

ON THE JEWISH QUESTION IN EUROPE

2001 Italian-English translation of the three-part series originally published in

La Civiltà Cattolica

Beatus populus cuius Dominus Deus eius.¹ *Psalm CXLIII, 18*

Volume VII.

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1890 A.D.

¹ “Blessed are the people whose Lord is their God.”

Overview

The Jewish Question in Europe

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Because the source-integrity of this 3-part series on
The Jewish Question
may be unknown to some,
the following comments are given here



“By this Letter, in virtue of Our Apostolic Authority, we erect and constitute in perpetuity the
College of Writers of the periodical, *La Civiltà Cattolica*.”
— POPE PIUS IX



“We bless the fruitful Apostolate which the Venerable review, *La Civiltà Cattolica*, carries on
courageously and unwaveringly on behalf of the Christian cause.”
— POPE BENEDICT XV



“From your assiduous activity and from the whole life of *La Civiltà Cattolica*, there radiates that
special devotion to the Holy See which has deservedly won for you the benevolence and esteem of
Our Predecessors and Ours.”
— POPE PIUS XI

On the Jewish Question in Europe (1890)

Pages **ii** – **viii** were not part of the original Italian 3-part series from *La Civiltà Cattolica*

Preface (2001 A.D.)

Anonymous author's note

This **Preface** provides an historical background for the *La Civiltà Cattolica* thesis and contributes to an understanding of the Talmudic terms used by the Jesuits in that **1890** 3-part series.

[The same contemporary anonymous author has added **11** Roman numeral end-notes]

Many do not realize that most Jews who live among us are not the people of the *Old Testament*. While most Jews living in the United States would identify themselves as *Reformed* or *Conservative* Jews (which erroneously implies an amending of earlier errors of interpretation), these two Jewish branches essentially follow the Talmudic psychology of applying human inventions to replace divine Scripture. Therefore, these two branches — most of whose constituents favor abortion, birth control, and homosexual rights — have little to do with the *Old Testament*.

Orthodox (Talmudic) Jews, referred to as Pharisaic Jews in the *New Testament*, ostensibly recognize the Divine authenticity of the *Old Testament* but add to and subtract from these laws, as their so-called oral law dictates. When they organized this oral law in the written *Talmud*² (if this maze can be called “organized”), they asserted that this lengthy legal addition was given by God to Moses at Mt. Sinai at the same time the written *Pentateuch* was dictated.

While it would be highly questionable that such a lengthy 2700-page small print treatise could be remembered over that 1700 year period merely through oral transmission, it is also highly illogical, as this oral tradition contradicts the written law, adding at will to or subtracting from Biblical laws. It is impossible for a student to study this amalgam and be able to make heads or tails of it.

The *Talmud* — which consists of the 6th Century *Mishna*, or repetition, and the 6th Century *Gemara*, or completion — follows Justinian's format in that the *Mishna* would be the Institutes, or elements, or first principles of a no longer oral law, while the *Gemara* would be the Pandects or digests, containing the opinion of learned Rabbinical doctors, except that the *Gemara* is not digested in a systematic method. Using the ostensible style of the Socratic dialectic, questions are asked in one part and can be answered hundreds of pages later. It is largely incoherent and often vile and obscene.

Even learned Rabbis tell us that without the commentary of Rashi, the *Talmud* cannot be understood. Rashi is an acronym for Rabbi Solomon, son of Isaac of Troyes (1040-1105), who is sometimes also found under the name of Yarchi or Jarchi, meaning “moon” in Hebrew, having been connected by some to a French city named Lunel, or moon in English.

Other Rabbis, relying on Rashi and others, wrote the code books interpreting the interpretations of the *Talmud*, and so the so-called people of the book present us with untold millions of words of their own opinions,³ most of which have nothing to do with the *Old*

² There are two *Talmuds*, one of which was written in Babylon and the other in Jerusalem. The Rabbis consider the Babylonian one authoritative.

