THE JEW

JUDAISM AND THE JUDAIZATION

OF THE CHRISTIAN PEOPLES

BY THE KNIGHT

GOUGENOT DES MOUSSEAUX,

Author of the book GOD AND THE GODS, etc., etc.

RATHER TO DIE THAN NOT TO SERVE!

" The world is governed by very different personages from what is imagined by those who are not behind the scenes.' that mysterious Russian Diplomacy which so alarms Western Europe is organised and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, ..., etc. - Disraeli, ex-Prime Minister of Great Britain, son of Israelite. See in this work, ch. X. (in his 1844 novel Coningsby, Book 4, Chapter XV).

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R. P. Voisin, director of the Seminary of Foreign Missions in Paris, former Missionary to China, is one of the theologians most versed in secular sciences and one of the most humble religious that we know. We gave him the manuscript of this work, which we wanted to publish towards the opening of the Ecumenical Council, and we asked him to send it back to us with his observations. Here is the letter which he returned with it, and which, in the interest of our book, we believe we must deliver to our readers:

" I have read *with the greatest interest* your manuscript entitled *The Jew, Judaism, Judaization of Christian Peoples*, and I send it back to you without criticism. I learn there a multitude of things that I did not know, and whose importance seems to me to be extreme. Few subjects are more worthy of study, not only of Catholics, but of all men of good faith indifferent or hostile to Catholicism. It is time, high time, more than time to open your eyes to the facts that you have been able to bring to light, and their imminent and immense consequences! The extraordinary interest which attaches to the reading of your chapters is not less than that which attaches to your works on magic, and your long appendix on the two Cabals casually throws a very great light on the latter question. Your book, finally, is suitable for all classes of readers, and I like to predict the great and long success that I wish it.

Voisin.

5 octobre 1869.

OPINION.

An objection was sometimes raised to us; it requires an answer, and here it is: Have, since the publication of one of your works entitled *God and the gods (Dieu et les dieux, temporarily out of print)*, covering certain idolatrous and Christian antiquities, magnetism and spiritualism did not these topics count you among their champions? - No, of course; not very outright, and quite the contrary! We only broached this subject to combat its follies and dangers, but taking care not to deny some of the great truths that these new manifestations of a well-known evil brought to light. Theology deigned not only to approve these writings, but it quoted them frequently, it made them honorable loans; and medical science, represented by some of its eminent teachers, did not treat them without some favor. To agree with the Church, to profess its faith, to hold and to justify its language on the scientific questions on which it is pronounced, this does not mean today, in any place of the world, to give oneself a title not to be taken seriously.

In the interest of our book, we will therefore consider it our duty to inform our readers that one of the most sure and most illustrious theologians of the present day, Father Perrone, of the Roman college, has quoted many times our works on magic in his publication *Prælectiones theologicæ*, and which he said when speaking of our friend the Marquis de Mirville and us: *Præcipui auctores quos uti duces et antesignanos, ex recentioribus, secuti sumus, et quorum opera profecimus* ,. .. etc., p. 158. - Vol. of 1866. - We will recall that the first and the greatest magazine of modern times, la Civiltà cattolica, said of our four works on magic: *In tutti questi scritti, autore mostra l'istessa abbondanza di erudizione, la medesima sicurezza di giudizio, il medesimo concatenamento di raziocinii; che sono LE TRE qualità di questi scritti tanto lodate dall, Em. cardinale arcivescoro di Besanzone*, 374th issue, series VI, v. IV, October 21, 1865.

We have seen that the first pages of these books carry sufficiently powerful recommendations so that we do not have to be ashamed of this eminently Catholic work, and that we have spoken in the tribune of the

congress of Malines (1864). Finally, we let these last lines repeat the epigraph of our volumes: “The books of MM. de Mirville and des Mousseaux on the super-sensitive world of the spirit offer an extremely curious and interesting reading not only of the facts, but also of the talent, and, *what may surprise*, of the good sense of these writers. "- *Medical Gazette*, February 25, 1854.

" What one can safely say is that MM. de Mirville and des Mousseaux are at the head, if they are not the only ones of these writers, who unroll a page of Catholic history and observe that the strange phenomena of which they are the witnesses are not illusions. "- *French and foreign medical review*, May 31, 1861, Paris..

BOOKSTORE NOTICE.

At certain booksellers, other than the publisher, it happens, and especially in the provinces, that the books are *sold out*, on the request of works which are not in fact sold out. What is the reason for this failure? we cannot say, but we certify the fact. - That is why, if this book were not available, we would give a public notice. Until then, whoever asks for it must have it.

DISCUSSION.

Whoever will do us the honor of reading this work will undoubtedly want to browse the table first, and will do well, because it reveals at the same time the elements, the riches and the plan of our chapters. Hence our hope is that the reader will deign to engage with us in a conversation which we believe essential to his prompt initiation; and, with the first word, we take the liberty of saying to him, pointing to a portrait of the Jew:

Whoever you are, here is your master;
It is, was, or must be!

Each of us has read these lines drawn at the bottom of a portrait of Love, but what relationship can we imagine between Love and the Jew? none, none really! These lines will therefore have to mean quite simply that the Jew is, or rather that he will soon be our master! Let's think about it, and think well [1]!

1 See this recalled truth, *Israelite Archives*, XVI, p. 487; 1869.

Our master, him? The same, and we will point out that one thing among all distinguishes the Jew and more than ever characterizes him: it is a need for domination which fills his heart, and takes its source in the pride of his national instincts, that nourishes his religious faith. Now what the Jew hopes, wants, prepares and carries out, eager to reach this end of the desires and *indefatigable expectations of his nation*, is what our public ignores with profound and inexplicable ignorance. The most intimate and the most pressing interests of this public demand, however, that it knows it, and that it learns it as soon as possible, for time is running out, and, if it did not know it just now, a moment later he would know it too late; he would not learn it in due time! But, let's face it, *this is not about the Jew of France*, it is about the Jewish nation.

This study, which is becoming more essential day by day, is moreover more attractive than one might imagine; and, we can say, it is equivalent to a long journey in unknown and sometimes wild regions; unknown regions because *we have ceased to know them*, to visit them, to have a curious eye there, and because, in order to find out who the Jew is, we will ask him himself, we accept his word as a record of history! But savage regions, we add, and how? because, until recently, all the laws of civilization were violated there! Let those who imagine that they know the Jew because they frequent Paris, or in some of the great cities of Europe, honorable and dignified rejects of Judaism, do not hasten to judge us; that they wait, that they will follow us step by step, quite ready to reject us if they find in us an unfaithful guide.

But, to anyone who would deign to follow us, let us not ignore that *our first stage* is on the side of the mountain, often arid and rocky. It takes us to ancient routs that need to be identified, to ruins whose plan it is

essential to decipher, if we want to understand the spectacle which the next moment provokes and compensates the impression. So when our word of the guide *cicerone,* seizing the ear of the traveler, keeps him back on the theater in which the Judaic traditions circulate and are born, where the Pharisee whom Christ turns away crawls with a studied step, and whose sons are the Orthodox of the current synagogue; when we point out there these innkeepers, these butchers, these sellers of clothes-stripes who are at the same time rabbis; when we surprise them, knocking at the doors of the consistories, ministers of worship whose authority, sometimes serious, yields to the authority of the lay Jew, who, far from being governed by the *priesthood* of Judah, governs it, the moderates who are often for him a laughing stock, some tourist travelers may find the time a little long. But it is easy for them to shorten it and quickly take this first step. It is the one that leads us to the top of a peak from which unfold, under a flood of light, endless perspectives, and, we believe we can say, boundless surprises.

Lastly, if we are not mistaken, is that which the spectator will experience when he looks back on himself, by being terrified at the carelessness which left him unaware of a world in the midst of which he lived, and whose destinies are dragging his own destiny like a steam train!

Yes, behold, the Judaic world is before us with its dark and desolate heights, with its flat lands, its putrid marshes, its arid and burning deserts, homeland of consuming thirst and frightful ardor; it is in front of us with its cool and inviting valleys whose sinuous folds flee before our eyes; it seduces us and seizes us by the lure of its perspectives, by the illusion of its mirages, by the horror of precipices from which escape sometimes silent and deadly vapors, and sometimes stormy winds; he terrifies us at the sight of sudden abysses into which paths plunge the feet of Israel, often more practiced than his eyes, and tireless in following the temerity of their guides. So there you have before us, men and things, here is this Judaic world, this world where eighteen centuries of immobility suddenly come, and as if at the signal of an opera stage hand, to give in to the disorders of a feverish agitation that a thousand mouths rapturously call the activity of progress! Here it is rising like a sea pushed by subterranean

fires; growing, invading and throwing new waves on its waves as if to engulf our kingdoms. Here is this world and here is the Jew.

The Jew ? the Jew, we dare say, by causing Judaic multitude to resound a thousand shrill cries around this name repudiated with a sort of fury by the sons of Benjamin and Judah, no doubt ashamed of the stains with which he was covered. And yet the respect which we owe to history commands us to keep it and to reject that of Israel; but in vigorously protesting against any hurtful and hostile intention, we are simply resolved to leave each person and everything its historical and legitimate title [1].

[1] Every Jew is descended from Israel, that is, from Jacob; but history, speaking of the sons of this patriarch who inhabit the West, has not given them the name of Israelites, and why? Because history speaks the truth. She named them Jews, from the Latin word *Judæi*, because the patriarch Judah, son of Jacob, was their father, and they are the dispersed of the kingdom of Judah. But what has become of the Israelites, that is to say, the heterogeneous mixture of *the ten tribes and the foreigners* from whom the kingdom of Israel was formed? Big question, which, as well in Geneva as elsewhere, occupies some scholars of Catholicism, among others M. le marquis de * c *. We beg the Jew, however, not to see an insult in this name against which his pride is raised, for we speak, while preserving it, the language which history must forever consecrate.

See the savage joy of the *Archives* over the condemnation of M. de Villemessant, editor-in-chief of *Le Figaro*, for having given the word Jew the offensive meaning which Talmudic customs earned it. *Arch. israel*., XV, p. 469; 1869. - Would the Norman or the Gascon, in a similar case, have this clumsy susceptibility?

The Jew, however, when a special qualification will not modify our meaning, will be for us not any offspring of the race of Judah, but the man of Pharisaic orthodoxy, the faithful of the savage and unsociable traditions of the Talmud. ; If, on the contrary, it concerns any other member of the Judaic family, the name Jew will only designate him in our pages when we attach it to his person in express terms; that when we say, for example, the Jew of bastard orthodoxy, the reformist Jew, the Jew of free thought. In a word, our formal intentions are to include under the pure and simple name of the Jew only *the pure sectarian of the Talmud* [1].

[1] We accept, and wholeheartedly, even in this category of the pure Orthodox, exceptions as honorable and as numerous as the reader's reason will permit him to do.

Jew or not, it is indeed impossible not to feel the environment with which the atmosphere penetrates us.

That if the turn of our sentence sometimes seems to contradict us and betray our will, we beg the reader to be so good as to resist appearances strongly, or to straighten up, because our intentions remain upright. Anyone who looks at it closely will see, moreover, that we do not attribute to those whom our words reach anything that they have not attributed to themselves, nothing but what they attribute to each other, nothing beyond what is ascribed to them by publicists who took before the public the responsibility for their words; and these, for the most part, are of Judaic blood. From time to time, it is true, our weapons strike sensitive and sometimes terrible blows. Yes, undoubtedly, but one is able to notice, these blows are carried only in the meetings where the man of civilization must not shrink in front of any fight to support the principles and the benefits of it against its most skillful and its more relentless aggressors.

Yet this is what the Jew, who begins to take his name for an insult, does not want to tolerate at any cost; and every day he becomes, wherever in the world you brush his person, more ticklish and more rude, more domineering and more ready to challenge. Already, in the name of this freedom of worship of which his mouth makes such a strange and audacious abuse, the Christian is forbidden not only to fight against his pretensions, but to take care of the sons of Jacob, if not to offer them gold and incense. A truly incredible incident will show us in this connection what will become of our freedom before the Jew; let us say better, what will be on the soil of France the simple freedom of speech and of history, if Judaic arrogance does not meet some resounding check.

On June 1, 1869, the *Revue des deux mondes* published, under this title: *Le clan du vol à Paris* (The Paris clan of theft), an article of the greatest interest, and which M. Maxime du Camp had signed. Did this article give a glimpse of the design to insult the Jew? No, of course, and quite obviously; but we want the reader to judge things with his own eyes, and we submit to him the text of Revue [1] itself, begging him to first go

through the most remarkable passages of the letter that the consistory of Nancy wrote *to this grave subject, to the Central Consistory of France*.

[1] See final note, after the Discussion.

Mr. President, it seemed to us that this writing constitutes the offense of *incitement to hatred and contempt of citizens among themselves*, and that it deserves in this regard to be denounced to the Paris prosecutor's office.

"*All of our fellow believers* who have read this article have been painfully struck, like us, by the malicious, even *hostile* spirit that reigns *throughout* this work, where *the word Jewish is repeated to satiety* [1] *without any need for style*, as if for pleasure, without supporting evidence. "

Such attacks "*deeply hurt public Israelite sentiment*; and, in his name, *we come to ask that such deviations be referred to the justice of the country*. The government of the Emperor [2], we are convinced, if it were touched by this complaint, would not suffer more than a writer, whatever his worth, hiding behind the freedom to think and write, throw us in the face of outrageous assertions, and pour out ignominy and lies *on the followers of a cult recognized by the State.*

[1] Six times in thirty-five long pages of the Review!

[2] We see in the same *Israelite Archives*, number XV, 1869, that in the eyes of the Jew the government of the Emperor is immoral, that the flag of France is soiled; he is defiled for having supported in his secular rights, and according to the formal wishes of the immense majority of the representatives of the country, the head of the religion professed by the immense majority of the French. What an insult! But let us read: I would like "that outside, removing support from *this immoral government*, which is no better than that of the Bourbons, *the flag of France could be purified* of the shame of Mentana by delivering Italy, *which could be France's best friend*, "etc. P. 464-5. - Anathema therefore to any government which will not Judaize, drastically beating Catholic France!

We hope that, "thanks to your intervention with the authorities, *a judicial repression* will put an end to abuses which tend to nothing less than to maintain in the populations these odious prejudices from which

we have suffered so much in the past, and from which it is necessary, *at all costs*, to prevent the return in the interest *of public peace* and *civilization*". Signed the members of the Israelite consistory of Nancy [1] ...

[1] *Israelite Archives*, XIV, p. 430, 431; 1869.

Such is the request of Lorraine Judaism, and to bring it closer to the text which it dares to incriminate, is to derive justice and vengeance from it! Nothing certainly, as for us, would revolt *our thought* as much as "to incite to hatred and to the contempt of the citizens among themselves"; and, if we sometimes allow ourselves to wield the pen of the historian and the critic with vigor towards the Jew, it is by no means, as his publications show that he allows himself, to disturb " the public peace and civilization"; it is, on the contrary, in order to constitute us the vigilant and serious defender. Let us therefore have our eyes open and hasten to open those of France to a fact which tends to be repeated endlessly and which is:

Because an honorable man has offended self-love or Judaic pretensions, a storm arises, *a state* emerges in the state and rises up to crush its head: and this man, citizen of one nation, goes alone; alone to fight against *adversaries* who unite *as a body, and who happen to be both French citizens and citizens of the Jewish nation!* Alone, therefore, against a whole people represented by one of its powerful councils, using the rights and strengths of two peoples, and weighing on it with all its weight from within and outside France [1]!

This is the simulacrum of equality before the law left to the French by the civil and political rights that the Jew has conquered! And, that is to say with the quality of respect that each citizen owes to the good or bad law which governs him: if the vitality of our national mores did not still oppose a certain balance to the abuses of rights and of power that the Judaic race dreams of, would not the organization of the forces available to this race place before the son of Judah every individual of our nation under the blow of a regime of terror [2] ?

[1] “The whole of the Jewish religion is founded on the national idea. "*Arch. israel*, p. 333, etc. ; 1864; Levy-Bing.

[2] Do not confuse with Judas the traitor, Judah the patriarch, chief of the tribe of that name.

Already, although in much less critical circumstances, certainly the Roman Republic itself had known something of this terror! and in this Rome, where the pride of the laws would never have admitted that a Jew could rise to the rank of magistrate, and see at his feet as justiciable a citizen of the people-king, neither the public opinion, nor did the majesty of the people stop the audacity of this formidable tenant sitting in the hearth of the great city. Certainly, we cannot, we must not ignore that before the Jew, skilful at all times at preparing, at working, at handling the multitude, the prince of orators felt seized with shivers, he before whom Catiline trembled at the head of the frenzied conspirators with whom he had filled the city. We cannot ignore that Cicero, in the very seat of his power, that Cicero in the tribune put a damper on his word when he had to fear that his word would irritate the nervous susceptibility of the Jew, this powerful and skilful exciter (..... *quantum valent in concionibus!).*

[1] “The whole of the Jewish religion is founded on the national idea. "Arch. israel, p. 333, etc.; 1864; Levy-Bing.

[2] Do not confuse with Judas the traitor, Judah the patriarch, chief of the tribe of that name.

Well, let's listen, let's listen, because Flaccus is incriminated. The defender he has chosen for himself is Cicero, and for accusers he has the Jews. Lélius, who speaks in their favor, has the address, in order to find an easy means of being supported by these enterprising men, of getting closer to the home which concentrates them ... “Ah! I understand you, Lélius: This is why this cause is pleaded near the Aurelian degrees! that's why you chose this place, and that you surrounded yourself with this peat! You know what is the multitude of these Jews, what is their union, their understanding, their know-how and their sway over the crowd of assemblies. But I will lower my tone to be heard only by judges; for I cannot be unaware that in the midst of them stand their leaders, always

ready to lead them either against myself, or against the elite of the citizens; do not therefore think that I lend myself of any kind to facilitate this task for them 1. "

[1] Hoc nimirum est illud quod non longe a gradibus Aurelianis hæc causa dicitur; ob hoc crimen, hic locus abs te, Leli, atque illa turba quæsita est. Scis quanta sit manus, quanta concordia, *quantum valent* in concionibus. Summissa voce agam, tantum ut judices audiant! Neque enim desunt qui istos in me, atque in optimum quemque incite; quos ego, ut facilius faciant, non adjuvabo. CICERO, *Pro Flacco*, § XXVIII.

The fear which Cicero cannot defend himself before the Judaic camp, half entrenched in the bosom of the Roman multitude, would he feel less keen today before the jurisconsults or before the councils and associations which represent, in the midst of *each modern nation*, and before *each* of its *isolated* citizens, the *entire* Jewish nation? And would not his word lose some of its formidable repercussions if he felt the Judaic multitude (turbam) moving, moving here under the hand of the consistories, or over there at the voice of the leaders of the *Alliance universal Israelite*, this immense network whose meshes are tightening every day to envelop the earth? For, since this prince of orators accustomed sometimes to raising storms, sometimes to playing with the irritated waves of the Forum, and who, however, lowers with caution his voice in front of the plots of the Jew, do we not know what is said about it? across our Europe?

Ah! you are perhaps unaware of it, you, courageous citizen who, in your simplicity, in your ingenuity, you believe in size to fight alone in the closed fields of justice against that behind which a whole people stand. Well, he said to himself, he said to himself that whoever calls the Jew, or defends his cause against him before the judge - if this cause is not insignificant - is lost in advance, and lost without resource! He said to himself that the Jew, strong in the innumerable means that his nation brings into play (see chap. X), crushes without effort the reckless one who attacks or resists him, if this reckless one is not a power. And, *since these things were said*, have the Jews not entered in tight files in the ranks of the European magistracy? Do they not have people of all degrees of justice in their midst? Do they not swarm in the administrations, in the councils, and in the high offices of the State? Finally, if they have retained their respect for pure orthodoxy; if they still have some affection

for the dogmas and adherents of their faith, has the Talmud stopped telling them: "When an Israelite and a non-Jew have a lawsuit, you will win your case? brother. "And, if not, if the thing is impossible," it is necessary to exhaust (the non-Jew) by chicanery, until the gain of the cause remains with the Israelite." (*Infra*, p. 180.)

What was said, and what can be said, we believe we are not too ignorant of; but though we suppose our courts are filled with Israelites, the magistracy of our country inspires us with a healthy and just confidence. And, what is impossible to remain in doubt, is that, on our loyal land of France and under the protection of public honor, the serious writer will continue without fear to give himself up to the demands of his work, whether or not the Jew frowns his eyebrows as he looks down at him; is that, placed as in the strength of a tower in the midst of his fellow citizens, he will be able to peacefully brave any power reckless enough to want to repress in his heart the cry of indignation provoked by the enormities of belief [1] or of manners. . No, no privilege, no artifice, no art of hiding the *collective* being under the face of the individual, will ever give the Jew the power to break the pen of a writer, and to arouse the entire Jewish nation against him in the name of the principles of modern legislation. Public conscience, in short, will want every Frenchman to speak as freely of the Jew as it is for the Jew to speak of the French or the Arab, the Puritan or the Mormon.

[1] These beliefs are based today, among the Jews of progress, with the principles of the philosophy of the eighteenth century or of Freemasonry, as they begin to boast openly, at the same time as they *themselves* establish the reasons for the preponderant influence and the empire that we attribute to them in the Masonic Order. See in our chapters.

Singular audacity, in truth, that the audacity of the Jew, who, making us march before him, like the column of darkness in the desert, we do not know what prestige of intimidation, raises his hand not only against the freedom of the press [1], but against the very liberty of history, as soon as he feels there points which wound him, and which, strutting in all the boasting and bad taste of the upstart, poses himself as a brazen champion of license wherever, militant for its own benefit, it undermines, overthrows and upsets the institutions of Christian peoples. (Read all Judaic journals.)

[1] Example: "The moment has come, Prince, to act of *legitimate authority* by breaking this odious framework ... *To pursue without weakness the newspapers* which, for a year, have not ceased to provoke hatred, contempt, and assassination, the expulsion of the Jews; *dismiss all those cowardly officials* who violently lent a hand to the terrible persecution, "etc. This is the pretty little coup d'État against civil liberties, for which the Honourable Mr. Crémieux, assisted by Sir Montefiore, calls for *the intervention of foreign powers* in Romania, to which one of the government ministers *guilty of defending his subjects against the Jews* replies that, "according to *the data of the survey*, his co-religionists would unfortunately have caused, if not provoked, the movement in question". Letter to the Prince of July 8; Arch. Israel, XIX, p, 882-3; 1867. - *Israelite Universe*, VIII, p. 371; 1868.

Because, if the goal of the Christian living an active life is to Christianize the world, that is to say to sow there the Christian institutions, *the only ones which can maintain and spread within human societies the benefits of civilization* , and to found the reign of peace on earth, the goal of the Jew, whose *conviction* runs in the opposite direction to that of the Christian, is to Judaize the world and destroy this Christian civilization there. This is the reason which makes us call the active Jew the missionary of evil [1], however honorable he may be from the domestic and civil point of view [2].

[1] See the note on civilization, below, p. 458. - Saint John says (Gospel, VIII, 44): *Vos ex patre diabolo*. "You are the children of the devil, and you want to fulfill the desires of your father ....." - Under our pen, the word of the Gospel will be *restricted to our sense*, unless we express the contrary.

