Faith shall be held, taught and publicly professed by all those who depend on me, and by those of whom I shall have charge."

(from the *Rituale Romanum*, published in 1947 with the *Imprimatur* of the Cardinal Archbishop of New York.)

The Point

January, 1957

JEWISH INVASIONS OF OUR COUNTRY

Our Culture Under Siege

On the last day of December, 1955, there died at Miami Beach, Florida, an aged Jew named Ludwig Lewisohn. The event was notable; for by it American Jewry was relieved of its most eloquent spokesman—and most incorrigible beans-spiller. Lewisohn had dedicated his mature years and ripe literary talent unstintingly to the work of rhapsodizing his race; but he never made an effort to camouflage the true Jewish character for the sake of appeasing the Gentiles. The creature he celebrated, and dangled defiantly before the eyes of the world, was the naked, unvarnished article: the Jew as he is.

For Lewisohn, it is the Jews' glory, never to be concealed, that they are the enemies of Christ ("a teacher neither original nor important") and of His Church ("a new Paganism with its thousand altars to its hundred gods"). Moreover, in a fever of racial revelation, he presents his people as unshakeable foes of the very culture, the civilization which Christianity has begotten. "We are a different folk," he blurts out in one book; "we do remain eternally ourselves... So soon as I express the inmost me—not the economic man or the mere man of knowledge—I come into collision with folk-ways and beliefs and laws... Civilizations express in their totality an ethos which is definite, however hard to sum up in a formula... And the ethos which from within outward built Christian civilization is not ours."

Though many Jews chewed their nails over Lewisohn's disclosures, a greater number felt it was high time for this frank statement of their posi-

tion. As a tribute to him, Lewisohn was invited to bellow out his final years as the star of new, Jewish Brandeis University. The general feeling was well-expressed by one rabbi, who said of the book from which the above quotations are taken, "The soul of Israel is revealed in its glorious pages."

And this brings us to the grim consideration: what will be the result of the ever-growing influence of Jews in the United States? Clearly and inescapably, unless this influence is checked it will mean the end of our society. Our traditions, our standards, our ways are not the Jews'—who neither approve them nor understand them, and who will destroy them if they can. On this point, too, Lewisohn is emphatic. Example: "The laws of the state of New York are based on the Christian assumption that marriage is a sacrament." The disgrace of New York Jewry, he continues, is that it has not yet demanded "exemption from laws which have no relation to its instincts, its tradition, or its reason."

Inasmuch, then, as Jews have had no part in shaping the culture of Christendom, how can they, Lewisohn wonders, become "culturally creative"? And he answers: "Only by being steadfastly themselves and Judaizing the civilizations of their homelands."

Some random aspects of what this "Judaizing" means, and is going to mean, are indicated in the following paragraphs.

The swarm of Jewish jurists who have overrun American courtrooms,

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and who plainly intend to be "steadfastly themselves," makes our legal system a likely spot to look for evidence of the Judaizing process. Probably the most striking example of such evidence is the recent change of law regarding insanity cases. Formerly these were judged on an old and firm principle. Unless it could be shown that the defendant's consciousness and free will were warped to the extent that he did not know he was doing wrong when he committed the crime, he would have to take the full consequences of his act and could not have his sentence mitigated "by reason of insanity."

For years the Jews kept hammering at this criterion, and at the Christian belief underlying it: that man has normally the ability to distinguish and choose between a right deed and a wrong one. This concept, the Jews argued, was a medieval hold-over with no place in a modern court of law — where it should be recognized that right and wrong are, at best, relative notions, since "what is right for me may be wrong for you."

In 1954, in the now-famous "Durham Case," the Jews got what they wanted. The Durham decision, written by Jewish Federal Judge David Bazelon, finally and flatly rejects the "right-wrong test" and puts a new code in its place. From now on, decreed Jewish Judge Bazelon, the question of criminal responsibility will hinge simply on whether or not the "unlawful act was the product of mental disease or mental defect."

And who is qualified to say if it was so? Why, the Jewish psychiatrist, of course! He is the one who can determine the mental state of the accused and decide whether or not the crime was the "product" of that mental state.