³ The blinded Rabbis established the right to add these millions of words, based on one small Hebrew word in the *Pentateuch* (Pi) which signified mouth. It is found in *Exodus* 34:2-7. But the word is an expletive particle, denoting the manner and value of anything, as appears from *Genesis* 43:7 and *Leviticus* 27:18 and therefore should be rightly translated “the tenor” of those words. Yet their Rabbi Johannes, in the very beginning of Halicoth Olam (Eternal

Testament. This incessant insectile noise drowns out the true words of the *Bible* that are of divine origin.

The part of the *Talmud* called the Gemara contains tractates such as Bava Metzia, or middle gate. This deals with the laws of moveable property and wages. Bava Kama, or first gate, deals with laws regarding torts or damages. And Bava Bathra, or final gate, deals with laws involving real property.

Berakhot, or blessings, is a tractate treating prayers and blessings. Rosh Hashana, or head of the year, or new year, deals with the New Year (a holiday described in the *Pentateuch* as the first day of the seventh month, and in *Ezekiel 40:1* as Rosh Hashana) and the calendar. Sanhedrin, or great council, deals with the judiciary system.

The code books seek to classify this stupendous amalgam of laws numbering over 11,000 statutes. The *Pentateuch* has only 613, over half of which cannot be observed by them and apply to the non-existent Temple. It is important to note that less than 300 apply today, on an *Old Testament* basis, in contrast to the *Talmud's* over 11,000.

To master these codes requires endless study. The main one is entitled, Shulchan Aruch (spread on the table). The Schulchan Aruch is the standard code of Jewish law, written by Rabbi Joseph Caro (1488-1575), and has, as one of its four parts, Chochen Mishput, meaning the breastplate of judgment worn by the high priest.

The reference to Kol Nidre refers to a prayer said by Jews on the evening of the holiest day of the year, the Day of Atonement — and which means the voice of vowing. It asks God to forgive the Jews for vows that they may make in the coming year and then break. This is asking forgiveness in advance.

These codes teach lay Jews many things not found in Scripture. Examples: (1) unemployed Jews must have sexual intercourse with their wives every night except during the roughly twelve days of menstruation,⁴ which we find in the *Bible* as seven days, even though the *Bible* not only requires but limits sexual intercourse for procreation (see St. Augustine's, *On the Good of Marriage*); (2) how to illegally get around the laws of debt release required at the end of every Sabbatical year; (3) that milk and meat cannot be eaten together, although the *Bible* only forbids boiling a kid in his mother's milk; and (4) the treating of all non-Jews under the severe disabilities of Canaanites, though this obviously has no basis in the *Bible*.

The Canaanite treatment is found in *Deuteronomy 7:2-5*, whereby these seven nations were condemned to death for unnatural sexual vice, incest, and other abominations found in *Leviticus 20*. While this misapplication of the law to apply to descendants of Japheth (Western Europeans)

Way), gathers from here that God made a covenant now with their Fathers, concerning all the unwritten laws delivered by word of mouth. As long as they adhere to this opinion, they can never understand their divine writings. For what can be more plain than the Covenant here mentioned was ordered to be written. We have elaborated on the Talmudic legalistic methodology in this footnote so the reader can understand this important point more clearly.

⁴ The depraved Jewish marriage laws extend, even requiring similar frequent sexual intercourse, into pregnancy and nursing (see *Code of Jewish Law, Kitzur Schulchan Aruch*, or abbreviated table spread, Hebrew Publishing, 1961, NY, Volume 4, Chapter 150, page 15, item 7). It can thus be seen what a grave error it was to let the Jews out of the Ghetto, for this opened onto Western Civilization a veritable floodgate of sensuality. Noteworthy in this regard is contemporary Talmudic Freudianism. By disconnecting sexuality from procreation, the Jews have demonstrated that they have fallen into carnality, as St. Augustine had taught. While the Jewish-American Anti-Defamation League (ADL) kills God in the public schools by banning school prayer and *Bible* reading, or puts into the schools Professor Eli Weisel's books calling for the trial of God (see *Matthew 27*), the Jewish *New York Times* demands condoms for the students who have been corrupted by the ADL culture which promotes homosexual rights. The *Talmud* also sanctions artificial birth control under certain circumstances.