[2] The anti-religious, but above all anti-Christian, efforts which distinguish the present era have a character of concentration and *universality* which recognizes the seal of the Jew, the supreme patron of the *unification* of peoples, because he is the cosmopolitan people par excellence ; because the Jew prepares, by the licenses of free thought, the times which he calls messianic, that is to say the days of his universal triumph. He attributes its imminent realization to the principles spread by the philosophers of the eighteenth century: those men who are both unbelievers and cabalists whose work prepared the Judaization of this world.

We will notice the character of universality that we point out in the Alliance Israelite Universelle, in the Universal Association of Freemasonry, and in the more recent auxiliaries entitled the Universal

Religious Alliance, open to those whom the name of Israelite would still frighten, no matter what it said:

We hold out our hand without insults
To the Jew beyond all worship,
To the atheist, above the gods;

finally, in the universal league of education, whose main goal is the capture of women. For the Revolution, despite the brilliance of its successes and conquests, tells us: Without women there is no triumph! To overcome God, it is necessary to take hold of the woman and possess her. - The woman is at the same time the angel of the family and the family itself! Read to know and understand these things: The Free Thinkers and the League of Teaching; Saint-Albin; Paris, 1867; Wattelier; - The alarms of the episcopate, by Mgr Dupanloup, 4th ed., 1868; Paris, Douniol, etc., etc.

It is true that our Judaizers are beginning, for the most part, to no longer want to impose themselves on the world by the doctrines of the *Talmud*, which an ardent propaganda replaces today by the philosophical doctrines of the eighteenth century. This is why, from the beginning of the year 1869, at the end of which the ecumenical council of the Church will open, *the ecumenical council of Israel* declares to us that these "*modern principles*", which have become both philosophy, the politics and the religion of the progressive Jew, are "*the vital conditions of the existence of Judaism and of its highest development*", the very lever of its power! Do we hear it? Do we understand it? Do we not see these doctrines as clearly formulated by the official organs of the Universal Israelite Alliance as by the organs of Freemasonry? And, each time one of these *universal* associations is expressed, do we not surprise it to repeat, in variations, the language of its sisters? Here then is the anti-Christian philosophy of the eighteenth century, the *universal* Israelite alliance and the *universal* society of masonry living with one and the same life, animated by one and the same soul! And the masonry of the *high* adepts, that of *the serious initiates*, finally allows us to see through the meaning of its manifestos that it is ultimately only the *latent* organization of

militant Judaism, just like the universal Israelite alliance is one of its patent organizations.

It will therefore be seen, on all points of this globe where the heart of a Jew beats, that this Jew bears witness to his most ardent sympathies to Masonry, on which the Church of Christ threw the wrath of its anathemas. For masonry, resulting from the mysterious doctrines of the cabal, *cultivated behind the thickness of its walls* by the philosopher of the nineteenth century, is only the modern and principal form of occultism, of which the Jew is the prince, because he was in all centuries the prince and the great master of the cabal. The Jew is therefore naturally, and we add that he is necessarily the soul, the leader, the real great master of Masonry, whose known dignitaries are, most of the time, only the deceitful and deceived leaders of the order [1].

Within these high and impenetrable councils of occultism, whose special purpose is to de-Christianize the world and to recast in a single mold the institutions of all human societies, the Jew will have to sit in majority? Yes, undoubtedly, and the empire, in these regions of social darkness, is assured to it by the number of votes. This is what the constitution of the Order wants; so the statutes want it, and these statutes are the supreme secret of the true follower. This is what we must say, and this is what the world ignores, what the initiators hide from it as the most important of their mysteries; The reason why to give the public the material proofs of the Masonic supremacy of the Jew would be to attempt almost the impossible. And we recognize it with an eagerness all the more lively as the proofs of this Judaic domination are inscribed by themselves in the facts which are the richness of our pages [2].

[1] Evidence below; we say they are misleading to the public, who believe them to be real leaders. Our word is therefore not addressed to the apparent heads of the Order.

[2] Many lodges are, or rather were, closed to the Jew, because he was unpopular in Masonry as elsewhere. But what is true for the plebs of the Order is by no means true for its real leaders, who are the friends, the auxiliaries, the lieges of the Jew, and who always welcomed him as a sovereign lord.

Supported that we are moreover on the sum of our researches, we grant, for our part, to this assertion the name of certainty; We are certain, in fact, that it was established in our days by an eminently truthful mouth, and it was that of a monk on the deathbed. Dying in the fullness of his faculties, and a scrupulous historian, this learned personage enunciated a truth whose conquest he owed to his obstinate investigations. But perhaps, and we believe it, he owed it even more surely to the torture of those remorse which leads so many and such great culprits before the tribunal of penance, and which, through the confessional, the object of just fury of the enemies of the Church, have so often saved human societies by healing the souls of individuals. For it often happens that, satisfied to shelter his name in the shadow of an inviolable mystery, the man whom true repentance has touched is determined not to leave life without repairing his faults, and that he imposes on the minister of the Church the revelation of secrets, the knowledge of which is the salvation of States.

Finally, the Jew never ceases, in the pages of his Revues, to declare himself the enthusiastic admirer of all the revolutionaries who disturb and upset the world, but especially of those whose unquenchable hatred threatens in the most direct way the existence of the Church. In front of his ardent sympathies, in front of his implacable doctrines, in front of associations of all kinds intended to transform them from theory into action, one would therefore have to be struck with the strangest myopia not to recognize in the Jew the preparer, the schemer, the chief engineer of revolutions. For they alone, by de-Christianizing the world, they alone by Judaizing it, by transforming it for his own benefit, can lead the Jew to his ends; alone, here below, would it be simple enough, when he wants and proposes an end, to push back the means? But this Jew, whose name comes up again and again in our pen, is not the first comer of his race; he is not, and we would like to state it once again in the most courteous terms, the one who forms the majority in his nation. He is for us the man of the Talmudic faith, the one whom his zeal and whom implacable grudges animate against Christian civilization; the active, sagacious and daring man who devotes himself to disciplining and guiding militant Judaism. This is the one we are fighting, because we fear it; and our pages have said whether or not he is formidable! But is the legitimate terror we

feel at his appearance a reason for us to cover it with our contempt? - No, if there does not exist to provoke them an individual and special cause!

Among those with whom the chances of this world mix us up from time to time are frank revolutionaries, ardent auxiliaries of this Jew who engineered revolutions, and most of whom were unknown to them. Almost all of these men are lost, but they are nothing short of wicked. Some even are very sympathetic to us, and their nature is excellent; we find nothing detestable in them except doctrines. A regrettable environment, a vitiated education, certain poverty of intelligence, which nothing in the world manages to give them the feeling, made them what they are and what so many others would have become in their place! We are therefore careful not to despise or hate them; and, barring any special reason, it is enough for us to pity them, even when we find ourselves reduced to fighting them. This same movement of fraternal compassion is in truth the only one inspired in us by the one we call the Jew; and we will never tire of saying it again. So harshly therefore that our conscience obliges us to attack him, we would reproach ourselves for having directed our attacks against him without a sincere intention to serve him, and we serve him by ruining his plans; for his triumph would be his ruin by that of the social order, of which we, SOLDIERS OF CHRIST, are consequently the soldier.

Animated, moreover, by the feeling of cold respect that every citizen owes to the laws of which he is far from approving the spirit, but against which his religion and his conscience do not order him to rise up, we use the right of legitimate criticism against those from which the Jew drew the audacity which characterizes him, those which make him our master, by limiting himself to declaring him our equal. You can hear us say by signaling them: *Dura lex*, but we will add *sed lex*, and we will not go beyond! All the less would we be inclined to rebel against these laws, since declaring war on them would be useless today; and that, in the fact and the history of their existence, we believe we recognize a special disposition of Providence, careful to trace events in accordance with the secular expectation of the Church.

We profess for the honorable Jew, for the honest and peaceful Jew, a sincere spirit of tolerance, which extends from his person to his worship; and, in the benevolence we feel for this unhappy man, there is superabundant compassion which is most foreign to insult. We believe, we maintain that this Jew belongs to all countries, but that he is particularly of ours, because no one escapes the pressure of the environment in which his life plunges and is expended. That if, however, in spite of our care, some offensive or doubtful affirmation had escaped us against him, we are ready, at the first opinion, to turn wholeheartedly against ourselves, to condemn ourselves, to straighten out bluntly the wrongs of our pen. We believe, moreover, that any imprudence, that any injustice, far from serving us, would turn against our goal and would prevent us from bringing Jews and Christians back into the ways of reason and of the useful knowledge of things. As for the one whose beliefs and customs are one of the scourges of civilization, if we happen to bleed his soul, our necessary violence will be that which humanity commands from the surgeon who, in the sole interest of the evil to to heal, wear the iron on living flesh. - Society will thank us, if he does not forgive us. But, in the accomplishment of our task, our moderation will undoubtedly throw around it a day all the more favorable, since, leaving intact and within our reach heaps of documents of which we have forbidden ourselves the use, we have wanted to borrow our pieces only from publications having the force of history, or to accept them only from *the hand of the Jew*.

So, when we have to deal with one of these various subjects: the Pharisees or the rabbis, the Talmudists or the reformists, the Talmud, the Cabal; or else when we pronounce words as harsh as these: the hypocrisy of the pure Orthodox, the fanaticism of Judah, we doubt that we are caught on the wrong foot, and without our fulcrum being the very word of the Jew, of the Pharisee, of the rabbi. We are still far from repeating all that, in their marvelous inconsistency, these characters in our drama have taught us; and a thousand times less numerous are the darts thrown by us on the field of debate than the weapons with which their hands offer us the help. But let's say better; let us say that if, in the confusion and the disarray which reign in the heart of the beliefs and customs of Judaism, we had to answer for our words, it is the Jews themselves who would lend

us the support of our most irresistible documents; they are Jews, they are perhaps free-thinker rabbis who, out of hatred for the fanaticism of theirs, would take it upon themselves to justify us before the public!

However, if from some corner of this Judaism a cry like that which still resounds and vibrates against the sober and pungent writer of the *Revue des Deux-Mondes* (M. M. du Camp), we would immediately push the counter-cry, and the situation would become serious; for war would be boldly declared by the Jew, and in the exclusive interest of his despotism, not only on the freedom of discussion, but on the very freedom of history. Incapable that any writer would be to fight, in his isolation, against a nation which alone possesses the vital forces of most nations, and that of the press on the front line [1], it would be necessary, at the very moment and in the interest of the public independence, to oppose to the patent and latent associations of Judaism the force of a contrary association. It would be necessary, to the permanent councils of its jurisconsults, to oppose the permanence of similar councils; it would be necessary, to the newspapers of Judah, to oppose from distance to distance, on the ground where we pretend to walk with a sure step, a newspaper whose specialty would be to deal with Judah; it would be necessary, and immediately, while awaiting the birth and the success of these sheets, to fill, two or three times a week, with documents and foreign correspondence the specialized columns of two or three newspapers, which would repeat to the envy the nearest and the farthest echoes of the popular press [2]. The reserves of our portfolio [3], lending themselves to modifications and developments whose circumstances would dictate the council, would take place there in variants with a success proportional to the noise of the persecutions whose pervasive despotism of the Jew against the non-Judaic press would have stirred up the storm.

[1] See the five divisions of our chapter X.

[2] Other echoes would be the sheets which inform the poor speculators and the shareholders!

[3] The experience of others has told us, in many countries, how imprudently it is to keep certain writings at home, and especially those which might be of interest to secret societies. There are, and we know it, a thousand audacities, a thousand tricks impossible

to foresee to seize it, without saying anything either of the false police, or of the smuggling officials, or of the special police or of the special thieves. We certainly do not want to suspect the Jew of taking part in these evasions; but, at this point, those who would constitute his auxiliaries and his friends would know how to act spontaneously, so little that they glimpse into it a sect interest, and seldom did they miss their goal. We know of hardly believable examples. Notice therefore, and although we are in times when the mysteries seem to seek the day, notice to those who would keep at home these sheets intended for advertising, parts other than those whose loss would be of perfect insignificance!

That if therefore the Jewish nation, under the false pretext of this religious freedom which no one threatens, except its own organs and its auxiliaries when it is only a question of the Christian (Ch. VIII *infra*), judged the time had come *to inaugurate in the regions of the press* the exclusive domination of Judah, and to crush under the feet of its jurists any pen daring enough to indicate its tendencies and its progress, a collective being would form in the blink of an eye among us on one of the plans of which his own organization offers us the model and the choice. And we, in our turn, the Universal Christian Alliance if necessary, living by the *same rights as the Universal Israelite Alliance*, and walking alongside it, we would ask an account of each of the publications of Judaism, of each of the issues of its Reviews [1], attacks so often false and brutal that their *implacable hatred* of Christianity arouses against our beliefs, against our worship, against our clergy, against our religious orders and our Supreme Pontiff, often even against our magistracy and our officials, when they do not work according to the sons of Jacob .....

[1] The publicity of our book will perhaps increase the subscriptions tenfold, and we hope so.

But, God be praised! we spoke too quickly; and too quickly escaped from our pen the declaration of bellicose necessities into which *the right of defence* would lead us in a country hostile to all despotism, and where *the Jew is still far from having acquired his sufficiency of popularity* among those same who, out of aversion to Catholicism, patronize Judaic interests. Let us therefore hasten to retrace our steps; and, far from raising our voice, let us congratulate ourselves on having to do justice to the honourable members of the Central Consistory of France, whose tact and

sagacity calm our blood and repress the frightful impatience of the Lorraine Consistory towards the *Revue of the two Worlds*:

“Gentlemen, the article by M. Maxime du Camp, entitled Le Clan du vol à Paris (The Paris Robbery Clan), which you bring to our attention, has been the subject of our part of an in-depth examination. We appreciate the legitimate emotion (reread the excerpt) that this publication has aroused among our co-religionists; but you must be sure that we had already taken care of it *before receiving your communication* [1].

[1] What menacing vigilance in this nation over the movements of every man foreign to their race, and what an uproar in the world if that of the French Catholic rose only to a hundredth!

“The central consistory has never failed in the first of its duties, that of defending the honour of the name and of the Israelite church when it is seriously attacked. We do not believe that it is in the present circumstance, ... and it would be undermining our dignity to even make the assumption. Moreover, the work of Mr. Maxime du Camp does not contain a single passage which undoubtedly offers the legal character of the offense of incitement to hatred and contempt of citizens among themselves. It is therefore *impossible for us to request permission to bring the author* to court. Paris, June 20, 1869. Signed the members of the consistory of the Israelites of France. "

The *Revue du Progrès*, the *Israelite Archives* felt it necessary to add the following words to this categorical response, and we send them our sincere compliments: “To this attack from the press, the *press alone, in our opinion, must respond*. "

"To writers who misunderstand us, or who *unfairly depreciate* us, it is through *discussion* and *figures* that we should respond ... Such was also the opinion of the central Consistory ... which counts in its midst eminent jurisconsults. "*Arch. israel.*, XIII, p. 395-6, 1869.

Such was, so will remain our own opinion; and the question, in this way, will be posed on its true ground. Otherwise, who will tell us the

number of the *Archives*, and of *the Universe Israelite*, where we would not have the right to prosecute the crime which would have been reproached to us by the Jew against the Jew. But, soldier that we are, we are nothing less than a denouncer; denouncement is repugnant to our customs; it is with us a cowardice, an ignominy. The son of Israel has the good taste to recognize him, and declares by his most honorable organ that he wishes to stand frankly on the line of honor, which is at the same time that of supreme skill. Well, we clap our hands, and, without his arming his mouth with threats of the law, we hold him to be our equal other than before an article of the Code. That if we must nevertheless fight him, and however hard the fight may be, we will grant him eagerly and wholeheartedly, as to the adversary who inspires in us not contempt, but esteem, the chivalrous salvation of arms, and we hope to count him one day among our own in bringing him to bless his defeat.

As the printing of our book finishes, the excellent brochure by MM. the Abbots Lemann: *The question of the Messiah and the Vatican Council*, November 8, 1869; Albanel, Paris; 159 p. in-8°.

No real contradiction exists between this writing and ours on the question of the Messiah, where these gentlemen are confined. When they locate it and we generalize it, it is understood, however, that our words can differ from one another without there being any disagreement between us.

Let us add, with regard to this brochure, that if we happen to attribute such or such a belief to the Talmudic Jew, we do not claim to establish that this belief is found explicitly in the Talmud; we simply want to say that it dwells in the heart and the spirit of the pure Orthodox, of the one who forms, in the words of Father Goschler, born in Judaism, "the indestructible nucleus of the nation." "

The last pages of MM. Lémann agree in the most complete way with the first part of our work, that which we have deleted, and where we found ourselves in full agreement with the famous Duguet (*Rules for the*

intelligence of the Holy Scriptures; and: *Truth on the return of the Jews*, 377 pages in-12; one vol .; Paris, 1716).

(Note: Jacques Joseph Duguet theologian 1649-1743)

Let us observe finally, and always with regard to these writings, the great difference which often exists between what common Jews believe and say, and the secret thoughts of the leaders or mysterious leaders of the Jewish nation.

XXXII

NOTE FROM THE DISCUSSION.

LE CLAN DU VOL A PARIS, Revue des Deux-Mondes, June 1, 1869, text.
(THE PARIS CLAN OF ROGUES, Revue of Two-Worlds)

In a thirty-five-page article from the Revue des Deux-Mondes, titled *The Clan of Thieves*, and describing *every conceivable category of thief*, the Jews are named only six times. Of these thirty-five pages, seventeen lines, that is to say a little more than a third of a page, or the hundredth part of the article approximately, form the part which is devoted to them. All the other criminals are French. But let us produce before the tribunal of our readers the very text of the passages which concern the Jew.

"The thief who piles up and hoards is an anomaly that one only encounters in certain Jewish receivers. "P. 630. -" An old Jew named Cornu, a former driver, was walking on a sunny day on the Champs-Elysées. He is met by young thieves who are great admirers of his deeds, who say to him: Well, Father Cornu, what are you doing now? - Always *the great deal*, my children, he answers bonhomie ... The great deal is assassination followed by theft. "P. 631. - There are families which seem doomed to theft from generation to generation; "It is the Jews, principally, who, indulging in humble but incessant misdeeds, perform these kinds of hereditary functions. They are to be feared, not by their audacity, because *they seldom murder*, but by their persistence in evil, by the inviolable secret which they keep between themselves, by the patience which they display and the facilities which they find for hide with their co-religionists. *Jewish thieves* rarely go to open war against society; but they are always in a state of deaf struggle; one would say that they are taking revenge, that they are within their rights, and that after all they are only re-seizing, when the opportunity arises, a good of which their ancestors have so often and so violently been robbed by the others. Sometimes they get together in groups and fly on a large scale, as one does trade; they have their correspondents, their warehouses, their buyers, their trade books. This is how the Nathans, of whom I have just spoken, the Kleins, the Blums, the Cerf, the Lévys. Everything is good for them: the weights detached from the gutters as well as the handkerchiefs

removed from a pocket. The chief usually takes the title of freight forwarder, and makes shipments to South America, Germany and Russia. The Hebrew-German jargon they speak among themselves is incomprehensible and still serves to mislead research. They are the first concealers in the world and hide their actions behind a profession ostensibly exercised. "P. 634.

"The drivers were called *sweaters*, those who make you sweat; oil is suspicion; *judacer* is to denounce someone by pretending to be their friend. "P. 636.

"Less brutal are the *carreurs* (diamond swindlers), almost all Jews of origin, who, humble, polite, even elegant, avoid using excessive means which can lead to irreparable punishments. "P. 642. - There is a category of thieves which attacks thieves in particular, they are the *tailers*. "A fact worthy of note: Jewish thieves excel at tailing Christian thieves; but they never slip away between them. "P. 648.

Where, then, please, the malice in this enumeration of thirty-five pages so rich in detail? Where, then, and especially if we compare what it teaches us to what M. Cerfberr, from the Judaic race, told us about the Jews? Where then, and if we compare it to the *Israelite Archives* themselves, which recognized, two years ago, that women of bad life of Jewish blood outnumbered those of any other people! As if these women did not appear, for the most part, and in all countries of the world, among thieves; as if we should not see in them the soul of crime and the auxiliaries of criminals of all categories?

[1] See our chapter V, p. 124-142, etc., and Israelite Archives, XV, p. 71. 1867.

The Jew of France moves away from the pure Talmud; it no longer follows its ethics, so be it; and we have already done his part as beautifully as history allows us; but he has, for eighteen centuries, professed the Talmudic dogmas, which gave him the merit of depriving Christians of their property. Are such habits lost overnight in the dregs of a people?

All the other categories of criminals have French people to fill their frames. From the point of view of Lorraine Judaism, did not M. du Camp, by pointing them out, insult France? And why then, then, do the Jews of our country not feel attacked in these other pages as French people?

If it had been said that the categories of thieves attributed to the Jew consisted of Normans, Gascons, Auvergnats, that they were recruited above all from among locksmiths, carpenters and masons, who would never have dared to complain of this outrage in Auvergne, Normandy, Gascony, or in the body of arts and crafts? What man in France, and *especially among French Jews*, would have taken it into his head to accuse the writer of "the crime of incitement to hatred and contempt *of citizens* among themselves"? What Judaic righter of wrongs would have him, in this regard, hatefully "DENOUNCED to the Paris Prosecutor's Office", loudly demanding "the justice of the country against such deviations", and maintaining that *the Christians his brothers* would be entitled to it see an insult to the faith they profess? ...

NOTE TO CHAPTER XI, p. 462.

The following lines seem to be both the summary and the confirmation of one of our most important chapters, Chapter XI, and *should finish it*, but we are receiving them too late. We borrow them from the Golos of Saint Petersburg, on October 3 (15), 1869. We will see there if the political and preponderant role that the Jews give themselves and are resolved to play is not indicated in it as we have described it.

The Russian colossus twists and convulses in the guise of Judaic insolence; but, whatever the height or the dignity of his language, the Jew, whose plebs he tramples underfoot, is already one of his masters, and the very text of this article recognizes in furtive terms that he needs know how to count with the princes of Judah. (Read *M. Disraeli's word on Russia* on the cover of this book.)

“According to the newspapers, Mr. Crémieux, going to St. Petersburg, is going to chair a general assembly of the *Alliance Israelite Universelle*

in Berlin, which intends to deal with the unhappy situation of the Jews in Western Russia.

This famous *Alliance* has deviated considerably from its original destination, which is to deal exclusively with the moral development of the Jewish race! Placed under the direction of a former Republican minister, she gave very badly in the policy, and Mr. Crémieux began to play seriously the role of *president of the universal Jewish republic*. He puts himself in direct contact with the *governments of other countries*, just as if he himself were the *head of a government*. And, what is stranger, some governments respond to him *like a man invested with sovereign power*!

Everyone remembers what storm arose Mr. Crémieux about the *alleged persecution of the Jews* in the Danubian principalities. He even dared to ask questions of our government when Jews were expelled from St. Petersburg who *did not have the right* to stay there, and he *managed to get* DETAILED *explanations on the matter*.

Who is this M. Crémieux? *a Head of State* or a simple private individual? ..... It seems to us that dealing with him as with an official personage is not in accordance with our dignity or our common sense. As we know, there is no Jewish state *at the moment*. There can therefore be no question of a Jewish government, and even less of a *universal government*! .....

Perhaps his successes in Romania encourage him to intervene in the affairs of our Jews ..... In Bucharest, the friendly advice of Napoleon III can be taken as orders; but in St. Petersburg? - Let M. Crémieux remember what happened to people much more powerful than he, when they wanted to intervene in the affairs of our Poles. "

So speaks the Russian; that is ; but the power of Maître Crémieux does not reside in his person. It is in this *universal republic* named by the Golos, and which, among the Jews, bears the mystical name of *Alliance Israelite*. It is this that the Golos accuses of being a prelude to the

universal government that Judah proposes to establish on the ruins of the Judaized Christian States.