At present this represents the Jews'

main penetration into our legal structure. But they're not resting. They are anxious to pursue their present advantage to its logical conclusion. The book *Psychiatry and the Law*, the Jews' classic work on the subject, outlines the ultimate goal: "After the defendant has been found guilty... the decision as to *what* kind of treatment is needed calls for... the psychiatrist... Fixing the sentence should therefore either be taken from the judge entirely and vested in a tribunal of experts... or... the sentence should be a wholly indeterminate one, under which the person would be held as long as necessary, whether that be for a few days or for the rest of his life."

It should be noted that this sentence is to be imposed regardless of the crime committed — so that, at the whim of an anti-Christian quack, a murderer may be turned loose on the public after a week's confinement, whereas an uncooperative petty thief may be held till he dies, whether of old age or of "treatments."

Other courtroom activities of the Jews include agitation to abolish capital punishment. Though they have been assisted in this by a number of soft-hearted, soft-headed Catholics, it remains a solidly Jewish venture. Locally, for instance, heading the small but shrill Massachusetts Council for the Abolition of the Death Penalty is Mrs. Herbert Ehrman, wife of the top New England official of the American Jewish Committee. While as far away as England, the recent bill for ending capital punishment in the realm was authored and introduced by one Sydney Silverman, M.P.

One immediate effect of getting rid of the death sentence will be to increase sharply the dangers of being a policeman. Many desperate criminals, already facing life terms, would be willing to shoot it out with the police or kill a prison guard in a nothing-to-lose gamble for freedom. And this, too, would seem to fit in quite nicely with Jewish purposes. For American "entertainment" — that most effective

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instrument of Jewish propaganda—has been ardently engaged of late in portraying our police officers as a collection of clowns, dunderheads, and racketeering brutes whom we would be much better off without. The Jews apparently feel that a police force—the non-U.N. variety—is a hindrance to the Judaizing of our culture.

Undoubtedly, they are right.

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Over the past months, our Catholic hierarchy of the United States have been waging a battle. In the words of Cardinal Spellman, American Catholics have an imperative mission to "resist the growing and alarming disrespect for the reverent observance of Sunday." Yet, in this admirable concern for the preservation of Our Lord's Day, there has been a conspicuous omission. No one ever mentions just who is behind the anti-Sabbath agitation. This is the more remarkable because there has been no aspect of the current Jewish program half so blatant, open and admitted as the attack on Sunday. For of all the traditional values which are foreign to the profaners of our Christian culture, none is more remote than Our Lord's Day—that weekly reminder of Jesus' triumph over death and the Jews, when He arose from the tomb on the first Christian Sunday, the bright morning of Easter.

Although there have been notable successes for the Jews in other localities, New York City, quite understandably, remains the headquarters for the Jewish anti-Sunday war. All battleplans are there cleared through an organization called the "Joint Committee for a Fair Sabbath Law," which represents at least 25 Jewish groups. At the strategy-helm of the "Joint Committee" is Mr. Leo Pfeffer, of the ubiquitous trio of Pfeffer, Polier, and Maslow, top lawyers for the American Jewish Congress. It is Pfeffer's dream that some Sunday in the near future, America's Jewish-owned Main Streets will be bustling with all the commercial

activity of "any ordinary day"—and that "business as usual" will smother all public witness to the sanctity of our Christian day of rest.

That New York's Cardinal-Archbishop should have been stirred to any kind of defense of Sunday is, of course, a tribute to the extreme effectiveness of the Jewish "Joint Committee." Unquestionably, one of the occasions of His Eminence's anxiety was the report which appeared in the *New York Sunday News* for last April 8.

It seems that one Sol Sacks, a Manhattan Certified Public Accountant, had hit upon the idea of having his staff hired out on Sunday—allowing his clients to have their business affairs checked and put in order, with no interruption in the regular work week. Before long, the city's police department got wind of Mr. Sack's scheme, and one Sunday morning as Sol had just unleashed a force of 25 workers at Number 40 Wall Street, a New York patrolman presented him with a summons charging violation of the Sabbath Law.

Sacks, accompanied by his attorney, Jacob Shientag, was brought to trial before a fellow-Jew, Magistrate Charles Solomon, in Lower Manhattan Court. The proceedings were quite brief, and very much to the point—to the Jewish point that "the Sunday Blue Law is a statutory crazy-quilt" (as the *News* put it). Magistrate Solomon concluded the "trial" with one final Jewish sneer at all that Sunday represents: "Nonsense! Case Dismissed!"