is found throughout the *Talmud*, it is brought forward in the code book of Maimonides, under *The Book of Knowledge* 78a, translated as follows:

But as regards the Minoans (heretics) and Epicureans (heretics), it is a commandment to destroy them with your own hand and throw them into the pit of destruction for they persecute Israel and seek to turn them away from their God, as Jesus the Nazarite and his followers, as well as Zedok (Sadducees) and Boethus (Sadducees) and their followers, may their name rot.

It is noteworthy that not only Christians are to be treated as Canaanites but also Sadducees and Boethians. These latter are called today Karaites, who try to adhere only to the written law of the *Bible*. For this they have earned the undying hatred of the Talmudists, but have generally been recognized as good citizens in the countries of western Europe. The German government, during 1933-1945, exempted the Karaites from persecution, showing how Providence delivers the good from the flames of punishment as Shadrach, Mesdach, and Abed-nego in *Daniel* 3. (See *Encyclopedia Judaica Jerusalem*, Vol. 10, page 775.)

These erroneous interpretations have filled history with blood. The Jewish rebellion against Rome, put down in 70 AD by Titus, and the so-called Bar Kokkba (son of the star rebellion or the Messianic rebellion according to Rabbi Akiba) put down by Hadrian in 132 A.D., stem from this implacable Rabbinical hostility to all mankind. We find in *Epitome*, by Dion Cassius, Book 68:32:

Meanwhile the Jews in the region of Cyrene had put a certain Andreas at their head, and were destroying both the Romans and the Greeks.They would eat the flesh of their victims, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing; many they sawed in two, from the head downwards; others they gave to wild beasts, and still others they forced to fight as gladiators. In all, 220,000 persons perished. In Egypt, too, they perpetrated many similar outrages, and in Cyprus, under the leadership of a certain Aremion. There, also, 240,000 perished, and for this no Jew may set forth on that island, but even if one of them is driven upon its shores by a storm, he is put to death.⁵

This Talmudic spirit has been carried forward in our century where the Jewish Bolsheviks, such as Lazar Moiseyevich Kaganovich, between 1928-1932, carried out the liquidation through starvation of 10 million men, women and children during the Kulak extermination in the Ukraine. We have similarly found the American Jewish Anti-Defamation League promoting abortion rights in the U.S., leading to the killing of 40 million unborn babies.

What happened in Germany during the 1933-1945 may now be more understandable to the reader as the Providential punishment the Jews suffered, as predicted in *Deuteronomy* 28. While we pray for the repentance of the Jews, we can only see the repeat performance of the 1930's if they pursue their present course. May God grant them the wisdom to understand the consequences of their actions and the strength to act accordingly.

⁵ *Encyclopedia Judaica of Jerusalem*, Volume 5, page 39, tells us the papyri confirms the account of Dion Cassius.

About the translation

Because the original 3-part series of this paper by the Jesuits was published in the Italian language of *La Civiltà Cattolica*, it was a singular project to obtain a meticulously trustworthy translation into English, particularly because so few American scholars have adequate linguistic skills.

Because of the gravity and importance of this treatise, it was deemed especially necessary that the translation adhered rigidly to the original text for both its literal precise meaning and for the older literary style of its 1890 Jesuit authors. It is a most revealing historical document.

This is also the reason why a copy of the original Italian may appear as an addendum. There will be some readers who are conversant enough in Italian to examine the translation of this or that part of the original Italian edition. The Italian-English translation work of this paper has already been edited by one of the finest linguists in Europe & found to be without flaw. Readers can make their own judgment in the matter.

Part I of this 3-part treatise begins in Segment-2