However, let us turn away from the Czar, and return to the Prince of Roumania. This prince makes a visit to Paris, where MM. the *barons* Alphonse and Gustave de Rothschild *informed him of the state of the Jews subject to his scepter*. He is, he said to himself, "deeply touched by the picture of the sufferings to which the Israelites of Romania are subjected by a fanatic population, and is willing to declare that he will use all his authority to prevent the return of so deeply regrettable facts".

However, it happens that, a few days later, the same representations are made to the prince, in Paris again, by the Israelite Bamberger, consul of Prussia: Come on, "to prove to you that I have no kind of prejudice against the Jews. , resumed the prince, I invite myself to your place ... tomorrow I will dine with you. "

"Mr. Bamberger blushed to his ears" and ended by saying: "For several years I have been a Protestant; for, *as an Israelite*, the Prussian government *would never have appointed me consul*! - Well ! replied the prince; ... why then do the Powers demand that I, in Romania, be more tolerant and more liberal than the head of my family is in *tolerant* Prussia? "*Israelite Archives*, XXI, p. 643, 646; November 1869. Read our chapter XI and recall this note, which however does not provide here even a useless day.

..... In Gallicia, as in Romania, "one can say without exaggeration that the children of Israel are a real scourge. "It is moreover organized there speculators of this nation who" marry several times, in different localities, with beautiful and young Jews, to sell them then in the East and in Africa ", and deliver them to houses of debauchery (Tribunal de Neusande.) Then, that a poor Jewish girl, to escape the mistreatment of unnatural parents, seeks a temporary refuge in a Catholic convent, and the population, raised by the Jews, will go to force this asylum to snatch the young girl [1]!

[1] Hermann Kuhn, Monde, November 1, 1869, and German Correspondence, M. le Blanc, a pseudonym very well placed for seeing and knowing.

THE JEWS

PART ONE

THE PREMISES FROM WHICH WE SHALL SEE THE CUSTOMS OF THE JEW, THAT IS, THE MORAL ACTION OF JUDAISM.

CHAPTER ONE

THE TRADITIONS.

The Jew is the last of men, - On the contrary, the Jew is the first of men! - Ancient times ; Pharisaic traditions of the Rabbis; they are the source of the Talmud. - What are the beliefs, and consequently what are the customs of the Jews? - The Jewish people distinct from all other people. - The character which distinguishes it varies as soon as the decadence of its religious law manifests itself. - This law was that of Moses. - She was attacked by idolatry, whose doctrines are those of the primitive Sabaist cabal (see the end of this book), and by the rabbinical traditions from which the Talmud is formed. - There is therefore an abyss between these Talmudic traditions and the law of Moses, which, since Christ, the Jew cannot call his religious law without lying to history and to his faith.

O Jew, go back, and quickly! because, a little more, and you risked to touch us, you the last of the men! ..... What the East, when we crossed it, made us see, it is that whoever respects himself and meets you spits in your face, touches you with his stick, or strokes you with the tip of his foot. However, our words make you smile with disdain, for gold abounds in your coffers; and what is above the gold? So you reason; we know it, and, really, you reason wonderfully for a Jew. But go, everyone says the same thing; the gold which you hide and that which you display, smells of blood or of dirt; that is why the very enemy of the Catholic priest, M. Michelet, has just shouted it from above the rooftops: you are the man on

whom everyone spits! Off, Jew, off! and take care not to approach us: do not let your garment touch ours! [1]

... What are we saying, my God! and what unworthy words escape our lips! Oh no, Jew, come on, you the first, the most perfect of men, chosen from Heaven; go forward, and do not humiliate us by retreating, if we approach you. Ancient worshiper of the true God, what purer and nobler blood than that of the son of Abraham, whose genealogy written in the pages of the Bible, the most certain and oldest of histories, crosses the waters of the deluge without getting lost, and goes back, by a series of known ancestors, to the first of men. We Christians, sons of Abraham by adoption, and become, since Christ, the nobles before God and before men, masters of the earth and heirs of heaven, here we are falling into the era of our decadence; here we are going to cede the earth and God to you. Take them quickly, you who know how to take so well, and come within your rights. To the *superior* perfections *of your physical constitution* and your *intellectual faculties*, which will astonish us shortly, add, after the era of turmoil which threatens the world, the perfections which you lack. Historical missionary of the city of evil, and future missionary of the city of good [2], allow however, O Jew, our master already, our lord soon, allow us to approach you to treat you as an elder brother; don't spit in our face or shout at us: Back off!

[1] These savage customs are disappearing from French Africa, where our laws have already repressed them.

[2] We are going to explain in a moment what would be enigmatic in our language.

These two words, which claim to sum you up, made us understand the pros and cons. Blessed child of the great patriarch, problem from which the unknown begins to emerge, what are you then, in the end? What life has you led from Christ to this day? What are your brothers? Are they a distinct and pure people of alloy? Are they a race which has become allied, fused, or which merges with the mass of peoples? Are they the men of a cult which rejects as impure and curses all other men and all other forms of worship? Where are they walking? What is their mission?

What do they want? Where does the wind carry them, where does the wind blowing on those moving waves that eloquent mouths have called the ocean of peoples?

Answer: - Despite the enormous difference between the present day and the centuries which ended only yesterday, the Jews are a people quite different from any other people who lived or who live. Their faith, their law, their heart, refuse any fusion, reject it, and any alloy is disgust to them. However, the Jews are a race of men who spread among all human races; but this apparent mixture, be careful not to call it a fusion; for no power yet can combine the Judaic element with the human element distinguished by a foreign blood, a faith which contrasts with the Talmud. And yet they are said to be citizens, these Jews who are beginning to trample on the Talmud, this religious code of Judaism; they eagerly adorn themselves with this title, among the peoples where their genius succeeded in conquering the right of the city. So already we can begin to say: There is no longer a Jew; the Jew disappears from the scene, the Jew leaves .....

More Jews? Which mouth would dare to affirm it? No ; on the contrary, never were there more Jews, and never did the Jew assert himself more loudly. The Jew is everywhere, he is going to be seen, he will explain to us the enigma of his march and of his contradictions ... Yes, that an incident seems for a moment to announce to him that he does not cease to wait for Messiah, and suddenly Europe will see what these citizens with dual nationality are ..... Or else, a war breaks out, after, bending to the demands of their worship, liberal Europe will have separated in its armies the Judaic legions Christian legions, and, if the question on one side interests Israel, hurl the Jews of the belligerent states against each other. This test will tell you if the brothers kill each other; whether the faith of the soldier prevails over that of the believer; in short, whether the descendants of the twelve tribes are citizens of the Christian states or *of the Jewish nation.*

Would a single and invariable belief therefore unite one to the other, among all the peoples who made them citizens, these men of the same blood, as well as the same faith joined and united to the other, in the bosom of Catholic orthodoxy, men of all nations?... No! far from it now. This union in their faith, which was invincible, and whose duration has reached our days, has ceased to be. And, however, the most orthodox and the most dissident in Israel, that is to say the two extremes, those who firmly believe and those who no longer believe, faithful to a mission which they call divine and of which they are the blind instruments, line up under the banner of the same cult, recognize the same men as leaders, and meet in fraternity in the same temples. The soil of the temple is for them the soil of the absent homeland; and this country of yesteryear, this country after which they longed, this holy land watered with the blood of the sons of Canaan, some dream of what it was; the others, devoured by limitless ambition, broaden it in their insatiable lust and want it to be for them the whole world; because the real Messiah, or symbolic, that they await, has promised them the domination of the earth, the oppression of the Church of Christ, the suppression of the Christian name, the next and universal subjugation of the peoples: - who would believe it ? But the Jew himself will tell us that. Here then is the firm expectation of the Jew! Sitting in his feline patience, he waits; he waits, helped by the action of powerful and occult societies; irresistible machines of destruction, which the Cabal and philosophism, of which *it was and never ceased to be the soul,* organized for its triumph throughout centuries and empires [1].

[1] Our research forces us to see in the cabal something quite different from what Bergier saw there. See below.

But this people, unique in its kind, this people *at once exclusive and cosmopolitan*, let us judge it only in the decisive light of the obvious, and that its own word be that of our main judgments. Let us be bold, therefore, to plunge ourselves for a few moments into the past, that is to say to go up a few rungs of the scale of the centuries, in order to overview the course of things and to extend our gaze without effort.

First of all, however, using a useful precaution of speech, we will turn to the reader and we will cry out to him: Whoever you are, man who

comes within reach of our pen, Jew or Christian, if you tell us who you haunt, we'll tell you who you are. Nothing more undisputed than this adage, for a secret springs to imitation your nature; and those whom we see you preferably seeking are those on whose side your inclinations are poured out. The heart carries us along and so quickly and so far! the heart so powerfully distorts and twists our intelligence! But we will also say bluntly to any stranger: If we know *what you believe*, we will find out *what you do*. For man acts according to his belief; his faith governs and shapes his mores. He believes in the excellence of such food, he includes it in his diet; he believes that such and such a path leads to such a goal, he takes his steps in this path if he wants to reach that goal. So, such will be a man's religious belief, such will be the rule of his manners, his morality, such will be his acts, his life; and this is what the centuries have proven.

Have we not seen the dogmas and mysteries of paganism defile the flower of the young girl, instructed to believe, and, at the same time, to practice the lessons of a filthy worship? Have we not seen them wither and swallow the matron, fill the temples with prostitutes in the name of the gods of heaven, introduce and found, in a thousand forms, moral servitude alongside bodily slavery and homicidal worship?

The law of Christ, on the contrary, has not the Christian faith given birth to virgins? has it not raised the fallen virginity of the Magdalens by penitence? Didn't it humanize the ferocious beasts that howled the idioms of the North? has it not dissolved, rather than broken, the irons of the ergastulum ? And, even in the mud of blood of the amphitheatres, stirring up the decay of the Roman heart, has she not brought forth from the ardent dampness of this dung the living pearls of charity, devotion and martyrdom?

Now, what history has said about the idolater and the Christian, who among us would dare deny the Jew? So if we turn around the order of things, how, to take the Jew from age to age, to follow the scents, the scents of vices or virtues with which he saturates the atmosphere around him; to judge him formerly and today by his acts, by his manners, by the

irresistible anger or by the excessive feelings which on all sides have exploded in his footsteps, how can one ignore *what was and what is becoming* of his faith?

Source and measure of his acts, his belief must have been and indeed was, the reason, the source and the measure of his morality. So much was this faith worth, so much was the Jew worth. Well, what did he believe then, and what does he believe today? what is his law, that is, in other words, what is his faith?

You who listen to him, hats off! for, if he is telling the truth, this Jew, his faith, is the law of Moses! God traced it with his finger on the stone of the mountain, when it was erased from the stone of the human heart. And it is while hugging the Decalogue to his breast with the demonstrations of love that the Jew cries out: Here is the immortal code of my belief! (hoping to give a false front to the Christian and defy his criticism). So, it's up to Moses to tell us what Israel believes.

One Creator God will be your God; - You will not kill; - Thou shalt not commit fornications; - You shall not steal; - Thou shalt not bear false witness; - Thou shalt not covet thy neighbour's house, nor his wife, nor his servant, nor his ox, nor his donkey, nor any of the things that belong to him ... There, this is the faith, this is the law of the Jew! Respect and honor to this worthy believer, and may the door of the alcoves, that of the most secret safes, remain open before the hand of this man; for, by simply stating the precepts of his religion and the rules of his morality, who would not believe that he saw in him the model, the strength and the joy of humanity?

This is in fact the conclusion to which the Jewish Israelite Marc Bédarride leads us in favor of the Jew. And that our astonishment is short-lived, because if everything *is seen in France*, everything, all the more so, must be said. Let us therefore know how to lend a sympathetic ear to this son of the Judaic race.

"The world," he tells us, "has discovered that it is impossible to destroy the Jews ... Egyptian Pharaohs, Assyrian kings, Roman emperors, Crusaders, Scandinavians, Gothic princes, holy inquisitors, they all have put their energy to achieve this goal. "And yet," the Jews, after these blows, are probably even more numerous today than they were in Jerusalem at the time of Solomon's reign.[1] The conclusion to be drawn from these facts is that man cannot avoid failure when he tries to violate the immutable natural law that *a superior race* is never destroyed or absorbed by *an inferior race*. "

[1] Same thought in *Coningsby* (Book 3, Chapter XV), by Israeli, a British statesman of Jewish origin; it is more insolently expressed there: "Do you think that the quiet humdrum persecution of a decorous representative of an English university can crush those who have successively baffled the Pharaohs, Nebuchadnezzar, Rome, and the Feudal ages?". - Paris, 1844.

However, “one should not be mistaken about the meaning of these words: superior race. The Jews are not, do not claim to be, *individually*, superior to the rest of men; but they are the depositaries of a law which, going back to the cradle of the world, is found, when we consider it in its essence, when we examine it in its purity, at the level of the most advanced civilization ... a reef against which persecutions have come to break; this is what explains the marvelous resistance of the Jews [1]. "

[1] Page 434. The Jews in France, in Italy, in Spain, 2nd ed., By Marc Bédarride, lawyer at the Imperial Court of Montpellier, knight of the Legion of Honor, former president, Paris, 1861. We do not want to doubt of M. Bédarride's honor, but he is a lawyer, he is a Jew, and we will see, along the way, how the Jews write history ...

Oh no ! this is certainly not the reef against which the persecutions have come to be broken, for long centuries have passed since the religious code of Moses ceased to be the regulator of the Jewish nation; and besides, even if it were still so, it would be a brutal insult to the reason of man to compare the magnificent but terrible law, which bears the name of Moses, with the law of love or of charity of Christ, the only one, if history is a faithful witness, whose virtue succeeded in *civilizing* the world *of ordered nations* and the world of barbarian hordes.

To assert that the law of Moses is the law of the Jew would be to deceive the peoples disposed to judge him according to his faith; that would be to throw into the midst of the social world the most dangerous assertion in terms of its consequences, and the most false in reality; however, the tenacity characteristic of the sons of Jacob never tires of reproducing it in the midst of the Christian nations, and it is always reproduced there with astonishing success; such is, today, the singular and calamitous ignorance of the people on the persons and the things of Judaism. So, we see this monstrous and grotesque error turning to the very great and singular advantage of the Jew the course of man-to-man relations, the dispositions of the legislator and the plans of European policy, while it facilitates the work of philosophers, who, having become the *infallible teachers* of humanity, have made themselves the helpers of the enemies of the Christian faith, the men of the Jew.

Between the countless authorities whose words have settled this question, the illustrious Hebrew scholar Johannes Buxtorf has spoken to us in this language [1]: "The Jews drew the foundations of their belief, and of all their religion, *not from the books of Moses*, but from *monstrous*, false, frivolous *traditions*, and from *fables told* by *seducers* of the Pharisaic sect. "[2] However, a very honourable exception to this prodigious departure from Judaic good sense is offered to us in the imperceptible sect of the Caribbean. , whose existence is the living confirmation of Buxtorf's words. But the names of these faithful followers of Moses are probably unknown to us; So we ask ourselves, what are these dissident Jews, and what is their number?

"Only one sect, that of the Caribbean, recognizes only the law of Moses, and rejects the *Talmud*; but this sect does not count more than *twelve hundred faithful* [3]."

[1] Professor in Basel, born in 1554, died in 1629.

[2] Synag. Judaïc., Cap. XXXVI.

[3] Twelve cents out of four million Jews! *Hist. of the affairs of Syria*, e t c, by Ach. Laurent, member of the Oriental Society, 2 vols. in - 8 o. Paris, 1846, Gaume, t. I l, p. 353, and other authors ... “The Karaites,” says R. P. Bonaventure of Maine, “were authored by a certain Anen, who lived in Babylon around the year 720 of our era. The learned Israelite Samuel David Luzzato, of Trieste, professor at Padua, demonstrates with his ordinary lucidity in his *Prologemeni ad una grammatica ragionata della lingua Hebraïca*, p. 15, that Triglandius was mistaken in supporting the alleged antiquity of this sect ... "Congress of Malines, 2nd session, 1864, M., t. I, p. 412. - The Karaites, says M. l'Abbé Blanc, in his excellent *Course in Ecclesiastical History*, the Karaites, whose origin is no less uncertain, seem however to date back to a century and a half before the Christian era. T. I, p. 9. 1867.

(Note: Karaites - a member of a Jewish sect founded in the 8th century and located chiefly in the Crimea and nearby areas, and in Israel, which rejects rabbinical interpretation in favour of a literal interpretation of the scriptures).

The Karaites, in fact, reject *the whole traditional system of the Pharisees;* and it is to this system that almost all the Judaizing members of the Jewish nation, scattered over the face of the globe were and remain closely attached. Because “stubbornness for *so-called traditions* has passed from the ancient Pharisees to the modern ones". Those of our day therefore maintain that the Jew "who rejects the oral law, - that is to say the traditional or Pharisaic law, - becomes an apostate, and that he deserves *death without any form of trial*. " It is also well known that their hatred knows no bounds" against the Karaites, *religiously attached to the text of Moses* and the word of God. [1]"

However, the strangest changes, and of the most singular rapidity, have been taking place for some years in the bosom of immutable Judaism, and we read without too much astonishment, in the *Revue libérale des judaïsants français*, this news, in which, less than a century ago, any Jew of good sense would have refused to believe: "The Jewish community of the Karaites of European Turkey forms a number of about ninety families, and all its families' members have just joined the Alliance Israelite Universelle [2]. ”

[1] *Histoire des Juifs, to serve as a supplement and a continuation of that of Joseph*, Paris, 1710, vol. I, p. 359: cited from now on. *History of the Jews, continuation*. - Id. *Of*

the Jews in the nineteenth century, etc., by M. Bail, former inspector, etc., very favorable to the Jews. 2nd ed. Paris, 1816, in-8 °, p. 59, etc. (note: Charles Joseph Bail).

[2] *Israelite Archives*, n ° XVI, August 15, 1867, p. 766-7. Another chapter will teach us what this universal alliance is. - The same *Archives* had just told us: “However, the Karaites, a *very orthodox* Israelite sect, refused to follow the Talmud beyond the literal meaning of the Bible; they called the other Jews heretics, because, they said, they had broken the law: You shall not increase over him, you shall not decrease over him. Deuteronomy, XIII, 1, and IV, 2, Ib. *Archives*, no XIX, October 1, 1866, p. 844-5.

The doctrine of progress, adopted yesterday in our Judaism, must make a Judaiser very liberal in order to make him describe as orthodox the contemptors of the Talmudic traditions, those who once declared it such a great crime, and continue to declare it as such in Turkey, worthy of death without any form of trial.

The Synagogue, before the current period of decadence, had therefore almost universally dared to put Moses to the index; she had made sacred books of the Bible the stepladder of his teachers; and Pfeffercorn, Victor de Cobden, Jerome de Sainte-Foi, who became Christians after having learnedly lived in the doctrines of the Talmud, that is to say *in blind obedience to rabbinical traditions*, demonstrated that modern Jews have "non- only abandoned the law of Moses "to indulge in *oral doctrines* and *capricious interpretations*, but that in addition " they introduced within the Synagogue maxims *entirely opposed to Mosaic* and NATURAL REASON." Even Adrien Fini counted "twelve Pharisaic dogmas opposed by Our Lord in the Gospel as contrary to the spirit of the laws of Moses and to *the rights of nations*; and he added that this doctrine had been maintained until our days among all the Jews dispersed in the world [1].

So, if we go back to the time when these lying traditions had become vulgar, we meet the Talmudic Jew from before the Talmud and Christ. It was the time when Judah began to change appearance, when her beauty faded, when purity of belief would cease to be the characteristic feature between Jew and Gentile: a calamity which the legislator had strived to prevent. Because, so many meticulous rites of the Mosaic law, so many ridiculous uses and restrictions in the eyes of these superficial observers whose mind cannot stop near a serious subject without giving vent to its childish and mocking spirit; so many accumulated and painful

prescriptions, had had as their principal object only to preserve the Jew from the corruptions of idolatry [2], isolating him from idolatry by the obligations of a trade with the divine law whose frequency equaled intimacy.

[1] L. IX, cap. III, *the Church and the Synagogue*, by L. Rupert. Casterman, Paris, 1859, in-18.

[2] *Dii gentium dæmonia*. Ps. XCV, 5. And such were the Sabaist gods of the cabal, that is, the gods of the demonic tradition. See elsewhere in my chap.

From this narrow and incessant trade were born the intelligence and the love of just and holy things, high distinction of a chosen people! But the time had come too soon when the seductions of Pagan idolatry had invaded the holy people; where human malice, mingling with patriarchal doctrines the poison of these doctrines, left only the dead letter of religious law; cold corpse that sacrilegious hands only moved near the altar to provoke heavenly wrath.

About two centuries before Christ (175 years), we see the commerce of the Greeks corrupting the Jews, and "children of iniquity come out of Israel." "Let us go, they say, and make a covenant with the nations around us ; for, since we left them, we have fallen into a great number of evils ”... And these Jews no doubt become for their brothers an object of scandal and horror? - Oh no ! not at all. The progress in decadence, of which the nineteenth century offers us a new example in the modern Jew, had too widely invaded Judah for the public cry to rise up against these prevaricators; and far from the excess of audacity which brought them closer to the nations from astonishing the multitude, it lent itself to these indignities. Jeshua, the brother of the high priest, dared to recast his name because he was Hebrew, to transform it in the name of Jason, and left at the head of a deputation charged to seek the sanction of Antiochus Epiphanes, the one that the Scriptures name a root of iniquity. This pretender eagerly coveted the high priesthood; he offered the king immense sums in order to obtain it, and to engage Antiochus to allow him

to establish *an academy* for young people in Jerusalem, at the same time as he would make the inhabitants of this city citizens of Antioch [1].

[1] Machabées, Bible, liv. I, chap. I, v. 12 to 16.

Now, "the king granted him what he asked for, and the new pontiff had no sooner obtained the principality that he made those of his country take *the manners and customs* of the Gentiles ..... He overturned the legitimate ordinances of his fellow citizens to establish unjust and corrupt ones; he had the boldness to establish a place of exercises even under the fortress, and to expose the most accomplished young men in infamous places ... The priests themselves no longer attaching themselves to the functions of the altar, despising the temple and neglecting the sacrifices, ran to the games of wrestling and to the spectacles. They no longer paid any attention to what was in honor in their country, and saw nothing greater than to *excel in all that was in esteem among the Greeks*. A dangerous emulation aroused between them, for they were jealous of the customs of these peasants, and affected to be *in everything similar to those who had been the mortal enemies of their country* [1]. "

Now, among the Jews, religion and law were one and the same! To devote oneself to the abominable customs of the Gentiles, to touch the prescriptions of the Mosaic books, to modify the uses of which they were the sacred code, was to profane and violate the law. The apostasy therefore began, around the time when we came back, to become common; and, in spite of the number of true worshipers, in spite of the saints and the martyrs who testified to their fidelity by the shedding of their blood, all is corrupted in the nation. Then, thanks to this shameful decadence of the priesthood and of the people, thanks to the strange know-how and the masterful hypocrisy of the Pharisees, the traditions and the doctrines of these innovators mingled day by day with the sacred traditions of the patriarchs and the prophets.