■ ■

The contrast between Christian and Jewish values has never been more strikingly evident than in the founding and furthering of the Jewish State of Israel. The tragedy is that most Americans who read the Zionist propaganda reports ("Israel is as American as your home town") will never investigate further. Few will take the trouble to learn, for example, that very much unlike your home town, Israel is a state where 85 per cent of the land

is the outright property of the central government. However, there is little need for our American system of "a backyard of your own" because family life is all but eliminated by Israeli social legislation. In the Jewish farm communities (whose marriage irregularities we reported last month) children are taken from their parents after birth and raised in separate areas. At determined intervals, parents are invited to visit the children's barracks to watch the communal progress of their offspring. When they reach the age of 14, most of the young Jews are through with school, and all, both girls and boys, spend their next, most formative years (until they are 20) in the Israeli Army. The sight of a truck-load of 15-year-olds with guns and live ammunition strapped to their shoulders — an everyday scene in Israel — would hardly remind the average American of the high-school pastimes of his youth. Yet the hoax continues!

In conjunction with the Israel-can-do-no-wrong propaganda, there has been a determined program to keep Americans unaware of the gross injustices, by our standards, which Israel, with Jewish standards, has perpetrated in the Middle East. When the United Nations, that town meeting of world Jewry, first decided to hand over the Holy Land as an autonomous state for the Jews, there was no time lost in dispossessing and expelling every indigenous Arab who was in the way. So messy did the affair become that even a small group of U.N. people (Gentiles, of course) thought that something should be done for the unfortunate Arab "refugees." The gentleman who dared propose this plan, Count Bernadotte of Sweden, was promptly shot by the Israelis.

The number of new Arab refugees resulting from the Zionist police state's latest aggressions, in Gaza and the Sinai Peninsula, has not yet been calculated. But we are assured that there will be no Jewish remorse over the situation. Speaking recently in Boston, Russian-born Golda Meir, Israel's For-

eign Ministress, said very plainly that if the decision to invade Egypt were once more hers to make, then, "As I did it before, I would do it again!"

A few days after Mrs. Meir's speech, Monsignor Peter Tuohy, head of the Pontifical Mission for Palestine, called upon the Christian nations to work immediately for the "repatriation of the Arab refugees and internationalization of Jerusalem." Although there were few sympathetic ears to hear his plea, Monsignor Tuohy was merely repeating the unswerving position of the Holy See in the matter of Israel: (1) Jerusalem with its Holy Places must not be in the possession of the Jews, and (2) the ousted Arabs, a surprising number of whom are Catholics, must not be left homeless and starving in the deserts beyond the Israeli borders.

To emphasize this position, the Vatican has consistently turned down the bold Jewish proposals that diplomatic relations be maintained between the Holy See and Israel. Taking a lead from this, American Catholics might follow *The Point's* example of severing all relations with Israel's citizens-in-exile, the Jews of America. Such decisive action could well be the beginning of justice for the victims of Zionism, and protection for the sacred shrines of the Holy Land.

■ ■

Examples of the Christian-Jewish cleavage might be multiplied indefinitely, but a true understanding of them comes only with the foundational knowledge that, all moral and social arguments aside, the abyss which divides us is religious. And the nature of this division has never been more succinctly defined than by the learned bishop whose feast will be celebrated throughout the Church on the twenty-seventh of this month, Saint John Chrysostom. He wrote: "The Jews have crucified the Son and rejected the Holy Ghost, and their souls are the abode of the devil... It is not insignificant controversies which separate us but the death of Christ."

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, BOSTON

FROM : *WAS*
181 SAC, NEWARK (157-0)

SUBJECT: "THE POINT"
RACIAL MATTERS

DATE: 6/8/59

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On 6/4/59, [redacted] Referee in
Bankruptcy, U. S. Post Office and Court House, Newark, N.J.,
made available to this office a four page publication, captioned
as above, dated January, 1957.

Referee [redacted] advised that it had been placed under
the door of his hearing room during the noon recess of 6/3/59,
and he was furnishing it for information purposes.

The publication is forwarded herewith for whatever
action deemed appropriate.

1 - Boston (Encl. 1)
1 - Newark
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