And yet these doctrines, these constitutions which history cannot call traditional without adding and repeating as soon as they flow from an

extrajudaic and impure source [2], the Pharisees claimed to have received them from the hands of their ancestors, and they infected the spirit of the people. But "the Sadducees rejected them, because they were not included in the laws given by Moses, the only ones, they maintained, that one was obliged to follow. From this dispute various sects were formed"; and the small number, that is to say "the people of condition, embraced the party of the Sadducees, while it was on the side of the Pharisees that the people sided [3]."

[1] Bible, Machabées, liv. I I, ch. IV, v. 7, etc. Id. Josephus, Hist., Liv. XII, c. VI.

[2] Christ said to them: Vos ex patre diabolo. St. John, VIII, 44.

[3] Josephus, Hist., Liv. XIII, ch. XVIII.

A boundless zeal for these vain or detestable traditions forms the characteristic feature of these sectarians. In addition to the law given on Sinai, God, if it had been necessary to believe them, "had *verbally* entrusted to Moses a great number of rites and dogmas which he had passed on to posterity without writing them." They named the spokesmen by whom had been preserved these so-called traditions, to which they attributed the same authority as to the law, and their stubbornness for them "passed from the ancient Pharisees *to the modern ones*", that is to say to the followers of the rabbinical schools [1] .

That the Mosaic Synagogue, as well as the Church of Christ, had its legitimate traditions alongside its holy Scriptures is what we are far from denying; on the contrary! And these traditions which are linked to the sacred texts, to interpret and support them, are those of Catholicism; they are therefore neither the doctrines of the Pharisees nor those of any sect. Let's listen:

“Besides the written law,” says one of the great authorities of the Church, Saint Hilary, “Moses separately taught the most secret mysteries of the law to the seventy elders, who were instituted in the Synagogue as teachers specially charged with transmitting the knowledge of them.[2]”

But nothing like that, nothing divine in the traditional doctrines of the Pharisees. On the contrary, adds an ancient teacher of Judaism, our contemporary; and " as the rabbis, that is to say the Pharisees, *audacious falsifiers of the true tradition*, exaggerating everything in *the most extravagant* manner, they claim that God revealed to Moses not only the whole Old Testament, but also the Mishna and the two Ghemara (that is to say the Talmud) as they were written subsequently, with all the disputes of Hillel, Shammaï and other scholars, indeed all that had to pass through the feverish brain of the least rabbi until the end of the world [3]! "

[1] *History of the Jews*, cont., P. 359. Ib.

[2] *Num ditto Moyses, quamvis*, etc. Tract in. XI Ps., Edit. Bened., P. 28.

[3] *Talmud, Meghilla Treaty*, fol. 19, vo. *Id*. Medrasch-Yalcut, part 1. n ° 405. *Harmony between the Church and the Synagogue*, t. I, p. 126. Paris, 1844, Drach.

There is therefore in fact an abyss, - and let us note it well for the understanding of our subject, - between the *traditions of Moses* and the human or Pharisaic traditions, of which Christ scourges the pride and the lie with these words: "O Pharisees, why do you yourselves *violate* the commandment of God to follow *your tradition*? Hypocrites! Isaiah prophesied well *of you* when he said: This people honors me with *their lips*, but *their heart* is far from me; and it is in vain that they honor me, *teaching human maxims and ordinances* [1]!" "Leaving the commandment of God there, you carefully observe *the tradition of men* ..... Are you not very religious people, to destroy *the commandment of God* in order to observe *your tradition*? ... tradition which you *yourselves have established* [2]! "

[1] S. Matth. Evang., Chap. XV, v. 3, 7, 8, 9. - Id. S. Marc. Evang., Chap. VII, v. 6, 7.

[2] Evang. S. Mark, VII, 8, 9, 13, *Docentes doctrinas et præcepta hominum*, etc.

What can be said, after such words, of the Pharisaic traditions, which, even before Christ, and during his lifetime, began to destroy the law of Moses? What about the jumble of these childish *and abominable*

traditions, augmented by those added by the Pharisees after Christ, and that their teachers, created to make the law of Moses illusory and vain, taught the Jews to this day? under the title of Talmudic doctrine? What to say in truth? We will know this a little better later, when we learn, listening to some of these Talmudic traditions, to what extent it is necessary that the Orthodox Jew since Christ be the Jew of the Mosaic Orthodoxy.

This first word was essential to prepare us for the interesting chapters of Talmudic manners and of the Cabal, while, from page to page and better and better, will henceforth be revealed in our eyes this audacious and emblematic falsehood, incessantly repeated by the modern rabbis for the great benefit of Judaism: that the law of Moses is the law of the Jew.

And when we know *what* the Jew *believes*, what his faith is, what his law is, what his teachers are, we will know what to do *and what* the Jew *is doing*; we will know what it is, and we will benefit from knowing it!

CHAPTER TWO

THE OLD PHARISEE, FATHER AND TYPE OF THE MODERN PHARISEE,

Or, ancient times, which it is essential to know about, in order to understand the present time.

What the Pharisees are. - Devotions, macerations, hypocrisy, popular favor, pride, wonder of their power, example. - Their eulogy in the mouth of the modern rabbi. - Their portrait, hideous in the Gospel, which tells us: Do what they say, and do not do what they do! - Why ? - Strange virtue of the pulpit of truth. - For the Jew, the Gospel is only an unhealthy legend, and it is glory for the Pharisee to be stigmatized in its pages - The founder of the law of love and brotherhood, after the prophets, this is not Jesus, it's Hillel, and the Pharisees are his disciples. - Their portrait by themselves. - Wonders of their blindness. - Since the Pharisee rejects the Gospel, let us leave aside the evangelists, and only question secular history. - Are the Jews very miserable? - We are far from generalizing such an assertion. - Conclusion: the reader is able to draw it.

Orthodox Jew, Jew of Talmudic traditions, we have just been told, and rumor has it, that you are dying. If there is any truth in this news, deign to receive our sincere compliment, and if you have any voice left, speak; tell us, before you take your last breath, tell us how old you are, tell us what your date is, who is your master?

- I am well enough to answer it, curious interrogator, and my mouth will give more than one answer still to your survivors! Well, the Pharisee is my master, he is my father, the Pharisaic family dates from Moses, and we have received our traditions *from his voice*, that is to say the Sinai splendours *of the oral law*,

of which he has made us the guardians and the interpreters.- Error, error, Pharisee; for, according to the historian Josephus, a member of your sect, and according to Saint Jerome, that learned Hebrew who lived in the intimacy of your teachers, the origin of Pharisaism does not go back

beyond Hillel, or of Jonathan, one of the Machabées; it cannot rise a century and a half above the date of Christ.

But from the question of time to that of the person. The sacred book of Judah, the Talmud, if you let him speak, will teach us that the Pharisaic sect was divided into seven orders, recognizable by their practices of devotion. "One measured obedience according to profit and glory; the other studied himself not to lift his feet while walking; the third banged his head against the walls, in order to draw blood from them; a fourth hid it in a hood, and from this recess looked down on the world as from the bottom of a mortar; the fifth cried out in a proud voice: What must I do, and I will do it? "And the fifth cried with a loud voice, saying, What must I do, and I will do it? what have I not done? The sixth obeyed for the love of virtue and recompense; finally the last carried out the orders of God only out of fear of punishment."

[1] See below on Hillel; but the rabbis "only spout conjectures on the age of this famous defender of traditions." *Hist. des Juifs*, suppl., t. Ie r, p. 358. Paris, 1710. 2 *Ibid*, p. 379.

(Note: "ibid" means "in the same source" (used to save space in textual references to a quoted work which has been mentioned in a previous reference).

These orders, let us observe it well, by casting this indispensable glance at ancient times, formed only the insignificant shades of a homogeneous mass; and, simple individuals, the Pharisees, composed of Levites and men of all the tribes, sometimes counted in their ranks the high priests, lived without vows, without fixed rules, and seemed to have the objective only to attain a virtue higher in the way of THEIR TRADITIONS [1].

[1] Ibid., p. 359-380.

Eager for the praise and esteem of the people, the Pharisees eagerly embraced the great austerities of life. They indulged in fasts, vigils and the mortification of the senses; but pride united in them with the demands of unbounded hypocrisy. They had the art of letting themselves be seen outside only under the mask of a pale face disfigured by exhaustion. The trumpet announced in the synagogues and in the public places the solemn

distribution of the largesse which they let fall into the bosom of the poor. See, see these men of good works and meditation stop at street corners, and appear to be forgotten under the admiring eye of the crowds; one would say they were destroyed in the ecstasies of prayer! ...

But the interior of their house is offered to us; the door is open to us, and their bed comes forward to catch our eye. This bed is a narrow plank and arranged in such a way as to spare a dangerous fall for the sleeper, whose sleep would have its allowances. The thorns and pebbles with which a learned hand strews it are a remedy against pleasure; and those terrible whips whose wall forms a parade serve for the flagellations which deserve the flattering name of blood-pump; others obtain, it is true, this title by their walking in the streets with downcast or closed eyes; for they owe it to this recollection of constantly colliding and bruising each other against the walls. Those you see a little further on come forward with their heads bowed and their backs arched. The thought of reverence that animates them is this: *their traditions* teach that what they call the feet of God rise only four feet above the earth; they therefore bend over so as not to profane them by touching them. That if their shuffling steps plan the paving stones of the streets, let us know that this forgetting of their person and of their acts has the objective only to mark with the people the holy and consoling elevation of their spirit towards the things of the sky. The hem of their robes is, moreover, armed with thorns, and the edge of their garments, not less than their sleeves, are furnished with phylacteries, that is to say with small strips which are covered by the most beautiful sentences, for their use and use of passers-by. But the catalog of their observances is endless; also, even before God, their conscience bears an eminent witness, and proclaims them superior to the rest of men! ... The Pharisee will therefore separate himself from the crowd, for what he says he believes; he will isolate himself from it as if the touch of a person foreign to his sect were a stain to him; and if the Son of God becomes a subject of scandal to him, it is above all when he commits the indignity of allowing himself to be approached and touched by sinners.

These Pharisees, who perhaps hardly seduce us, and who were the first to arrogate to themselves the doctoral name of Master, or of rabbi, knew how to mix enough skill with the coarseness of their hypocrisy to seize the spirit of the people and wield it at their will. Even princes and kings had come to tremble before them, and more often than not the power of the sovereign was too light to balance their credit. A single example that we borrow from ancient times will spread its light to our time and will dispense us from any other.

One fine day, one of the kings of the Jewish nation, Alexander, after having braved for some time the hatred and the outrages of the people, rejects the insult with the carnage. Civil war is born of this blood. But, at the end of six years of fighting and massacres, the tired prince softened: "Let us reconcile," he said to his adversaries, "speak, and what to do to obtain your good graces?" "Kill you! That was the answer. - War, war therefore, and war to the limit, "resumed Alexander. Now, one day, when he had obtained some success, he took it into his head to indulge in a hobby of an entirely oriental taste. An order was given by his people to bring his concubines together for a country feast. Obedience was prompt, and, from the height of the eminence where these women were seated, he directed their eyes towards a space where stood eight hundred crosses. These instruments of torture were unoccupied; but, the next moment, and at a sign of his hand, an equal number of vanquished, that is to say, eight hundred Pharisees, were attached to it. This revenge was something already. However, in order to give the terrible agony of these unfortunate people a relief which seemed to be lacking, their wives and their children brought to the foot of these crosses had to strain their throats to the executioners' iron, and fell slaughtered before the eyes of their husbands. .

[1] Josephus, *Hist*., Liv. XIII, ch. XXI-XXII.

Some time later, this same prince lies stretched out on his deathbed. He is surrounded by his children, and his wife Alexandra lets his desolation and his terrors explode near him ... "Calm down, listen to me; follow my advice, and stop fearing," said the dying man, who knows his world. In a little while, the place which my soldiers besiege will fall into their hands.

Go, leave immediately, return victorious to Jerusalem, flatter, honor the Pharisees, and, with your hands, deposit in theirs a large part of your power, for such is the wonder of their sway over the minds of the people, that they make them love or hate whoever is the object of their love or their hatred. Whether you hear them vilify or slander, give no credit to their word; and, know it well, pride and self-interest are the sole motive of their acts. But the multitude do not disentangle anything from these things. Summon therefore the chief of the sect; and tell them, in front of my cold body, as if these feelings were escaping from the depths of your soul: There he is! So here he is! O happiness! I can deliver him to you, take revenge! No burial to this corpse; may he be covered with outrages, and may your desires be satisfied. It will be justice, and I want it; I also want to take your advice for guides; I want to lead and reign only through your wisdom ... "

So it was done; and the Pharisees say to the people: "Verily, this prince was a great man, an excellent king; he was worthy of all our regrets; and none of his predecessors deserved such a magnificent funeral!"

Alexander's forecast came true from at every point, and his wife reconciled the hearts of the people; but she had no queen except by name; and the Pharisees, that is to say always the leaders and the teachers of the sect, accumulated under his name the profits and the honors of the kingship [1] !

So says the story, written by the hand of a Pharisee, at the time of the birth of the Savior. And such was in those distant days the sect, guided by its teachers, by those whom we call today rabbis. But what will be in the testimony of Our Lord these men in love with themselves, who pervert the people by their contrived traditions and by the false interpretations of the law; these saints who are preparing to trample on Moses and the prophets, and who will constitute themselves forever the legislators and arbitrators of Judah? Indeed, it is up to Christ alone to tell us; and, on this historical point, we will owe the light to his precise, incisive and charitable words, this time by his salutary harshness, but not by the

softness and condescension of cowardly moderation. Oh ! if anyone other than the Savior spoke this language to us, who would not cry out against intolerance and hyperbole today? But the Gospel speaks, let's listen; for the Orthodox Jew prides himself today on being the disciple and the continuator of this Pharisee:

"Two men went up to the temple to pray; one was a Pharisee, the other a tax collector. The Pharisee standing, praying to himself thus: My God, I thank you that I am not like the rest of men, who are thieves, unjust and adulterers; not even like this tax collector [2] "

[1] Josephus, *Hist*., Liv. XIII, ch. XXIII-XXIV.

[2] St. Luke, Evang., XVIII, 10-11.

This is the Pharisee's opinion of himself, such is his humility, his charity. But when it comes to the multitude of which he is the idol, the terms by which he qualifies it instantly become less flattering, and the Gospel text reports them to us ... These teachers have sworn to take possession of the person of Christ, but the people who see him at work are divided on his subject ..... The archers they sent to seize him "therefore return to the princes of the priests and the Pharisees, who say to them, “Why did you not bring him?” The archers answer, “No man has spoken like that man.” “And the Pharisees answered them: “Are you also deceived yourself? Did anyone of the senators or of the Pharisees believe in him? - *For this mob, who does not know what the law is*, they are people cursed by God! "

"Thereupon, Nicodemus, *one of them*, and the same one who had come to find Jesus at night, said to them: Does our law allow anyone to be convicted without having heard him and without having been informed of his actions?" To this teacher *of their own school*, who takes care to point out this outrageous neglect of the law, their prompt response will be: "Are you also a Galilean? Read the scriptures carefully, and learn that no prophet came forth from Galilee[1]! "

Cursed people of God! Galileans! thus the people are qualified! Thus is treated every teacher who allows himself to defend justice and the law against the homicidal pride of the Pharisee. And this implacable malice was essential to their domination over these timid crowds who worshiped them. - For "several senators believed in Jesus; but, because of the *Pharisees*, they did not dare to recognize him publicly, for fear of being expelled from the synagogue, the Jews having already resolved that *whoever* recognized Jesus to be the Christ would be cast out [2]. "

[1] Evang. S. John, VII, 43 a. 53.

[2] S. John, Evang., XII, 42; IX, 22.

So far, we've pretty much just blown away the dust of ancient history; we do not yet allow ourselves, whatever our impatience, to move away from these first milestones, and the marvelous link drawn between these times and ours by the hand of one of our modern rabbis, will show, we hope, the usefulness of our excursion in the past centuries. Here then, in the year of grace 1867, is the word of the great rabbi Trenel, director of the rabbinical seminary, and whose pen calls a glorious solidarity between ancient Pharisaism and modern Pharisaism:

"Let us admit it, these Pharisees whom we liked, in fancy portraits, to portray as so violent and so proud, had many qualities, many virtues. They were much calumniated; they were early victims of this strange theory so often applied to the Jews, and which attributes *to all* the faults and wrongs of a small minority [1]. "

Although for the Jews of the nineteenth century, disciples of the Pharisees, the Pharisees, executioners of Christ, are still his victims, and the Gospels are nothing less than history, let us allow ourselves, pending more recent pages, to oppose to their word that of Jesus, ranked by them, as well as their own historian Josephus, *Pharisee though he was himself*, among the slanderous insignia of their ancestors.

Your prophet Isaiah saw you from afar, and "it is with good reason that he made this prophecy of you hypocrites: These people draw near to me with their mouths and glorify me with their lips, but their hearts are far removed of me [2]. It is in vain that they honor me, because they teach human maxims and ordinances. Race of vipers, how can they say good things? For it is the fullness of heart that the mouth speaks [3]. "

[1] *Israelite universe*. Paris, 1867, p. 454.

[2] Bible, Isaiah, XXIX, 13.

[3] Evang. S. Mark, XII, 6 to 9. S. Matthew, Evang., XII, 34.

" Ce sont des aveugles qui conduisent des aveugles ; et si un aveugle en conduit un autre ; ils tombent tous deux dans la fosse.....

"Take care to keep yourselves from the leaven of the Pharisees and Sadducees; for I tell you that unless your righteousness is more abundant than that of the Scribes and Pharisees, you will not enter the kingdom of heaven. [1] "

[1] Evang. St. Matthew, XV, 13; XVI, 6; V, 20.

Ah! these Pharisees, who languish with delight in the spirit and the practices of their sect, thus finally know them; for if the word of history and the word of the Gospel are not so many lies, they bind, they tie on men's shoulders burdens so heavy that they cannot be carried, while for them they do not want to move them with the tip of their finger! All their actions, they do to be seen by the rest of men; and the first places at feasts, the first pulpits in synagogues, these are the ones they seek, just as they like to be greeted in public places and to hear themselves called masters or teachers (Rabbi, Rabbis).

"Woe to you, Scribes and Pharisees, hypocrites, who *shut off the kingdom of heaven from men*; for you yourselves will not enter into it, and you still oppose those who desire to enter it. Woe to you, Scribes and Pharisees, hypocrites, because, under the pretext of your long prayers,

you devour the houses of widows; therefore your condemnation will be more severe. Woe to you, Scribes and Pharisees hypocrites, because you *travel the sea and the earth to proselyte*, and that when he has become so, *you make him twice as worthy as you of hell*! Woe to you blind leaders who say: When a man swears by the temple, his oath is nothing; but if he *swears by the gold* of the temple, ah! this word engages him! Fools, blind, which of the two therefore prevails over the other, or of gold, or of the temple which sanctifies the gold. Woe to you, Scribes and Pharisees, hypocrites, who pay the tithe of mint, dill, and cumin, but neglect what is most important in the law: righteousness, mercy, and faith. These are the things to be practiced, without however omitting the others. Blind guides, who collect the gnat through the filter and swallow the camel! Woe to you, Scribes and Pharisees, hypocrites, who cleanse the outside of the cup and the dish, while the inside is full of plunder and filth. Woe to you, Scribes and Pharisees, hypocrites, you are like whitewashed sepulchres, which appear beautiful on the outside to the eyes of men, but which on the inside are but bones of death and rot. Thus, from the outside, do you appear to be fair in the eyes of men; but, within, are you only *hypocrisy and iniquity*? Woe to you, Scribes and Pharisees, hypocrites, who lift up tombs for the prophets, and adorn the monuments of the righteous, saying: If we had been in the days of our fathers, we had not united with them to shed the blood of the prophets [1]. "

You? you would not have shed the blood of the righteous and of the prophets, says Christ. "Serpents! Race of vipers! How will you escape judgment, from the fire of hell? For, behold, I am going to send you prophets, and wise men, and teachers, and you shall kill these, you shall sacrifice these; in your synagogues you shall flog others, and persecute them from town to town, thus completing the filling of the measure of your fathers, that all the innocent blood which was shed on the earth may fall on you, from the blood of Abel the righteous, even to the blood of Zechariah son of Barachia, whom you have *slain* between the temple and the altar! "

"Jerusalem, Jerusalem, *who kill the prophets and who stone those who are sent to you*, how many times have I wanted to gather your children together like a hen gathers her young under her wings, and you did not want it [2]!"

1 St. Matthew, Evang., Chap. XXIII.

2 St. Matthew, Evang., Chap. XXIII.

Thus was animated against these deceivers, against this pestilence of Judah, the mouth so sweet and so merciful of Christ; but although the Pharisees are the chosen ones of his anger, his wrath does not fall exclusively on them alone; they strike at every moment the Scribes, that is to say the teachers of the nation, *to whatever sect* their belief attaches them. And yet it is still Christ who said to the crowd: "The Scribes and the Pharisees are seated on the pulpit of Moses, so watch and do what they tell you, but do not do what they do [1]. "

At the very moment when the thundering apostrophes of Christ resound against the Pharisaic sect, what do these words mean, which seem contradictory, and whose purpose is to open the ears of the people to those whom the Son of God himself has just struck? of his bloodiest anathemas?

The learned bishop, Saint Augustine, traverses this enigma with his luminous words and makes its meaning shine to us: "The very wicked, *seated in the pulpit of Moses*, were forced to teach good doctrines.[2] " They exercised the legitimate authority of the Church, which then bore the name of synagogue, these teachers were by no means impeccable; and, outside this pulpit, they sought the interests of their pride; but there, their daring could not go as far as teaching their own doctrine, that is to say that the teaching of error became an impossible thing for them: *sua dicere non audent ...*

[1] St. Matthew, Evang., XXIII, 2-3.

[2] Bona dicere cogebantur. *Of doctrinal. Christ*., IV, 27, S. Augustine.

O *eternal* and too unnoticed miracle! This pulpit, which was *that of Moses* before being the pulpit of Saint Peter, and which was therefore neither that of the Pharisees nor that of the Scribes, would have done violence to these teachers if they had rebelled against the orthodox doctrine. It would not have upset their senses as the spirit of the ancient tripod upset the senses of the Pythoness, [1] but it would have forced the words of justice and truth to come out of their mouths. So Balaam's tongue striving to curse Israel *was forced* to bless him! For this pulpit, which, in their exact and profound definition, the centuries have called the *pulpit of truth*, closes its mouth to lies, and closes the mind to error. Linked from the most distant patriarchs to Moses, and from Moses to the end of time, to the teachings and doctrines of Catholicism, it transmits to us *the dictations of the Holy Spirit through the language of the men who occupy it*, however divine or impure this language happens to be by itself! But is it no longer a matter of man, but of the simple Pharisee, oh! it is then that we hear Christ speak the language of the most overwhelming truth, that which saves peoples by opening their eyes. That is to say that we then see Jesus exercising in all the harshness of their rigor the acts of great and supreme charity: a work misunderstood and hated in times of moral collapse when the principles of selfishness and calamitous sluggishness triumph, which, under the hypocritical title of moderation, seeks only to evade all peril and to win all the support.

But we were saying it earlier: war for war, and the language of the Gospel, far from being for the Judaizing Jew today the very word of the truth, is still only the lie of the legend. "The question of the historical authenticity of the life of Jesus," he tells us, "should not, in fact, be controversial, any more than the authenticity of the myths Virgil gives us about the origin of Rome. Anyone who has been educated, however little, who reads the Gospels without bias recognizes their legendary character" [2] . This is why the name of Pharisee, which the pages of the Gospel denounce, it is by no means for the Jew the name of the hypocritical devotee, of the whitewashed sepulcher, of the ambitious deceiver; no! it is

a title of honor which should be placed only on the front of merit and virtue, because the modern Judaizer is the spiritual son of the Pharisees of the time of Jesus; he wants to believe in the virtue of his ancestors, he proclaims it with pomp and glorifies himself in it.

[1] See our book *Magic in the Nineteenth Century*, chap. VII: Oracular vapors, Delphi and other places.

[2] *Arch. israel*, 1867, p. 207, n ° V.

Also, Rabbi Lazard teaches us that M. Trenel, the passionate admirer of the leader of the Pharisaic doctrine, vigorously rejects “the iniquitous judgment which the Gospels have pronounced against the Pharisees.” This prince of Pharisee occupies himself in his eyes the very place we give to Jesus! Yes ! May all ears hear him, Hillel - this man whose name the Jew alone here below knows - "is destined to grow in public opinion. His place is marked in the Pantheon of illustrious men, benefactors of humanity. *It is he, alone*, after *the Torah* and the prophets, who revealed to the world the law of love and fraternity [1]. "

[1] P. 610, *Arch. Israel*, XIII, July 1, 1867. Hillel, *the Elder*, illustrious Jew of Babylon, head of the Sanhedrin, lived more than a hundred years before Christ. Josephus calls him Pollion. He zealously upheld the oral traditions of the Jews against Shammai, his colleague, who wanted to literally stick to the text of Scripture. This dispute was, according to Saint Jerome, the origin of the Scribes and Pharisees. Hillel is perhaps the first author of the part of the Talmud which is called the Mischna. What homage do not owe him the Pharisees, disciples of this Talmud to which we are going to devote a chapter! The Torah is the written law.

Vous l'entendez, peuples de ce monde et de ce siècle ! c'est lui seul, après les prophètes, qui nous initie à la vie du coeur. C'est lui, cet homme dont il est probable que notre plume vous apprend l'existence, ce n'est nul autre, et surtout ce n'est point le Christ, à qui, loin de là, les Juifs, aujourd'hui vainqueurs de la civilisation chrétienne, attachent la honte éternelle d'avoir calomnié les Pharisiens, disciples de ce grand révélateur de la loi d'amour et de fraternité !

And if such are the Pharisees, it will no doubt be important to fix our eyes for a moment on some features of modern Pharisaism, that is, on a few samples of the sentiments, science and criticism of the Judaizing Jew

today. Precious pieces in which which these men paint us with their own brush, in whose physiognomy we would refuse to see anything other than a flat and odious caricature, if the hand which traces them were other than a Judaic hand.

"Two things," the organ of *liberal and progressive* Judaism told us in the year 1867, "distinguish the book by M. Rabbinowicz, teacher of medicine at the Faculty of Paris. First, it rehabilitates the Pharisees until then *always and by all* mistreated; secondly, he makes Jesus a purely political agitator. - We have read the thesis of M. Rabbinowicz; the greatest good faith is manifested in it very clearly ... The *Israelite*, animated with as much attachment for *his ancestors* as respect for *their traditions*, lets himself be guessed there, but the man of truth is felt there just as strongly.[1] "

Indeed "*the tolerance* of the Pharisees towards Christians *was perfect*, [2]" he tells us, and when hostility did occur it was always "brought about by miracles which the Israelites (say the Pharisees) considered to be deceptions employed to deceive and lead the people astray [3]. "

[1] P. 113-114, *Arch. Israelites*, February 1, 1867.

[2] *Ibid. Archives*, p. 115, No. VIII; The Israelite Universe, March 1867, p. 326. We take as witness of this Pharisaic truth, between a multitude of assassinations, the first two which were committed by the Pharisees: the juridical assassination of Christ, and that of his first martyr, Saint Stephen. Let us then start from chapter XXIII of the Gospel of Saint Matthew, and we will arrive, following this route, at the bloody drama of Father Thomas, the subject of one of our chapters.

[3] Were these bloody hostilities tolerance, perfect tolerance? were they not the fierce expression of the resentment caused by miracles such as the multiplication of the loaves, the resurrection of Lazarus, the countless wonders which exposed both the divinity of Christ and the lies of the Pharisees? "Numerous passages from the Gospels prove that Jesus never wanted to reform Judaism or modify any of the ceremonies practiced by the Pharisees, adds Mr. Rabbinowicz, and it remains to explain how we arrived at the divinity of Jesus and the other dogmas. "1867, ib., *Israelites Archives*, p. 115. No. VIII.

The author of the article from the *Israelites Archives* that we are quoting, Mr. Pierre Mazerolle, is described as a Christian by this Judaic sheet, and ends his assessment with the following lines. "What Mr. Rabbinowicz did, let us repeat, is courageous, *and was necessary*. May his co-religionists imitate him; we are entitled to *this honor*, to this confidence on their part ... It is particularly beautiful to see *the model of discussion* in religious matters given by a man belonging to a race to which for so long only calumny and insult has been accorded [1]. "

[1] *Israelite Archives*, p. 117, February 1, 1867.

We cannot, for our part, display this audacious admiration for a science which refutes itself, and which discredits itself by the prodigy of its immodesties; but we find in it the merit of highlighting the deplorable and notable weakness of the great teachers of Judaism, and the incurable feelings of hatred against Christianity of their flock and their auxiliaries. We will therefore continue for a moment longer the simple quotations which turn them to our benefit and confirm the word of Christ:

As much in the pages of MM. Strauss and Renan, those sweet despisers of the divinity of Christ, "Jesus is raised to the height of the ideal of the nineteenth century, as the Israelite Graetz tells us, the people who are opposed to him (the Jew) left *the caricature* made by his adversaries, *peasants and Christians*." But " it is not enough to have read Josephus, who wrote a Jewish history only *for the use of the Romans*, nor to know evangelical writers who lived in an epoch far after that of Jesus, and who have, moreover, written in a manifestly hostile spirit towards Jews and Judaism [1]; it is not enough to have gleaned a few poorly understood phrases from Talmudic literature to make an exact portrait of the feelings and ideas with which Jewish society was animated during the century that preceded the destruction of the temple. " No, and whoever wants to give his word any authority, must " be deeply versed in contemporary talmudic and aggadic literature of Jesus [2]. "

[1] Hostile to the Jews, whom they tried to attract to themselves, and for whom their master had died? ... Hostile to Pharisaism, yes! ...

[2] *Israelite Archives*, March 1, 1867, n ° V, p. 205. Agada means popular preaching, Halaca the study of the law.

So, to be gifted with some science and know how to appreciate Judaism; to give some weight and some credit to his word, this is the critical means imposed on us by the Jews, disciples and admirers of the Pharisees: Turning our backs on the history written by the peasants, by the Evangelists, and by the Jewish historian Josephus , *Pharisee himself*; to boast, to extol without measure the rabbinical traditions, which Jesus attacks from one end of the Gospels to the other *before the Jewish people*, who never cease to acclaim them to the eternal confusion of the Pharisees; forget that Saint Paul, the most ardent and the most implacable persecutor of Christians before his miraculous conversion, was the disciple of the learned rabbi Gamaliel; finally forget that the learned and profound rabbis who *abandoned the Pharisaic sect* to convert to the truths of Christianity, had paled from their childhood on this sad literature of the Talmud [1]!

[1] We will be allowed to name among the most learned Rabbi Drach, who did us the honor of quoting one of our writings in his *Harmony between the Church and the Synagogue*, p. 446, t. II, 1844, and of which we have so often heard in our conversations.

But wouldn't that really be asking common sense to deny itself? And since the miraculous blindness of the Jews is one of the most splendid demonstrations of the truth that history has transmitted to us on the facts of Christianity, do we not have to thank the Pharisees for their unchanging perseverance in drawing pages which also bear witness strongly against themselves rather than those which read historical enormities similar to the latter:

"The appearance of Jesus and his disciples *made no noise* in Judea *and Jerusalem*; on the contrary, it remained *unnoticed, ignored*, and all those accounts which make it a considerable event both in the eyes of the classes and of the people, are *pure inventions*. However, thanks to our modern evangelists [1], today we are forced to discuss in a history of the Jews the smallest details *of these evangelical legends* [2]. "

We question these details, and, in connection with the bloody act of Calvary, in connection with the *historical* wonders which, at the very moment when Christ was dying, *shook the holy city*, the evangelist Saint Luke transmits to us the answer of the one of the disciples of Emmaus to the traveler whom he did not recognize and who asks him this question: Why then are you sad? - Sad? Truly, " are you then *the only foreigner in Jerusalem who did not know what just happened there* in those days [3]? "

[1] MM. Strauss and Renan! which we refer to the learned Dr. Sepp.

[2] Ib., P. 209, *Israelite Archives*, 1867, n ° V.

[3] Tu solus peregrinus es in Jerusalem, and non cognovisti quæ facta sunt in illa his diebus? Luke, XXIV, 18.

But since this Pharisee rejects the Gospel which withers him, let us ourselves leave this sacred book aside. The history of the most profane peoples is enough for us. Did the life and death of Christ not revolutionize the synagogue, Judea, the Roman Empire, the old world from one end to the other? this world which, persecuting, putting to death the disciples of Jesus, *like the Pharisees*, covered its arenas, before surrendering to Christ, with the blood of *more than ten million martyrs*! And it is in the face of the most authentic and most considerable event in the annals of humanity; it is in front of this fact which changed the *face of the world* and forced the centuries to break their course, to fall under the date of a new era, that stands *today as then*, the blind and paradoxical pride of Pharisaism ! Let us therefore beware of grieving if we see the justice of God condemning the Pharisee of ancient times to live again, and to come and paint himself entirely before our eyes in the prodigious illogicality of his word; let us beware of being astonished if we see him, marching from terrorist attacks to attacks against history, displaying against the splendours of truth that audacity which characterizes the modern Pharisee. The nineteenth century will perhaps forgive us for associating ourselves with the *slanderous language of Christ*, against these models of candor and veracity that Judaism dares to rehabilitate *even today* in these terms: "When we want to

know these worthy and austere *representatives of Israelite sentiment and thought*, we will be glad to have recourse to information other than that which has been furnished by unscrupulous enemies. Impartial history will rehabilitate them in the minds of the people. Nowadays, fortunately, there is no longer a prescription for lying [1] ... "

[1] The lie of Christ, of the unscrupulous enemy apostles, and the calumnies of historians of all peoples, refuted by the truth which has *become pharisaic* !!! Read the *Jewish Universal*, June 1867, p. 454, No. X; Mr. Wolfsson. This journal is that of Judaic orthodoxy in France, a bastard orthodoxy that should not be confused with that of the Jews of a multitude of other countries, nor even with Judaic orthodoxy in France at the beginning of this century. For the immutable Judaism crumbles; the stones of this building change shape and appearance with each movement that disturbs them.

There is no longer a cure for lying, which is why the dial has marked us the last hour of Pharisaism! This is why its funeral knell, sounded by the Jew himself, stuns our ears; this is why the Jew feels obliged to finally leave the Talmudic traditions. He comes out, he must come out, or die in our eyes covered with ignominy. And while he operates his retreat, for our part, let us take a look at these monstrous collections, as soon as, with another glance, we got to know the *pharisaic teacher*, with the rabbi, this chief of the synagogue and of contemporary Judaism.

One word, however, before moving on: are these Jews very miserable? Oh ! we will be careful not to say so! That is to say, we will be careful not to generalize our words, and to despise these men in whom we will have to recognize more superiorities and virtues than our prejudices allow us to suppose. Because we surpass them only by the merit of our religious law, and in the only cases where the beliefs of Christianity really regulate our acts. This is what we cannot repeat too loudly by repeating that, for us, the Jew on whom the inexorable stop of history strikes and must strike is not the first comer of the line of Abraham: it is the man of the secular orthodoxy founded on the Talmud; it is the believer steeped in Judaic hatred whom the philosophical miasmas of this century or that the gentle enlightenment of Christianity have not yet foiled.

CONCLUSION.

Christ, the Evangelists, the converts of pharisaism, the pharisee Josephus, historian of the Jewish nation, address the Pharisee and say to him at will: You are only a proud, a deceitful, a false devotee, the most base of seducers, and the most shameless of liars.

The Pharisee, whom nothing in the world disconcerts, turns to Christ and says to him: The synagogue sees in you only an infamous one. The gallows have done you justice, and the noise of your torture, obscure villain, far from resounding from one end of the world to the other, could not awaken the attention of men neither in Jerusalem nor in Judea. Hillel, our venerated founder, is the man of divine charity, and your Evangelists were only writers of legends. Your word, repeated by the Apostles, was only fable, calumny and blasphemy.

The reader has in this chapter, he will have in the following the convincing documents in front of him; it is up to him to sit as a judge; it is up to him to absolve the Pharisee and crush Christ, to crush the infamous, if the word of the Pharisee seems to him more certain than that of the Gospel and of history.

CHAPTER THREE

FIRST DIVISION. - THE RABBIIS, THE GREAT SANHEDRIN, THE CONSISTORIES.

What is the rabbi? Is he a pastor, a priest, as the Jew says today? - He is a teacher, most often steeped in ignorance, and sometimes fulfilling rather singular functions. - There is nothing that a layman cannot do in his place! - Rabbis exercise the most varied professions, they can be butchers, shoemakers, dealers, etc. - Their education. - Praises given to each other by the rabbis. - Cruel severity with which they are judged by the very organs of Judaism. - However, the Jews, in order to give themselves the semblance of a serious worship, and to obtain from the State that this worship is paid, give to these rabbis the title of priests, pontiffs, pastors. - And these Jewish priests are of secular institution; they owe their status as ministers of the Judaic religion to Christian princes. - Phases of the legal authority of rabbis in France. - Napoleon 1st uses them for his military recruitments and his political police. - In short, the rabbi is only a teacher; and the Talmud tells us that since the dispersion there are no more teachers in Israel! - And yet, formerly, the Moses of Talmudic Judaism decreed death without judgment against anyone who denied the tradition of the rabbis [1].

"The Jews," Kluber tells us, one of the coryphées of the school of philosophical publicists whose testimony cannot be suspected, the Jews form a *politico-religious* sect, placed (in fact) under the *rigorous theocratic despotism of the rabbis*. Not only are the Jews *closely united and conspired* with one another, from the point of view of certain religious dogmas, but they constitute *a hereditary society* which is *completely* closed with regard to ordinary life, habitual commerce, and the education of the people, *excluding all progress*, and carefully nurturing between them the spirit of caste and family by the formal prohibition of all alliance with persons of another religion.[2] "

[1] IMPORTANT NOTE. We cannot recommend enough to the reader not to judge any of the assertions contained in our chapters without bringing it closer TO ITS DATE, which we have the greatest care to give.

[2] Kluber, A Look at the Diplomatic Deliberations of the Congress of Vienna, III, 390. Let us observe that Kluber speaks of the overwhelming majority of the Jewish nation at

a time subsequent to the Sanhedrin of 1807, and that, since this recent date, an immense religious revolution is in the process of taking place among the Jews and especially in France.

And in this Judaic society, almost every man, since Christ, is a Pharisee, or a Talmudist, that is to say, a follower of the traditions which Jesus withered and which the rabbis maintain. What is the role, what is the character of the rabbi in the midst of this completely Pharisaic people? - The rabbi, since the time of the dispersion, is what the Scribe used to be, who however did not then belong to any special sect. He is the teacher of religious science. His co-religionists bestowed on him this title, but there is nothing in his person of the priest, for the priesthood has disappeared from the midst of Judah since the *dispersion* of the people and the confusion of families. No Jew today knows his genealogy; no one knows what his tribe is, no one is able to prove that he is descended from Levi, no one, consequently, is entitled to arrogate to himself either the title or the functions of priest [1].

Fault ! fault ! and you will hear it argued in Israel that the Jews still have their pontiffs, their patriarchs, their priests! But no; no, please! The bishop of Valtourre exclaimed in the sixteenth century, do not go prostitute such titles and apply them to these impure Jews, to these vile ranters, to these tavern-keepers, to these traffickers whom no iniquity will ever retreat [2].

[1] Priests can only be drawn from the tribe of Levi; and the Levites, although included in the priestly order, are not priests simply because they are Levites. Bible, Num., III, 6 to 11, etc. *Hist test. on the Jews*, t. II, p. 71, c. VI, anonymous; Lyon, 1771. “The lips *of the priest* are the depositories of knowledge, and it is *with his mouth* that we will seek knowledge of the law, because he is the angel of the Lord of hosts.” Bible, Malachi, II, 7.

[2] Vah! ne, quæso, spurios illos atque olidos blaterones, caupones et negociatores, omni iniquitate plenos, patriarchas aut sacerdotes dixeris! *Dies caniculares, Dn. Sim*. Maioli Episcop. Vulturariensis, 1615, Maguntiæ, t. III, p. 878. Id. Subst. *Treaty of the Police*, t. I, p. 279, etc. Paris, 1705, in-fo. Read id. Baronius, *Annales ecclesiasticæ*. We will quote these two monumental works and so different from each other.

We are not afraid of these terms; for a pen of Judaic origin reproduces them today in more or less the same terms (see below); and, as for the priesthood, one of the great preachers of France, R. P. Félix, formerly made the pulpit of Notre-Dame de Paris resound with the same truth. "Israel," he cried, "is today" *without religion, without country, without priests, without priesthood*, without altar and without sacrifice [1]! "

[1] Israelite Archives, VIII, April 15, 1868, p. 353. And one of the organs of Judaism replies: "In the past, priests formed a separate caste among us; today the rabbi, or religious leader, enters the pastoral career by a free choice ..." Ib. X, May 15, 1868, p. 445. This pretended priest is therefore of fantasy, of human institution, instituted contrary to the Bible and the Talmud, which we will see in this chapter.

This religion, said, in March 1868, M. Chaix d'Est-Ange, rapporteur to the Senate of a Judaic petition, "*has nothing priestly about it*;... The rabbis themselves are not priests, but teachers; and, since the dispersion, science has replaced the priesthood. "*Ibid*., V, p. 208-9. March 1, 1868. "One could not have said better," add the same *Israelite Archives*, VI, March 15, 1868, p. 251,. . . on the condition of removing this error: that science would have replaced the priesthood! But why is this truth of the month of March, that "the rabbi is not a priest," in May, no more than a trash truth, replaced by the contrary assertion? Patience!

Here then is this monotemplal religion become widow of the single temple where her God allowed her the great ceremonies of worship, and widow at the same time of her priesthood; for in the whole crowd of his four million faithful, not one could be found who could confirm his word if he dared to say: I am of the unique race of which priests are made; I am one of Levi's descendants!

But had not one of the sacred books of the Bible given us this prophetic language: "A long time will pass during which Israel will be without a true God, without a priest who instructs them, and without law." It is therefore natural that the Jewish people, wherever their swarms have descended, no longer have as a single temple other than simple places of meeting and prayer; by way of law, that traditions foreign to any divine origin [2]; by way of priests, only unofficial consultors, or *indebted to the law of foreign nations by an official title*; in a word, only rabbis, that is to

say, teachers, whose ignorance, with a few rare exceptions, is prodigious [3].

[1] Bible, II Paralip., Ch. XV, v. 3.

[2] The Talmud. Relinquentes mandatum Dei, tenetis traditionem hominum. S. Mark, VII, v. 8-9.

[3] Second letter from a converted rabbi. 1827, Paris, p. 366-7. Id., *Harmony between the Church and the Synagogue*, Examples and exceptions, t. I, p. 30, etc.

But let us hasten to produce in support of our words the very text of one of the notable members of the consistory of the city of Paris: "The rabbis are not, like the priests and pastors of Christian communions, ministers who are *necessary* for our worship. The office of prayers *in our temples* is not carried out by their organ. They are not the confidants of our consciences. Their power can do nothing for the salvation of our souls. Their *priestly* functions are limited to the celebration of marriage; [1] and their attributions, to the pronunciation, in the pulpit, of a very small number of prayers. They are teachers of the law, and are considered to have a profound knowledge of the Talmud. They are canonically invested with the power to confer upon any layman the diploma of the rabbinate. " But “this degree is compatible with all professions... and we have among us rabbis at the bar, rabbis in shops, and traveling salesmen rabbis. They do not possess the elements of any useful science, and most of them are ignorant even of the use of the national language... Their fanatical attachment to *absurd practices*, of which time and reason have done justice, *is a title to their mutual consideration and reverence of the Orthodox. Their presumption is as excessive as their ignorance is profound*. If one invokes their lights on religious questions, they oppose the mysteries; if we press them, they cry irreligion; if we insist, they get angry. They have the fatuity of power, and the will of intolerance [2]. "

[1] This is saying too much, and we will see that any layman can celebrate them. Their functions consist, for example, in performing magical exorcisms, such as the sons of Sceva, *Acts of the Apostles*, XIX, v. 13, etc.; to watch over women in childbirth, to defend them against the diseases and evil spells of the demon Lilit, etc., etc. *Harmony*

between the Church and the Synagogue, t. II, p. 320; Drach, Paris, 1844; or to draw talismans that must be worn or swallowed, to cure a disease, to obtain offspring, or to be delivered from demons! *Israelite Archives*, IV, February 15, 1868, p. 185. And these last functions are those of our sorcerers, their imitators.

[2] *Des Consistoires en France*, by M. Singer, member of the Consistory, p. 32-33, Paris, 1820, Delaunay. *Id*. Cerfberr, further: "The duties of the rabbis concerning the moral preaching in the temples," said M. Halévy, "duties prescribed by the great Sanhedrin, are not fulfilled, or are in an unfortunate way, because of the *incapacity* of rabbis in general, of their lack of knowledge, and of their habit of preaching in barbaric jargon. "*Summary of the History of Modern Jews*, p. 309. - Hallez, *Des Juifs en France*, p. 266, etc.

It would only be too easy, alas! so little that one disturbs the annals of the Hebrew worship, to multiply in the place of the rabbis the features where the filthy mingles with the absurd; but it suffices for us, as a sample, to borrow from Saint Jerome, who lived in the familiarity of the Israelite teachers, one of the examples in which the ancient degradation of these sad ministers is painted.

"The Pharisees," this great teacher of the Church tells us, "*invented the traditions* which they call *deuteroses*; and with how many fables and chimeras they have filled them! *Most* are *so* infamous that I cannot speak of them *without blushing*; I wish, nevertheless, to relate an example, in order to cover with shame and confusion these declared enemies of the religion of Christ. Know then that the *principals* and *the wisest of the synagogue* were obliged, by the duty of their office, horrible job! of tasting the blood of a girl or a woman who had her ordinary infirmities, in order to judge by taste, when they could not do so by sight, whether this blood was pure or not [1]. "

[1] S. Jérôme, t. III, ch. XCVII, p. 221. *Letters*, trad. Guill. Roussel, blessed. Paris, 1707.

Certain Judaic Reviews, often at odds with themselves, speak to the rabbi in quite a different way. The improvement which they indicate among these teachers, if we take it seriously, is, in any case, of *very recent* date; but we admit it most readily in the world, in the sense that, in the most civilized states of Europe, the members of the rabbinate would

be honorable men, sometimes quite learned, and who generally received common education. A large number, in the centers of Christian civilization, therefore speak an almost correct language, which is allowed only at rare intervals by the editors of the reviews which recommend them. But the roughness of this character so cruelly judged by his own, will it give him the priestly character that the Jewish press has given itself for a few years the slogan to attribute to him? And his mouth, to be less barbaric, will it become an organ of religious truth? For nothing is exaggerated in the words of the Right Honorable Mr. Singer, a great admirer of the virtues of his nation, and we will take care to retain his last word: " My double membership for the erection of the temple and the committee of supervision and administration of the consistorial schools, guarantees the accuracy of the information I produce [1]. "

[1] Ib., P. 7. 1820.

Now, nearly thirty years after their date, these words painful to the *lips who uttered them*, received from a writer of Judaic race a confirmation too striking for us to hesitate to repeat ourselves by offering them to the reflections of the public; our audience is so completely foreign to the history of these Jews whose hands are kneading and already shaping the future of our society!

It is particularly with regard *to their spiritual functions* that the rabbis “are *weak* and *null*, because their office does not equal the importance of the holy ministry of the Christian priests. It is not they who make the temples resound with hymns and prayers; they do not resound from the height of the pulpit with sublime truths; they do not go to families to bring hope and consolation; they do not seek misery to help it, tears to dry them; they do not heal wounds of the heart, diseases of the soul; they do not celebrate ineffable mysteries; they are not the confidants of ulcerated consciences; they did not receive from Heaven the gift of forgiveness and mercy; they are not obligated either to blind devotion or to severe chastity; they have not made a vow of poverty ..... Now, we ask it in all conscience and in all truth; what power can a religion taught by such ministers have? Certainly, as long as the Israelites had as interpreters of

their religion their tanners, their peddlers, their discounters, and even their usurers, for many exercised these noble and liberal professions, they would never be able to measure up to the times." It is true that, "*already*, we have among the rabbis men enlightened and worthy of their holy mission, but they are reduced to three or four [1]! "

In France, and in some of the most civilized countries in Europe, the Judaic aristocracy strives to combat the ignorance of its ministers and co-religionists, of which it is rightly ashamed. Also, when one's numerous efforts are crowned with some success [2], it is customary to exaggerate the noise and entrust its repetition to the mouths of fame. In front of the open ears of the public, it is moreover quite simple that the official style spreads on people and on things an aspect noticeably more beautiful than life. We are therefore far from arming ourselves with rigors against the Chief Rabbi of Paris, Isidore, and repelling the flow of hyperbole that his praising mouth pours out at us. "I count, exclaims with emphasis this minister of Judaism, on the active, loyal and affectionate assistance of my colleagues in the rabbinate, whose *science* IS SO GREAT *and whose zeal is always at the service of religion* [3]!"

[1] *The Jews, their history, their authors*, p. 55-6-7, by A. Cerfberr from Medelsheim. Paris, 1847.

[2] Example: The Rabbinical College of Padua, Italy, tells us the *Univers Israelite*, September 1867, no I, p. 14, etc.

[3] *Israelite Archives*, VII, April 1, 1867, p. 307.

But what credit does all the goodwill in the world allow us to give to this language, when we hear one of the great organs of the Jewish nation echo in the distance these words of desolation: "Within the assembly at which is entrusted with *the superior direction* of the Israelite religious affairs, the chief rabbi is *the only one* in the choice of whom *the knowledge and the respect of religion* are taken into some consideration. As for his colleagues ..., the social position and the social education are the only considerations; but, as regards any *measure of religious knowledge*, of a religious character, of some *religious fidelity* manifested

in life, *not the least scruple is shown in their choice*! " The fate of the Israelite religion, the choice of its ministers is therefore "abandoned to a majority of men who do not have the *slightest knowledge of religion*", who perhaps "are among the *first contemptors of the Israelite religion*..... and return the fact of revelation to the realm of myth! "In short," *the cultivation and maintenance of religious science is lacking throughout the vast empire*! ... [1] "

[1] L'Univers israelite, No. II, October 1866, p. 74-75.

These words, *and this date*, are they not, if we fix our eyes on the kingdoms of the West, a terrible revelation of the state of beliefs in Israel and of the general and profound ignorance of its religious guides? For, among all the Jews of this world, the Western Jew is incomparably the least ignorant!

However, these ministers so singularly chosen, and most of the time so deplorably foreign to the science and religious mores of Judaism, here they are, if we believe this organ of the conservative party of the Jewish religion, here they have become not only the teachers, but *priests, pontiffs, the priesthood* of the nation. For they affect in Israel, and we will know why, to designate them only by these sacred terms; for the word is given on all sides to repeat this religious qualification at all times; because it is claimed to inculcate in any voluntary listener that not only the Jewish nation follows the law of Moses, but that it has its clergy, like we do ours: why anyone who is not a rabbi is said to be secular, as we shall first see. Each of the kind contributes its best, and most naturally in the world, *to disrupt the public*. Let us therefore follow this maneuver for a moment, which is carried out together on the whole line.

Among us, for example one of the zealots of Judaism cried, "*a layman*, a man completely foreign to theological knowledge and to the Jewish life, was able to place himself with impunity before the ark of the Lord and preach heretical doctrines ..... And no one protested! What Balaam, seeing what is happening with us, would still like to say: How beautiful are your

tents, O Jacob! And wouldn't he prefer to utter this sublime exclamation at the appearance of *even the less orthodox* Christian assemblies [1]?

Already even this distinction of priest and layman is beginning to prevail abroad. Example: "While in France Israelite religious education is represented by a *layman* within the imperial council of public education," in a town in Germany, in Nackel, the municipal council rose up against this same abuse and uses this language: "Israelite religious instruction is compulsory; the elected official, being *secular*, is in no way competent to represent the interests of the Israelite part of the school, and he again asks the government to call on the rabbinate in teaching committee [2]. "

[1] Israelite Universe, journal of the conservative principles of Judaism, n ° II, October 1867, p. 53.

[2] Univers Israelite, n ° VII, March 1867, p. 295.

Alongside these *laymen*, we no longer have to be astonished if the rabbi finds himself becoming an ecclesiastic, a priest, and if the non-orthodox, but self-interested language of Judaism reproduces and has this disappointing phraseology reproduced in every way. Thus in the Kingdom of Prussia, "a royal ordinance published in the staatsanzeiger (State Gazette) of August 16, is expressed in these terms ..... Authorization is hereby given to appoint Jewish *clergymen* in the duchies from Schleswig-Holstein ... [1] "

But let us listen again, and do not be afraid to give our quotations something of the insistence of those whose words endeavor to represent to us as living a priesthood which perishes never to be reborn: - In Paris, resumes the *Israelite Universal* , "we find ourselves in the presence of a fait accompli; we hope that our *new sovereign pontiff* will not forget that he is henceforth the spiritual guide of the whole of French Judaism, and no longer of the only community of Paris, where he has been able to tolerate things that are *completely inadmissible* among our co-religionists in the departments, who are hardly so advanced and so enlightened as Messrs. Cerfberr and Franck [2]. "

[1] *Israelite Archives*, XIX, October 1, 1867, p. 908. Read *id. Univers Israelite*, II, October 1866, p. 76.

[2] *Israelite Universe*, December 1866, p. 147.

The same language emerges, all the more so, from official mouths; and, during the installation of the chief rabbi of the central consistory of France, we hear Colonel Cerfberr, president of this consistory, address a short address to this "new pontiff". Faithful to his regrettable habit, he allows himself "a very illegitimate invasion on his part into the domain of theology ..... There is something singularly shocking about the exhibition of his catechism, of his theological program, and strangers to the Judaic cult can "believe, that M. *le colonel* gives a lesson in Jewish religion *to the first pastor* of our cult, to the teachers, to the students of the *seminary*, and to all the rabbinate of France! "

However, the Chief Rabbi Isidore, impassive and full of serenity in front of these hands which touch the censer, peacefully closes the session with these words, in which he poses as a continuator of the high priests of Israel: "My brothers, I am deeply moved ..... by taking possession of *this rabbinical seat*, illustrated by so many noble and pious *pastors* whose memory still lives in all Israeli hearts ... [1] "

And since these rabbis find themselves transformed into *ecclesiastics* who ascend the *pulpit* and deliver *sermons*; as *priests*, as *sovereign pontiffs* of kingdoms that perhaps a supreme pontiff will soon link under his papal authority, do not these pastors harmonize their language with the titles with which they decorate themselves, when they appoint the laity of Israel their "flocks", and that they give their diocesan letters the name of "*pastoral letters* [2]?"

[1] *Israelite Universe*, VIII, April 1867, p. 344-5.

[2] *Israelite Archives*, IX, May 1, 1867, p. 389. Ib. X, May 15, 1867, p. 435. - XXI, November 1, 1867, p. 963. *Univers Israelite*, III, November 1867, p. 103, etc., etc.

Now, what these repetitions which the mouths of Israel never tire of have to tell us, if we know how to understand them, is that if the Jews did not have the art of giving credit to this ingenious distinction of laymen and priests; is that if they did not create and walk among us this audacious fiction, this deceptive phantom of the priesthood, they would lose in the eyes of the people the prestige of having a religion, this good, this invaluable treasure which for so many centuries perished in their hands; they would also lose before the budget the right to have to present themselves to sign the fees and expenses of a worship which, without a religion and a truly priestly ministry, could only be a ridiculous and false parody.

Let us know, then, so as not to forget it again: these pontiffs are nothing less than pontiffs; these priests are priests only for the sake of form, only to delude the Christian peoples who pay them; their religious authority is nothing; and this truth, which we had to make palpable, continually escapes from the lips of Israel. The intrepid advocate of the Judaic cause, and one of the notables of this nation, M. Bédarride himself, will therefore tell us with a simplicity which too often fails him:

"The rabbis hold *no authority* over their fellow believers *from the law of Moses*; and this title, known only since the dispersion, is only a *mark of deference* given to the teachers of the law who stand out *for their merit*. They have *no jurisdiction*; only if they are addressed *voluntarily*, as versed in the law. "

"That if, in certain States, the laws gave some force to the jurisdiction of the rabbis, their authority then derives *from civil law, and not from religious law* [1]!"

[1] *The Jews in France, Italy*, etc., p. 430, 2nd ed. 1861, Paris.

In a word, *the unfaithful peoples alone founded the rights of these pastors of Israel*, and the source of the rabbinical priesthood is a Christian source!

We will recognize, however, that in countries where the old Talmudic cult has retained its vigour; that in places where, despite the absence of the priesthood and the temple, religion maintains the feeling of the necessity of sacrifice, the rabbi exercises even in the most formidable circumstances, and although without legitimate authority, some of the attributions of the priest. He revives around him the idea of sacrifice; he is the priest; or, if his hand does not always direct the sacred knife into the victim's throat, it is at least he who seizes and preserves the vessel in which the blood has flowed; it is he who conceals the blood, that part of the victim that the sacrificers must assimilate by means of education. And, in a little while, we will see even in the last examples, the authenticity of which we will submit to the reader, the khakhams, that is to say the rabbis of Damascus, during the *religious assassination* of Father Thomas and his servant by the Jews, to seize each time the blood collected, and to keep it preciously until it was mixed with the bread which was to circulate it under the teeth of the faithful:

"Son of Judah, why then did you kill this religious your friend, this man whom everyone loved? - For the blood, because we needed it for the celebration of our worship. - And why didn't the blood stay in your brother's house? - Because the blood must remain with the khakhams [1] ", that is to say with the rabbis.

However, not only are the rabbis not of a divine institution, but, converted into *instruments of civil and political order*, these unfaithful continuers of the Fathers of the Talmud, that is to say of the Fathers of the Israelite Church, are hardly, as we have just stated, of a Judaic institution. O height of humiliation! each prince shapes and limits more or less as he pleases their power in each of the nations which deign to open its bosom or provide asylum to the dispersed of Israel!

Long ago, the need in many states of Europe to give the Israelites judges who could rule in contentious cases where Hebrew laws were invoked, had given rise to the *temporal* authority of the rabbis. Letters of May 21, 1681 (in France) constituted this authority. The rabbis became,

in matters of religion, *police, and civil law*, the judges of the Israelites. Their sentences, to be executed, needed only the sanction of the ordinary judge; however, the recourse of the parties to this authority was optional.[2] "After having fulfilled the functions of notaries, the rabbis tried to extend their powers; but a decree of May 12, 1754, and the letters patent of July 10, 1784, repressed their claims, and restricted their power; then came the Revolution, which put an end to this temporal power [3].

[1] *Syria Affairs*, pp. 43, 44, 379, and c. , A. Laurent. Complete procedure; read all the t. II. See below for the question of Judaic Sacrifices.

[2] *Consist*., Singer, member of the consist., P. 31. *Directory of case law*, Merlin, art. RABBINS. Cerfberr, *The Jews*, p. 55.

[3] Cerfberr, *ibid*.

But the great master of the Revolution, the conqueror who nourished it, who chastised it and bent it to his ends, keenly felt the need to reconstitute this power. He overhauled it from scratch, and above all adapted it to this unmet need for men that the limitless consumption of his battlefields made him feel. We will take as an example of its despotism, accepted by Israel with gratitude, the regulations of the assembly of the Israelites of May 30, 1806, where it is decided that the functions of the rabbis are: "

1. To teach religion. -

2. To teach at the same time the doctrine *contained in the decisions of the great Sanhedrin* [1]. -

3. To recall, in all circumstances, obedience to the laws, *including and especially* those relating to the defense of the country, but of to exhort it more especially still, every year, AT THE TIME OF THE CONSCRIPTION, from the first call of the authority, until the complete execution of the law. -

4. To make the Israelites consider military service as ONE SACRED DUTY, and to declare to them that, during the time when they will be engaged in this service, *the law dispenses them* from the observances which do not appear to be reconciled with it. -

5. To preach in the synagogues, and to recite there the prayers made there together for the Emperor and the imperial. -

6. To celebrate marriages, and to declare *divorces*, without their being able, in any case, to do so unless the petitioning parties have properly and duly justified them of the civil act of marriage or divorce, etc. , etc. [2]. "

[1] Note: On the great Sanhedrin. Sanhedrin were assemblies of either 23 or 71 elders (known as "rabbis" after the destruction of the Second Temple), who were appointed to sit as a tribunal in every city in the ancient Land of Israel.

There were two classes of Sanhedrin, the Great Sanhedrin and the Lesser Sanhedrin. A lesser Sanhedrin of 23 judges was appointed to sit as a tribunal in each city, but there was only supposed to be one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases which were decided by lesser courts.

[2] *Consistories*, the Israelite Singer, member of the consistory, ib., P. 15.

Certainly, these religious injunctions and dispensations accepted by the Jews from the hand of a Christian power, this is what strikes us with astonishment, and which paints us in rather vivid colors the decline of the *doctrines and teachers* of the Talmud! Here is what places in a day when it is impossible not to seize it, this disfigured specter of the priesthood or the Judaic doctorate! The picture remains incomplete, however, and to complete it we must follow with our eyes the features drawn by a rabbi to whom his knowledge and his righteousness, aided by divine grace, reveal the monstrosities of the Talmudic tradition.

"I must," the illustrious Drach tells us, "rectify the error so common among those outside the Jewish cult, namely that the rabbis a*re the priests of the Jews*. These men have only the direction of the conscience of *those who are willing* to contact them *in serious cases*; for example, when misfortune has caused a spoon intended for the lean to fall into a pot used for fat; or if, inadvertently, the candle has been touched or snuffed out on the holy sabbath day, etc., etc. [1]. "

"The office of the synagogue, which consists of intoning prayers and hymns, and reading the Pentateuch; the care of distributing public alms, of supervising the education of the youth, of assisting the dying, of presiding over the burials and the ceremonies which accompany them, etc., *are generally reserved for laymen*; and when the rabbis take care of them, it is *like private individuals*. As for marriage, the rabbi only blesses it, which is something *that every Israelite can and does*, and which, moreover, *is by no means essential* in order to contract this bond.! ... It is the bridegroom who pronounces the sacramental words, offering the bride an object of value The latter, by accepting it, without even uttering a word, becomes his lawful wife. The presence of the rabbi is so little necessary, that if this ceremony took place in the presence of any two Israelites, the marriage would be valid [2]. Preach the word of God, and on simple moral matters, *most* rabbis have no idea! The sermons, which they very rarely deliver, are nothing more than Talmudic *dissertations*, to which most of their listeners understand nothing. These dissertations are sometimes interspersed with scolding (thohhabhaha) and FARCES for laughing (halatzot), of which I will give samples [3]. "

[1] "Blind drivers, who take care to pass what you drink, for fear of swallowing a gnat, and who swallow a camel." S. Matthew, Evang., XXIII, 24. *Excolantes culicem, camelum autem glutientes.* And what has happened in Israel since that time (1825) of the observance of the Sabbath?

[2] See *Talmud*, Kidouschin treatise, fol. 1 et seqq., Maimonides or Joseph Karo.

[3] Ibid., First letter from the rabbi, p. 69. Paris, 1825.

No, a thousand times no, the rabbi is nothing less than a priest, nothing less than a pontiff, and the Jewish nation "no longer possesses any kind of priesthood". *The priestly caste* has been unknown there since, admirable thing! the confusion of our tribes took place following the last census ordered by Caesar Augustus, and from which results the authentic establishment of the genealogy of Our Lord [2]. It is true that "the rabbis of our days *say that* they are the teachers of the law; but let them remember that their decisions *in no way bind* the conscience of the Jews! *Formerly* it was not the same thing, the refusal to submit to the teaching of religious authority *carried away the death penalty* [3], because there was then a temple, sacrifices, priests, there was a *priestly authority* and divine institution! " Moreover, " the Talmud says formally that, since the dispersion, *there are no more teachers in Israel* [4], and that the authority of the Sanhedrin of Jerusalem ceased FORTY YEARS before the ruin of the temple, that is to say precisely at the time of the Passion of Our Lord. *Consummatum est* [1] pronounced from the cross by the Arbiter of the world was therefore the stop of the eternal dissolution of this famous body [5]! "

[1] It is finished.

[2] *Ibid*., Second letter, p. 292. Paris, 1827.

[3] *Deuter*., XVII, 12. Talmud, Sanhedrin treatise, fol. 26 v °, fol. 27 ro, etc.

[4] *Talmud*, Sanhedrin Treatises, fol. 13 vo, fol. 14 r °; Gnaboda-Zara, fol. 8 vo, etc. Second letter, p. 292-3.

[5] *Ibid*., P. 293.

No, really, whatever phantom of doctoral authority the First Empire allowed the Jews to evoke, " today, in the Jewish nation there is not *an authority* that can set the limit separating what is obligatory in the law of Moses and in the traditions, from what has ceased to be so with the destruction of the State; an authority whose decisions can calm the consciences and resolve the scruples of timorous men [1]. "

Finally, whatever the rabbinate, the synagogue, whose ancient spirit it is important to make known, had "at all times severely proscribed the INDIVIDUAL explanation of the word of God," that is to say Protestantism which is breaking through and which, for several years, has suddenly manifested itself among the sons of Jacob. Inflexible at this point, "the Sanhedrin *punished with death* any teacher who did not submit to the decisions of the *teaching authority*"; and replacing authority with audacity and law with religious despotism, the fanatic and bloodthirsty Maimonides had wanted the "*first comer of the faithful to put to death*," and even in the present state of dispersion, "*the Jew who denied the tradition of the rabbis* ". For that, he said, "neither witness, nor preliminary admonition, nor judges; but whoever performs this execution has *the merit of a good work*; he has removed the scandal". As swift and formidable as the inquisition of the occult courts of high masonry was therefore the Judaic inquisition ensuring the unity of faith [2].

[1] *Letter to a counselor of the King of Saxony*, by M. le baron de S. de S. Paris, 1817, at de Bure. Ib., Second letter, p. 294.

[2] Veên tsarihh lo guèdùn velo hatria, velo daijanim, etc. *Treatise of the Rebel Teachers*, c. III, p. 52. Ib., Second letter, p. 332.

But everything has changed, everything is changing, and nothing is easier for us than to follow these revolutions; for behold, placed in our hand and before the eyes of the public, the Pharisaic rabbi, that is to say, the rabbi, religious guide and leader of the Jewish nation; here it is until the days of the First Empire, and even beyond that time. The quotations with which we have taken care to strengthen our text defy any contradictory by themselves, and represent it to us as it is found wherever the Talmud is *the religious law of the Jew*. But the position of this quasi-official in a doctoral capacity and with priestly pretensions changes when the imperial fortune begins to dominate the peoples of Europe. Let us therefore take a second glance, a more in-depth look, at the new form that the hand of the formidable ruler imprints in France on the religious organization of the Jewish people, opening their minds to reforms.

FINAL NOTES.

FIRST NOTE.

"The French rabbinate *is not a reformer*," says Chief Rabbi Isidore. "He has known how to protect himself to this day from these unhealthy temptations *which have produced* disunity, tearing, and schism *elsewhere*." P. 975. "But if dogma is invariable, *it is not the same with* worship. "*Israelite Archives*, XXI, p. 976, November 1, 1867.

Who would have dared to speak before Israel of reform in worship at the beginning of this century, without dreading the anger of his listeners? But in recent years, reform, Protestantism pushed to its limits, has been everywhere in Israel, and is making its way not only into the journal of progress, the *Archives*, but even into the conservative journal, the *Israelite Universe*, where we hear him moan from this destructive evil.

"We have often shown our readers the distressing spectacle offered by the *reformist and schismatic work* in Germany. Here is yet another new and very sad example, given by certain rabbis from across the Rhine, of their errors and of the forgetting all the duties, all the conveniences ... "*Univers Israelite*, IV, p. 151, December 1866.

The list of the given scandal follows; then: "It is sad to see a rabbi, a doctor of the law, a keeper of the divine commandments, lead such a life, give such examples to the community, such a scandal to a whole country, and make *such* solemn *confessions* within the confines of justice, before Israel and before the peoples! ..... And let us not reproduce this old thesis, long condemned by experience, namely that we only want to make a few changes in public worship ... ", because" here is a new proof that this thought, even inspired by the best faith in the world, contains dangerous illusions. "This curious proof follows, ibid.

SECOND NOTE.

"The government of 1830 gave the Synagogue an unstoppable momentum. One of its first acts, on February 8, 1831, was to place the rabbis on the same league as the ministers of other cults, and to assign them a salary from the public

treasury. This innovation created a kind of Israelite *clergy* from the *legal point of view*; but, in the eyes of religion, the rabbis were never and could not be ministers of the Old Testament. The rabbis, whose name means masters, or preceptors, were only Scribes more or less educated in the law, or casuists versed in the Talmud, who taught commentaries on religion; later they received a modest salary of the Synagogue to render decisions on doubtful cases of Talmudic morality. These were their duties, and they had never posed as pastors or ministers of their religion [1].

"The current institution of rabbis as ministers of their worship dates only from the year 1808; it is due to the Israelite deputies, who, ashamed of proclaiming in front of France the nullity and uselessness of the rabbinical functions, attributed to the rabbis of the time a *fictitious and contradictory character with the formal law of the Old Testament* [2]. "

"The royal ordinance of 1831 sanctioned this singular anomaly, by endowing the Synagogue with an *impossible priesthood*. But in fact the rabbis, transformed into priests by civil law, and though employed by the state, remained without authority among the Jews, and they saw themselves subjected to the sarcasm of their friends and enemies. It had been hoped that the creation of the rabbinate would give some life to the expiring synagogue; changes in ceremonies, changes in services, progress in interpretations were expected; some wanted reforms, others opposed them; all claimed to regenerate the affairs of religion by various means. But the rabbis, endowed with an illusory power, unable moreover to support the role assigned to them, and perfectly content with their fate, opposed the discordant claims of their coreligionists by force of inertia [3]. "

The esteem of the consistories themselves for the rabbis is measured by this fact, that in the composition of the consistorial body "they eliminate them as much as possible.[4] "

[1] An interesting notice on French rabbinism can be read in the month of June 1846 from the *Israelites Archives.*

[2] Read the Bible, *Numbers*, III, v. 10.

[3] The *Jewish Question*, by R. P. Ratisbonne, Israelite convert, p. 9, 10, 11. Paris, 1868, 31 pages in-8 °.

[4] Ibid., P. 20.

END OF NOTES.

SECOND DIVISION.

The great Judaic assembly of 1806, and the great Sanhedrin of 1807, which is a false Sanhedrin. Judaic Concordat, distorting both the law of Moses and the Talmud. - False declaration of this assembly. - What the real Sanhedrin was. - A word from M. de Bonald on the Jews.

To subjugate to his destructive power, to his creative will, the often most disparate elements, and to force nature to associate them if necessary, this was one of the habits of Napoleon I, a genius under whose hand the Revolution felt tamed, his mother ! However, one of his wishes was the unification of the peoples of which he claimed to compose his empire, and first of all the assimilation made for his benefit of the social elements that constituted ancient France. We therefore saw him stop one fine day wanting the French population to set about assimilating the Judaic population!

Frankly elevate the Jew to the rank of French citizen; to confer upon it the complete enjoyment of civic rights, and thus terminate the work of the National Assembly, [1] was to fulfill Israel's most ardent wishes. On May 30, 1806, *a large and solemn assembly* of all the Jews of France and Italy, reunited for the time in France, therefore had Paris for its seat, and its members underwent an interrogation whose purpose was to facilitate the benevolent intentions of the conqueror towards the Jews. Some of the answers obtained will tell us what were the most important questions asked by MM. Molé, Portalis fils and Pasquier, government commissioners.

[1] September 28, November 31, 1791.

The religion of the Israelites, replied the Jewish deputies, - and let us remember these terms well, for our pages will soon measure all their audacity [1], - this religion "orders them to regard the law of the prince as the supreme law in civil matters and political: the Jews are bound to regard the French as their brothers, *and their first duty is to exercise acts*

of charity towards Christians, for between Jews and Christians there is no difference in this respect. The relations that *Judaic law* allows with Christians are the same as with Jews; we admit no other difference than that of worshiping *the Supreme Being* each in his own way; and, vis-à-vis each other, charity makes it a duty to lend sometimes without interest to those who are in need ... In this regard, said the Israelite lawyer Bedarride, the assembly refuted the unjust reproaches addressed to the Jews, and wisely interpreted *the law of Moses*, which repels, by its spirit and its terms, the prejudices of which it was the object. The Jewish religion was therefore *vigorously avenged*; and this ancient belief, pursued as intolerant and anti-social, *finally appeared in its true light*; the persecution thus lost all excuse [2]. "

[1] The word *impudence* is repugnant to our pen.

[2] Ib. Bédarride, p. 403-4-5. Let us observe the perpetual need of the Jews to confuse their religion with the law of Moses. The rabbis themselves will teach us all the difference between one and the other; and Mr. Bédarride was the first to tell us this by pointing out to us, a few lines below, the Talmud, which destroys the law of Moses, since it differs essentially from it and that it has "the greatest authority" among the Jews.

However, "the deputies of the assembly had developed *the principles of their religion*; but nothing found that what they had observed was anything other than the expression of their personal conviction. They had to give to *their opinion* a doctrinal force which they lacked. " And from this necessity came " the thought of convoking a great Sanhedrin, that is to say, an assembly of *teachers of your law*, resuscitating in a way that ancient power whose supreme decrees were regarded in Jerusalem as laws. "

Converted into decisions, the responses of the first assembly “could be placed *beside the Talmud*, and thus acquire in the eyes of the Jews of all countries and all ages the greatest possible authority.” [1] The great Sanhedrin, this body *fallen with the temple*, will therefore reappear to enlighten all the people he ruled [2]. "

[1] Authority completely insufficient and derisory, since, "since the Talmud, there are *no more teachers in Israel*," and that "the decisions of the rabbis, who claim to be teachers of the law, do not bind the conscience at all;" see above, in this chapter. By what right, finally, does a Sanhedrin composed of a few rabbis from only two kingdoms where the Jew is quite rare, and functioning under the influence of a prince, of a Christian swordsman, is he called great Sanhedrin and engage Jews all over the world?

[2] *Ib*. Bédarride, p. 405 to 408.

So speaks the Israelite lawyer Bedarride. May his sonorous word be a reason for us to evoke for a moment the specter of the *Mosaic* Sanhedrin, so that at first glance the first comer will recognize him and distinguish him from the Sanhedrin of the sons of the Talmud, that is to say from the *Sanhedrin* of modern invention.

One day, bending under the burden, Moses cried out, despite the valor of his courage: “Lord, I cannot support all this people alone. Well, answered the Lord, assemble to me seventy men whom you know to be elders and masters of the people, thou shalt lead them to the door of the tabernacle of the covenant, and you shall keep them with you. I will come down and speak to you; *I will take of the spirit that is in you, and I will put it in them*, that they may bear with you the burden of the people, and that you alone should not be burdened with it [2].

The seventy men were assembled; Jehovah descended in the cloud, and took of the spirit which was in Moses, and gave it unto the seventy elders; and when the spirit rested on them, they prophesied. - Such is the biblical account: "The seventy chosen by Moses, in this great number of magistrates which he had established according to the advice of Jethro and with the consent of the people, *are therefore instituted in a divine* manner his co-workers in the government, and become the perpetual senate of the nation. God thereby communicates to them something of those supernatural gifts which he had gathered in Moses, and which are designated *under the generic name of prophecy* [3]. "

[2] Bible. And auferam de spiritu tuo, tradamque eis, etc. *Num*. XI, v. 11, etc.

[3] Rohrbacher, *Hist. of the Church*, t. I, p. 449-450, ed. 1850. Paris.

Already this august tribunal had lost its luster and declined when King Jehoshaphat took to heart to restore it. He therefore composed it, according to the vow of the law, of spiritual senators and temporal senators; the former were *priests and Levites*, the latter were heads of families. All civil and religious matters were judged by the law of God, interpreted by the Levites and priests. It was basically the council of elders and senators as it existed under Moses. Jehoshaphat, says the sacred text, "establishes in Jerusalem *Levites, priests* and heads of families ..... Whether it be family interests, law matters, commandments, ceremonies, or precepts, teach your brethren, he told them, *what is lawful*, lest they do not sin against the Lord, nor let his anger fall on you and your brethren. May Ananias, *your pontiff*, preside over matters pertaining to God, and Zabadie, head of the house of Judah, over matters pertaining to the king. You have among you t*he Levites who will serve you as teachers and mentors* [1]."

The *priestly element* is therefore one of *the essential elements* of the Judaic Sanhedrin, this advice on which God poured out, according to his word, his special and *supernatural* graces. Now, in the composition of the Talmudic Sanhedrin, the priesthood is necessarily effaced, since it has disappeared from the bosom of the entire nation; since no one today can tell us with certainty of a single Israelite: This man is of the tribe of Levi. The rabbi whom we see in it has nothing of the priest, from head to toe; and, better still, while the Talmud assures us that there is no longer an authorized teacher in Israel, French law teaches us that the rabbi takes his title only from a Christian authority; the word of this false priest, we know, moreover, has no value except under the roof of good people in whom the fancy of submitting their conscience to the poverty of his science endures [2]!

[1] Magistros. II *Paralip*., XIX, v. 8-10, etc.

[2] See authorities above, same chapter.

A prince whom Judah knows to be a stranger to him by blood, a stranger by faith, that is to say a supremely impure being in the eyes of the Talmudists, therefore makes the rabbis what they are. And these same rabbis, contemptors of the law of Moses if they are Orthodox, these men of the Talmud, they have become the nerve, the virtue, the crown of the modern Sanhedrin, who will call himself the depositary of the spirit of Moses [1]! !!

But let M. Bédarride himself tell us how the Sanhedrin was reconstituted; for it is still a question of judging according to the talmudic doctrines - to whose authority it is claimed to equal the decisions of this great council, - the faithful and the teachers who rely heavily enough on our ignorance of their laws and their religious customs so as not to be afraid of presenting themselves *both as* the men of the Talmud and as the men of the Mosaic law [2].

The assembly, led by the arm of Napoleon, decided that it would be sent to all the synagogues of the French Empire, the kingdom of Italy *and Europe*, a circular announcing the opening of the great Sanhedrin; "that the rabbis, members of the assembly (of 1806), would be invited to be part of it; that twenty-five deputies of this assembly would also be part of it; that orders would be given so that twenty-nine rabbis , chosen from the synagogues of the Empire and of the Kingdom of Italy, could go to Paris; that a commission of nine members would be formed to prepare with the government commissioners the matters to be submitted to the great Sanhedrin; finally , that the Assembly would not separate until the great Sanhedrin had closed its sittings [3]. "

[1] The following lines were probably written under a rabbinical influence, they nevertheless confirm the necessity of the doctoral and *priestly* element in the Sanhedrin: "The most plausible thing that can be said is that, since the Machabees, a sort of council or Senate had been formed among the Jews, composed of *the high priest, the teachers of the law*, and the notables of the nation, to whom matters of importance were reported, and who judged; but this senate had neither the form nor the authority which the rabbis attribute to it. They claim that the king could not be, because it is not lawful to argue with him, and that the high priest entered this council only when his merit caused him to be elected. However, there is no appearance that the heads of the Church and of the State

would not have been sitting there, if this tribunal had been real." P. 70-71. *Hist. of the Jews*, suppl. by Josephus, t. V.

[2] We do not attack against the Sanhedrin nor those of the honorable members who composed it, nor the authority of the laws of the State which were the result of it!

[3] Bédarride, ib., P. 409.

"The Jews seem to have been thrown into the midst of nations to mark, by their vicissitudes, the progress of human reason. What *immense* progress must not have taken place in France so that we could see in its midst to resuscitate *with all its pomp* the most respectable assembly of ancient Jerusalem, the one whose supreme decrees there were regarded as laws [2]! " The declaration of the Sanhedrin" no longer left malevolence any pretext for supposing that the *law of Moses* prevented the Jews from enjoying the benefits of the laws. The most imposing assembly for the Israelites, the one which, as it *herself* declares, had only the capacity to interpret *the law of Moses* and to fix the consequences which flow from it, determined which part of this legislation was binding, who was the one who had ceased to be [3]. " And this (religious) assembly enshrined this principle: "That the Jews owed *above all obedience to the laws of the State*. In short, the Sanhedrin noted this fact, that the Israelites, called to become citizens, did not have to shrink from any of the duties that this quality imposed on them [4]. " This is why " the decisions of the Sanhedrin were received with respect by all synagogues in France, etc., etc .... [5]. "

[2] Religious sanctions, it must be repeated with our Judaic authorities, given by teachers having no other right than that which they hold from a foreign and Christian power! See above.

[3] Again, no, the law of Moses is not the law of the Jews. May the Sanhedrin adopt it as law, so be it; but then he *ceases to be orthodox*, he rejects the Talmud, becomes *Caribbean*, and is little more than an object of horror for the vast majority of Jews, for Talmudic or rabbinical Jews.

[4] This would be the place, says the illustrious Drach, to make known the intolerant and inhuman maxims that the rabbis profess with regard to converted Jews, Christians, etc. formal texts the *falsity* of the 4th Sanhedrin decision of 1807, without prejudice to what I would have to say in relation to its other decisions. "Ib., Second letter, p. 300, 1827.

[5] Bédarride, *Ib*., P. 414, etc.

But the Emperor was too serious a man to afford, beyond what he considered necessary for his policy, these magnificent declarations which, before the lure of a temporal interest, placed the doctors and the delegates of the Jewish people at open war with the ancient doctrines of their religion. "It was therefore created by the government, - to the great mortification of the Jews, - an exceptional regime contrasting with the legitimate hopes that it was allowed to conceive following the solemn act which had just been accomplished. .. 2. But this regrettable act, says Mr. Bédarride, must not weaken the tribute of gratitude which the Jews owe to the Imperial Government, "for the Emperor almost completely completed the work of their emancipation. Another decree of March 17, 1808 organized the Israelite cult, and created the consistories.

[2] Bédarride, *ib*., P. 417.

FINAL NOTE.

A word from M. de Bonald, the illustrious author of the Primitive Legislation, on the danger of increasing Judaic influence, must find its place here: "For quite a long time the Jews have been the object of the benevolence of philosophers and of the attention of governments. Into these various sentiments there enters philanthropy, indifference to all religions, and perhaps also a little old hatred against Christianity, for which the state of the Jews is proof that we would like to do away with.

"When I say that the Jews are the object of the benevolence of the philosophers, one must except the head of the philosophical school of the eighteenth century, Voltaire, who, all his life, showed a decided aversion against this unfortunate people.

" Until the time of the Constituent Assembly, the Jews in France had enjoyed the general faculties the free exercise of which civilized governments guarantee

to men, and which were compatible with the religion and mores of a *people at open war with the religion and mores of all peoples*.

"The Jews were protected in France in their persons and in their possessions, like the rulers, like the foreigners, like the Swiss, less foreign to France than the Jews; and, apart from the military service which the Jews were not jealous to share, and which, even for the Swiss, was rather a condition imposed on the Swiss nation by treaties than a favour granted to individuals, I do not see that the Swiss, who were in France neither magistrates, nor administrators, nor ecclesastic, nor even, by the fact, owners, have far more rights under the law than Jews. " T. II, p. 253.

"There is no doubt that if the Jews had been as ambitious in the other provinces as they were in Alsace, the friends of the Jews would not have had to reproach themselves, like the friends of the blacks, for the haste with which they called for freedom, *which was then the domination, a people always foreign there even where it is established*, and which had also to avenge the irremissible offense of a long proscription. I do not reproach all the people, but I compare the passions; and the greed, which threatens the property of others by cunning, is the sister of ferocity which threatens life through violence. The Jews, if they had been spread everywhere in France, united among themselves like those who suffer for the same cause, and of understanding with foreign Jews, would have used their wealth to acquire great influence *in popular elections*, and would have used their influence to acquire new wealth. "P. 248, 249, 252 to 236, De Bonald, *Mélanges*, t. II; Paris, 1819, in-8 °; etc. XI of the Works.

M. de Bonald read into the future. - And what will happen when the Jews are more eager to dominate and seize civil and political power than to enrich themselves? Such a power would be, moreover, in such hands, such a formidable element of wealth! "See the chapter on the Jews in Romania below.

END OF NOTE.

THIRD DIVISION. - CONSISTORIES.

Artificial organization, prelude to radical disorganization. - Political and police functions of consistories and rabbis. - Napoleon I, new Moses in the eyes of the Jews, and their intoxication. - Catholic organization of the rabbinate. - The Jews legally constituted as a distinct people by the very law which claims to merge them. - Cruel paintings of the consistories, made by the hand of the Jews. - This religious institution places the laity, that is to say the flocks, in the direction of the pontiffs or of the so-called priesthood of Judah. - Grievances. - Fruit of these grievances; scandals. - "The scepter of Judah become a club." - The Christian government of France became the regulator of the worship of Israel. - A minister and a general governing the Synagogue. - Conclusion.

It was therefore ordered, by a decree of March 17, 1808, recalled in our last page, that a synagogue and a consistory would be established in each prefecture where the Jewish population would reach the number of two thousand individuals; that a chief rabbi would sit at the head of each consistorial synagogue; that the consistories would take care to prevent the rabbis from giving any instruction, any explanation of the law which did not conform to the decisions of the Sanhedrin, - which had been made in accordance *with the laws of the Empire*! - that they would have an eye on the administration of the synagogues; that they would encourage the Israelites to *exercise useful professions, and make known* those who were *left without means of existence*. These departmental consistories were to come under a central consistory whose seat would be in Paris, and which would be responsible for proposing the appointment of rabbis and confirming them. These "rabbis were in charge of teaching the religion AND THE DOCTRINE OF SANHEDRIN; of recalling obedience to the laws, *especially that of conscription, and of making military service considered a duty. They were to swear on the Bible to be faithful to the laws, and to make known anything they learned that was contrary to the interests of the sovereign or the State* [1]. "

[1] Decree of October 19, 1808. Bédarride, id., P. 421. The other articles of this decree, which tends to make the rabbi a *police officer*, fix his fees, the payment of which, as well as the costs of worship, are provided by the Israelites. But later, "the charter of 1830 did not admit a dominant religion, and suppressed the word *alone*, which stood in the way of

the state paying for the Jewish worship. With this barrier lifted, a law was promulgated that charged the State with the costs of Israeli worship. "Bédarride, *ib*., p. 428.

Thus, the Catholic religion, that is to say the ancient religion of the State, the religion of the immense majority of the French, or of thirty-seven million citizens out of thirty-eight, is not paid by the state. They are the only ones who do not receive any support; for the rent paid to the Catholic clergy is the very *low indemnity* for goods taken from the Church by the Republic, and it was *on the condition of this indemnity* that, b*y the Concordat*, the Church gave up her rights to have the seized property returned.

The Protestant cult, composed of citizens of French blood, and the Judaic cult, composed of citizens of a foreign nation, therefore have *the very singular privilege* of receiving a salary from the State, and *thus of taking a tribute from the Catholics*.

New Moses, kneading with his powerful hand and placing behind him, to support him, the assembly he pleases to decorate with the title of Sanhedrin, the Emperor therefore casts in one flow this *new Judaism*, this political and *police* religion with which the statutes must henceforth place at the service of its States *and its armies* the leaders and ministers of this religion as it is, whose population it strives to assimilate to ours. But who should gain from this religious revolution, from this Judaic concordat? Him alone, or this Israelite people who soon seem to play such a great role in the world? ...

With the help of the *imperial organization of Judaic worship*, that is to say thanks to the action of these local consistories, thanks to the direction of this central council, thanks to these episcopal rabbis, and, thanks to this patriarchal rabbi from France, while waiting for a papal rabbi, here is at the heart of our homeland, within this French people to whom God gave the mission to cover the Church of Christ with the shadow of his sword: *Gesta Dei per Francos*; here are the Jews nationalized French and *twice* become citizens on the very land of our fathers, where we are *only one*! Here they have become French citizens as much as a Montmorency can be; but, at the same time, and more than ever, here they are recognized as Jewish citizens or members of a nation which is not our own, which ramifies and takes root throughout the world, which asserts itself by its Talmudic law, a mortal enemy of ours, and which undergoes, willy-nilly, under the yoke of its religious orthodoxy, *the need* to remain foreign to

any nation whose government welcomes and fulfills it. Ceasing to live the life of *the dispersed*, here are the sons of Jacob, *by the* very *law* which strives to merge them, made a distinct people, and recognized as a body of a Judaic nation. They enjoy in peace the benefits of an assimilation which their belief, which their heart, in its talmudic folds, declares to be for them only provisional and fictitious; and we see them, at the moment when the law seems to mix their blood with ours in the veins of the social body, to draw closer, to unite, to tighten a bond more solid than ever, prepared and disciplined by the fact of this new organization, with the views of the policy which is specific to them, and whose events will dictate the advice to them, from day to day. Let us no longer be surprised if these faithful of Judaism prepare themselves, in the active patience of their waiting, for the supreme act in which the imperishable hopes of the Pharisaic Jew have been summed up for centuries, guided by the rabbis of the Talmud.

These hopes, which so many circumstances have caused to languish, but to which other circumstances will give new life and new ardor, what are they? ... We will certainly have to say it; but let us abandon this point of view for the moment and seek to know from the very mouths of men who belong, and who did belong to the Israelite religion, the merit and the value of consistories. For us, it is not a question of the individuals to whom the election opens the door of these councils, but of these bodies themselves, charged by the Christian government of France to watch over the religious interests of Judaism.

In the year 1820, that is to say long after the cogs of the rabbinical organization had had full leisure to function, one of the most independent members of the committee of supervision and administration of the consistorial schools spoke aloud this language: "I awaken" the solicitude of authority, I call the attention of "friends of order and justice to the question of the organization" of Israelite worship in France. My goal is to "escape, with my co-religionists, the *stupid despotism*" of the administration which governs us. "

"I have all the characters which constitute true independence; I do not ask for any favors; I would refuse any if they were offered to me. The abuses that I am going to point out, the vices that I am going to unmask, the depravities of which I am imposed the obligation to present the picture, will undoubtedly make me the object of the animadversion of the men who perpetuate them to feed on them ... "

And some may cry out ... "What good is it, please! *Initiating the public* into these unpleasant mysteries? ..." "Weren't the Israelites sufficiently humiliated? have they not long been subjected to the injustices of nations, to the prejudices of societies? Should it be reserved for them to see one of their own brothers also bring the tribute of his criticism? "

But I have nothing to fear for the honor of the Israelites. "Enough titles recommend them to the confidence of their fellow citizens of other religions. So I will refrain from stating that our rabbis are enlightened, because *it is false* ...; that they are *tolerant*, because *it is false*. ..; that the men who preside over the administration of our worship discharge their functions in accordance with the laws and according to the rules of wisdom, order and economy ... because *this is false*; that those who are charged with bringing the products of charity to the needy fulfill this pious ministry with impartiality, because *it is false*; that our opulent Israelites devote their care to the regeneration of the lower classes, because *it is false*; *that the consistories* , finally, deserve the recognition of their citizens and the confidence of the government, because these two points seem to me to be completely false [1]. "

There is something precise and clear about this language; but, filled with bitterness, would he not be outraged? - Answer: Almost *thirty years after this date*, a writer belonging to one of the most illustrious families of the Jewish race is repeating it to the public word for word. Let us listen: "*The moral liberation* of the Jews must come more from their efforts than from the government. This must be, above all, the business of the solicitude of the consistories; unfortunately, they themselves need the progress of the Church. Light! Guardians of the herd, *they let it* ...

devoured by leprosy ... Instead of directing its movement, they seem to ignore its progress! "Finally, Mr. Cerfberr dares to say on the date of 1847, and we can only leave him the responsibility of his words: "Instead of being made up of moral, active, enlightened, pious and honest men, they only have rich Jews in their midst, who limit themselves to only be rich [2]. "

[1] *On the Israelite Consistories*, p. 3 to 5. Paris, 1820, by M. Singer, member of the supervisory committee of consistorial schools. This complaint, formulated by one of the *notable* figures of Judaism, is repeated in striking terms of resemblance by the democratic club of the faithful. See the Truth, Journal of Israelite Interests, p. April 4, 17, 1848; sheet that merges with another.

[2] *The Jews, their history, their customs*, by A. Cerfberr from Medelsheim. Paris, 1847. p. 58.

Hence this result: that the harshest grievances and claims, the most humiliating for the directors and the ministers of worship, and the most disastrous for the Judaic religion, are formulated by the most honorable men and at the same time the most liberal of the Jewish nation. That particular care, they cried in their solicitude, should therefore finally be given "to the instruction of the rabbis; that they be required to communicate frequently with the faithful; that their preaching, expressed in the terms of the French language , the only national one, have as their object the recommendation of social duties; may t*he spirit of the doctrinal decisions of the great Sanhedrin* ceaselessly dominate in their speeches; that they study to ensure respect for our holy religion, and that they strip the exercise of *meticulous and absurd* practices due to the artifices of a policy *incompatible with the current state of civilization*; that they apply themselves to cherishing the spirit and the doctrines, by giving themselves the example of all the virtues [1] ... "

Once these words have been heard, we cross the space which separates the year 1848 from the month of December 1866. We choose the moment when the elections call the French Israelites to a consistorial appointment. There is, exclaims on this occasion one of the great organs of Judaism, "there is a current on the agenda, it is that of carrying out *reforms* in

worship; but there is a necessary, imperative, urgent one, which is not mentioned: it is the modification of our regulations. We always see the silence of the consistories on their actions. The accounts, that is to say the budgets, are no longer subject to the scrutiny of the community: the wishes of the community are not consulted for the appointment of rabbis, and the prayers are about to be upset!... "etc.

"Whatever happens, the elections of our religion are carried out according to the existing legal provisions. In the presence of the deplorable facts which occurred in several constituencies, during the last Israelite elections; in the presence of a central consistory which remains silent on more or less reprehensible acts, ... we urge the Israelites of France to abstain, and not to take part in the next elections [2]. "

[1] *Consistories*, etc., p. 79, by the Israelite Singer. Excellent! ..... But, if you desert the odious and absurd doctrine of rabbinism, you only have one fantasy religion left, which is neither that of Moses nor that of the Talmud.

[2] *Israelite Universe*, n ° IV, p. 175. December 1866.

"Sincerity, Gentlemen, from all of you, rabbis or administrators. When you accept any office, fulfill them with conscience and dedication [1]; and if you have neither vocation nor time to fulfill these duties well, who is forcing you? to solicit or accept titles? Without them you could be very good people [2]. "

[1] *Ib*., P. 992. The service is so well done that there are errors of sixteen thousand francs in the accounts!

[2] *Archives israélites*, n ° XXII, p. 993, November 15, 1866.

But, when "it is a question of men whom the law has charged to watch over the religious state of thousands of souls, each one has the right and the duty to ask what is the way of life of these men vis- with regard to Judaism, *of which they are the directors* ... What consideration do the Pentateuch and the Decalogue find in the election of the men called to *the higher central administration* of Israelite religious affairs in France?

Higher central authority may be entirely composed of profaners of the Sabbath and violators of the dietary laws, would it not be a frightening symptom of a sickly, illegal situation, such as to render illusory the best intentions of the law, and to produce opposites? "

Alas! "*No matter how far* we look at the needs of religion, nowhere do we find a point where the scrutinizing gaze can rest with satisfaction. The soul of the Jewish religion is religious knowledge, and *God has chosen Israel to be the torchbearer of humanity* [1]. Where then is the religious instruction of our youth? where the religious knowledge of our aged men? ... "..." Even in the *high spheres* of the nursery of our preachers and of our rabbis, the spirit of the superficial, the mediocre, lack of knowledge and inertia, threatens to penetrate. Where are the students trained under the aegis of the central leadership, who, as envoys of the God of hosts, teach his truth and announce his knowledge, his will and his law? ... Alas! their voices ceaselessly overflow with *the exaltation of the victories which the Jews celebrate in this glorious time of political and civil equality*; but they do not say a word of the defeats that, at the same time, the Judais have suffered and still suffer [2]! "

[1] The Jews, since Christ, torchbearers of humanity! ... If they are light, where is darkness? But the Talmud will enlighten us. We respect the French as it is of the Jews, but we underline, here and elsewhere words not underlined in the text, and on which we want the attention to be focused.

[2] Israelite Universe, p. 70, 71, 72, 73, I I, October 1866. These victories are: a baptized person who marries a beautiful and rich Jewess, a poor baptized person who becomes the wife of a circumcised! ...

"The consistory of today no longer has any of the *civil, political, financial*, POLICE and even military functions of the consistory of 1808 (under Napoleon I). Its mission is only religious and moral; and yet it is not composed of natural, legitimate, authoritative representatives of religion and morality. There are twelve very distinguished men, *highly regarded*, many of whom even *famous in various respects*, but having no competence in sacred things, which are *the twelve apostles* seated in the pulpit of Moses and judging the twelve tribes of Israel! The temporal

power is contested in *the Church*, and the Synagogue *no longer even has spiritual power*! Ah! let Zion weep for her pontiffs, and mourn of his prophets [2]! "

[2] *Israelite Universe*, V, p. 203. January 1868.

The truth therefore forces the honorable blind people of Judaism to repeat it with us: The Jews no longer have pontiffs, and that is saying little! Because not only have the pontiffs according to *the law of Moses* become impossible in Israel, but here he is lamenting the choice of this *artificial* priesthood that French law allows him to create; and those whom he accuses of imposing on him these semblances of priests, these are his own consistories, that is to say the apostolic councils elected by his hand and which the law of the State designates to choose them for him ... But will the grievances which escape from the lips of this venerable organ of French Judaism bear their fruit? Yes, undoubtedly, and let our ears be attentive to the words which allow us to judge:

"Dear readers, exclaims the director of the *Israelite Universe*, Mr. Bloch, prepare yourselves to learn a strange, monstrous fact, so incredible that we can hardly believe it ourselves, we who were not the hero, but the victim."..." We have sometimes criticized Mr. Cerfberr, president of the central consistory, not in his capacity as a private man, but in that of *chief administrator* of our religion. As such, he belongs indisputably in the judgment of the Israelite press; but our critics, need we say it, never had anything offensive to his person ... Cerfberr meeting us, ... walked over us with a look full of sparks of hatred, and addressed ignoble threats, threats of assault formulated in hideous terms, if we still spoke of him in our newspaper. .. The president of the central consistory should represent the gentle and polite manners of Judaism , ... he likes to represent the fist better. "

"... Alas! *The scepter of Judah has become a club* [1]!"

And was this anger the result of a sudden emotion, of a violent and fleeting surprise? No, because "the day after the scandal in question, ...

the hero of the Boulevard des Italiens exercised a new and unworthy vengeance on us. We will talk about it another day [2]."

The fear of this gnarled scepter does not intimidate all hearts, however, and it is from the bosom of this rabbinate, of which we have just left to the Jews themselves the task of drawing us the pitiful and humiliating picture, that voices strongly moved will rise up against the doctrinal enormities of the consistory, the modern source of the power of the rabbis:

No, "the doctrines issued by the president of the central consistory *are not those of historical and traditional Judaism*, which the Sanhedrin has had recognized.[3]" And, exclaims one of the doctoral illustrations of Israel, Mr. the chief rabbi of Colmar, "we will not ask Colonel Cerfberr, president of the central consistory, who gave him the right to declare, in the name of tradition, the superiority of doctrine over rites, when it would be difficult to find in the Pentateuch, the prophets and the Talmuds, a single word ... which authorizes it! ... We will not ask him how either, after having declared that dogmas cannot be touched, because this is the "holy ark", it comes, with one breath, to destroy the dogmas of *the divine origin and of the immutability* of the law! ... But, despite all the esteem that we profess for M. Cerfberr ..., we cannot understand how he, president of the central consistory, forgetting that the doctrines of the great Sanhedrin are placed *by all the decrees and organic ordinances of our worship* under the safeguard of the consistory, was able to go and challenge them in the temple of the Lord, in the midst of a large assembly! "

[1] *L'Univers israelite*, monthly review of Judaism, quasi-conservative, V, p. 196. January 1867.

[2] *Ib*., VI, p. 279, February 1867.

[3] The Sanhedrin did the opposite.

"In the presence of these ille*gal, strange, unheard-of, subversive doctrines of Judaism*, ... we have a duty to fulfill towards the religion of which we are the minister, towards our co-religionists of which we are the pastor ... We must declare that ' in the presence of these fatal doctrines, which are like a threat to our worship in the voice of the president of a religious administration which, successively succeeded in replacing all the Israelite communities of France, holds in his hands the whole future, all the destinies of French Judaism, *exerts an immense influence on the education of rabbis, issues them diplomas*, and invests them with their functions; we must declare, - let us say, - that in the presence of these doctrines there is only this alternative for the French Israelites: "

Or really attached to the beliefs of their fathers, they cannot neglect any legal means to divert the danger which threatens their worship and the freedom of their conscience; or, partisans of the opinions expressed by the president of the central consistory, they will have to make this declaration to the government: "The Judaism that you have recognized, and that you pay, is not the one in which we want to live henceforth; and, while retaining the name for *the new religious system* which at this moment is developing in the matrix of our *philosophy*, we repudiate its practices and we contest its dogmas [1] ... "

These are the words of Mr. S. Klein, the chief rabbi of Colmar. And yet, since the year 1862, the great rabbis of consistories are appointed in our departments "by the central consistory, on a list of three rabbis presented by the departmental consistory [2]." The number of these great rabbis is, in France, that of the nine Israelite circumscriptions which each have a consistory composed of six *lay* members. In addition, the central consistory, made up of as many *lay* members as there are departmental consistories, is headquartered in Paris. The election is the mode of recruitment there, and one finds in their composition "men who are worthy of the highest consideration." [3]

Product of endlessly repeated elections, and, however, the object of cruel and incessant recriminations, how then do these high councils, of

which the authorized pens of Judaism offer us the picture, become the sad reflection of the religious decomposition in which falls nowadays the Jewish nation [4]? Will we ask for the cause exclusive to their lay composition, that is to say to the overthrow of all the notions of simple common sense in the composition of a religious council? No ! But what is certain is that, in the consistories, this precious fruit of the great Judaic Sanhedrin, the rabbis whose value the preceding pages have revealed to us; the rabbis, who are neither priests nor teachers of the law according to the law of Moses, but who give themselves and who are given to us as such by the men of Judaism, find themselves in dependence on those who are and whom they call the laity; it is that they live under the direction of those lay people who direct their education, who sign their diplomas, and who "eliminate them as much as possible from the bosom of these higher assemblies." In other words, the spiritual guides of the French Jew, its pontiffs, its pastors, are led and held in check by their flock! And, let us not forget, these flocks, these laymen, we are told, do not have, in their capacity as strangers to the priesthood, a lesser right than the rabbis themselves to engage the conscience of Israel [5]!

[1] *Courrier du Bas-Rhin*, March 29, 1867; n ° IX, Univers Israelite, May 1867, p. 391-92-93.

[2] Before this date, communities chose their pastors themselves, or intervened effectively in the election. *Arch. israel*, p. 483, June 1, 1867, no II.

[3] "The members of which they are composed are renewed by half every two years." *Univers Israelite*, VII, p. 307, etc., March 1868. *Arch. israel*, p. 207, etc., March 1, 1868.

[4] Read *Ib*., *Univers israel*., XII, p. 537-541, etc., August 1866; and a host of other documents.

[5] See Drach, above, and Arch. Israel., No. V, p. 208, etc., 1868. Id. Father Ratisbonne, *Jewish Question*, p. 20, 1869.

O confusion of confusions! O prodigy which must give birth to so many wonders!

In a word, the organization which secularizes in the most bizarre way the Judaic religion in the most enlightened country of Europe, and which transforms a Christian government into a regulator of the cult of Israel, has suddenly formed in the early days of the nineteenth century to the great happiness and inexpressible joy of Israel. This truly incredible, unimaginable, monstrous phenomenon - but, another and new subject of surprise! - this phenomenon that none of us notices, is of such capital importance that we let a writer of Jewish race tell us again, and bring together in one page all the wonders that this chapter must have caused us:

"In the decadent state of Judaism, the influential Israelites resorted to the July government ... Thanks *to the sympathies to which they were subjected*, they obtained a constitution which, in the form of a royal ordinance, was a *true civil constitution of the Israelite church*. This document, dated May 25, 1844, received little public attention. Few seemed to understand the immense scope of an organization that placed Judaism under the direct and immediate authority of the *Christian* minister in charge of the department of worship in France ... One need only look at the main provisions of this Royal Order to recognize the profound damage it did to the traditions and hierarchy of the synagogue. Thus, it is stated that the religion of the French Israelites would henceforth have its home in Paris. A central consistory composed of *laity*, and placed, like the holy synod of Russia, under the hands of the government, *directs the spiritual and the temporal of worship*; it may be dissolved by an ordinance, and, in this case, the reins of the Synagogue are entrusted to a provisional administration formed by the Minister. Below this supreme consistory are placed departmental consistories, which *report on their management to the prefects*! "And the same constitution, except for some changes, being applied by ordinance of November 9, 1845 to the Israelites of Algeria, it follows that in this colony, subjected to the military mode," the administration of the Mosaic worship is, in fact, in the attributions of the Minister of War! So, it is an army general (Christian) who exercises over the Algerian synagogue the supremacy that the high priest exercised in Jerusalem! "

And these consistories which "*eliminate the rabbis as much as possible*, are recruited among the merchants, the lawyers, the artists and the rich whoever they are, all very honorable no doubt, and we admit that they are versed in the study of the human sciences; but, *in general*, they are *completely foreign to theological studies* and to synagogue offices! "

"This organization, *so contrary to the spirit and letter* of the Old Testament, resulted in *the complete secularization of the Jewish religion*. Judaism, *absorbed into the political element*, now finds itself governed as a mere branch of civil administration. But the Israelites, *fascinated* more and more by the official protection of which they saw themselves the object, applauded this strange situation, *which they called progressive*, and they did not want to understand that human support is a very fragile base, especially in a time when society as a whole is prey to perpetual vicissitudes [1]. "

[1] *Jewish question*, by R. P. Ratisbonne, Israelite convert, p. 18 to 20. Paris, 1868.

CONCLUSION.

Today therefore, and under the watchful eye of modern civilization, with these rabbis weaned from all legitimate authority and devoid of all prestige; with this false priesthood, where you search in vain for the priest; with this consistorial or apostolic council which is made up of lay people, and which a Sanhedrin recently founded deprived of one of its essential elements, the priestly element; in a word, with this organization which seems to be a challenge to the nature of things, a reasoned reversal of all reason, and which holds the Jewish religion under the dependence of a profane and Christian power, this religion of Pharisaic traditions must be erased; it must disappear, or else it must boldly engage, and against all its principles of immobility, in the paths of progress, as the words of the Sanhedrin of Napoleon I made the French people suppose that it was committed to it.

In other words, in order to accomplish this miracle and remain Jewish, it is necessary for the rabbinical religion to replace on all sides by other beliefs and by other customs the beliefs and customs which it has founded; it must progress by *backsliding* to Moses and to the prophets, which is equivalent to declaring that it must take refuge in the very vestibule of the religion of Christ. And it is then, and it is there, that making a movement without knocking at the door of the Church, without colliding with it, without pushing it in to get lost in it by transforming itself into it, becomes for him, whatever the wonders of his skill, the most impracticable tour de force.

But when we speak of the enormities of this Judaic orthodoxy, which is disappearing almost entirely from our France and which the West is beginning to revile, we cannot be understood if we do not first make known and understand what the Talmud is. !

CHAPTER FOUR

THE TALMUD.

The cause of the hatred and contempt of the people for the Jew is in the Talmud. - The Talmud is the religious code of the Jew. - What is this code? - He who does not have the key to the Talmud cannot decipher the mystery of Judaism. - Before the Talmud, or oral and traditional law, the law of Moses is erased. - Whoever violates this law, this self-righteous work of the rabbis, deserves death without judgment. - Israel's orthodoxy shaken; revolt against the Talmud. - Jews who have never Talmudized: discovery; Jew contemptuous of the Talmud. - Word from M. Renan. - The Talmud struck with disapproval and burned by kings and popes, guardians of civilization. - The Talmud studied in itself and revealed by Judaic words. - The villainy, cynicism and turpitude of this code so dear to Judah. - Its nonsense. - He places God below the rabbis - Forced to delete the passages which revolt Christians, the Jews leave them blank and teach them verbally. - Disloyalty of these Orthodox. - They are “the indestructible core of the nation.” - Duel to the death between Talmudic doctrines and civilization, which will only be saved when the conscience of the Jew is rebuilt on another plane, for the Talmud is the very expression of the Synagogue; it contains the cabalistic doctrine "which is the dogma of high magic".

"Those who find the principle of the degradation of the *Jewish people*, and of the hostile state in which it is towards *all other peoples*, in its religion, *today unsociable*, and who consider its misfortunes, *and even its vices*, as the punishment of a great crime and the accomplishment of a terrible anathema, they think that the correction of the vices must precede the change of the political state; that is to say, to speak clearly, that the Jews cannot be, and even, whatever one does, *will never be citizens* under Christianity, without becoming Christians.[1] "De Bonald.

[1] *Jews, Mixtures*, v. II, *Works*, XI, p. 269; Paris, 1819.

What then is the sacred book par excellence, the code of this unsociable religion, the source of the degradation and vices of the Jewish people, the source of the hatred and contempt of the nations that harbor them? Could this by any chance be the law of Moses? Because article VII of the *Creed* of the Jews tells us: “The equal of Moses never appeared in Israel!” No; it was not and it cannot be this law whose reign was the glory of the descendants of Jacob; this law which, in the scale of civilization, secured the first rank to the Israelites among the first peoples of the ancient world.

And we already know by heart that if the Jew lifts the person of Moses above all men, the Mosaic law is by no means for the Jew the first of the laws. Perhaps he will give this name and this rank *to the traditions* which he claims to have received from Moses; but these traditions, which are the work and the Pharisaic treasury of his rabbis, are false. We have just heard Christ scourge them before the world; and, since the death of the Man-God, the audacity of the rabbis has multiplied them without measure. They are the ones who defile and dishonor the indigestible work of the Talmud, for which these two famous lines seem to us to have been written for centuries:

Ut turpiter atrum
Desinat in piscem, mulier formosa superne.
Ars poet., C. 3-4.

The Talmud! so we must not believe that this atrocious monster is devoid of beauty. No ! let's say it quickly, and don't have to say it again: If his body is hideous, if its folds are those of a filthy and disgusting reptile, its head is not without nobility, its bust is not without attractions ; it has, but above all for the eye and the ear of the Jew, the attractive and irresistible charms of the siren.

The Talmud! this body of science and religious precepts, colossal absurdities and nameless turpitudes, we still try to praise it; but, in the most civilized countries, one has the spirit to disguise their follies and fury; we begin to proscribe the teaching of our immoralities; finally, we dare to depart from his fatal doctrines, which have become, from Christ *to the present day, the only and true Judaic orthodoxy*. But she is shaken, this orthodoxy is severely damaged! Israel's stupendous stillness has therefore ceased to be!

However, whether the Jew walks or stops, let us say it in the tone of which one thing is certain: the key to Judaism is the Talmud, and who does not know what it is that the Talmud is radically incapable of or to decipher history, or to penetrate the mysteries of Judah. Who is this

Janus-headed sphinx whose mouth smiles and tears? But you, son of Jacob, what can you tell us?

"Those who wanted to have the Talmud considered as *the second law* of the Jews, replies to our apostrophe M. Bédarride, have been able to imagine this fact, which is not based on anything serious [1]."

Indeed, the Talmud, this rabbinical work on which the Jewish lawyer Bédarride gives us here the change, and of which he invalidates the orthodox value, is by no means the second law of the Jews; it is in their soul the first, that which dominates and which crushes all other laws.[2] And what more trivial truth in Judaism? The Talmudists teach us, in fact, that the study of the Talmud, that is to say of *oral law* and *rabbinical traditions*, outweighs that of the Bible, and that it is more meritorious to indulge in the first rather than the second. This truth drags on as a vulgar maxim in the Synagogue: "My son, pay attention to the words of the Scribes (that is to say of the rabbis, or of the teachers of the law), rather than to the very words of the law, for the wise have surpassed the prophets in excellence! "And the rabbi lsaac Abnab teaches us, in the book Hamida Golah, that the foundation of the Jewish religion *is the oral law*, or the *tradition* of the Fathers, and *not the law written by Moses*. "It was in consideration of the oral law that God made a covenant with Israel, as it is written: Abrabanel and the most esteemed masters of the Synagogue held the same opinion. The oral law, contained in the Talmud, has cleared up the difficulties of the Mosaic law, they tell us, and it filled the gaps. Anyone who says anything contrary to the teaching of the synagogue masters will be thrown into hellfire. Finally, the rabbis teach that if anything is to be found in this book ... which surpasses intelligence, we must attack the weakness of human understanding; for, by meditating deeply on it, one notices that the Talmud contains only the pure truth [3]. "

[1] *Ib., The Jews in France*, etc., p. 39, 1861.

[2] Although the Mischna, the first part of the Talmud, signifies the second law, *deuterosis*. See below.

[3] Surenhusius, *Mischna*, part IV, and Lent. From *moderna theol. Hebrœorum*. - Rupert, Synag., P. 16, Paris, 1859. - *Hist essays. and crit. on the Jews*, t. I, p. 70; Lyon, 1771, etc.

Accordingly, "those who violate the precepts of the Scribes (rabbis) must be punished more severely than those who violate the law of Moses; the infringer of the law of Moses may be absolved, *absolvi potest*; but the violator of the precepts of the rabbis must be punished with death: *mort moriatur* [1].

"The law given by Moses to the Hebrew people is therefore only *in appearance*, today, the law of the Jews. It has disappeared in the commentaries; and the Talmud, that is to say *the book which has the more authority* among this people, consists of the Mischna, which is the text, and of the Ghémara, which is the commentary. Their reunion forms the *complete body of traditional doctrine* and religion [2]. "These things said , how can we fail to listen to the laudatory words which cannot even today be refrained from addressing to this sacred book by the main champions of the Jewish religion?

[1] E. H., t. III, ord. 4, tract. 4, dist. 10, p. 297. Lucius Ferrari, *Prompta bibli*. ; and see Maimonides, chap. *Veên tsarihh lo guedhim*, etc., etc. ; Second letter from a rabbi. *Ib*., Drach, p. 332; 1827. The occult courts of high Freemasonry do not prevail in rigor over those of these rabbis.

[2] A. Laurent, member of the Eastern Society, *Historical Relation of the Affairs of Syria from 1840 to 1842, etc., in Egypt, Syria, etc*., t. II, p. 351; Paris, 1846. - Rohrbacher, *Hist. universal Church*, t. XV, read p. 481, etc., 1851; t. V, p. 67, 78, etc., 1850.

"The Talmud is not only *the civil and ecclesiastical code* of Judaism," tells us in the very capital of France, the organ of current orthodoxy; but it is a work of great importance for any scholar ... It cannot be denied that the authors of the Talmud *have well merited Jews*. The moral principles contained in the Talmud produced in the Jews such sobriety, such abundance of feelings of generosity, fervor and warmth for religion, virtue and beneficence, that any impartial observer of Israelite life cannot ignore the importance of this great work, and that every philanthropist

deeply regrets that here and there the value of this work has been unjustly denied [1]. "

If the boldness of these praises causes us a certain thrill of astonishment, let us try to turn for a moment to the great rabbi Trenel, director of the rabbinical seminary, the one we heard earlier carrying so high the virtue of those Pharisees who were scourged by the word of Christ, and whom he called "the worthy and austere representatives of Israelite thought and sentiment!"

The Talmud "has always had violent detractors and passionate apologists. For two thousand years it was, *and still is*, an object *of veneration* for the Israelites, of which *it is the religious code*. On the other hand, it is has often served as a text for renegades and other slanderers of our religion, who have drawn weapons from this arsenal to fight us. The truth begins, thank God, to come to light, and the last murmurs of intolerance are covered by the voice of a healthy critic ... [2]. "Nothing, it seems to us, is lacking in this pious homage, and the representative of the league contrary to orthodoxy, that is to say the organ of Protestantism in Israel, holds us, in turn, on the Talmud, a language against which his quality as a man of progress puts him in frequent and flagrant opposition. But we will reproduce his words without comment:

[1] *Israelite Universe*, XII, p. 568, 570, August 1866.

[2] *Israelite Universe*, p. 452, June 1867. Will it be permissible to say, along the way, that the Talmud is the supreme code of supreme intolerance, admirably practiced by his disciples? And this is what Israel itself will teach us!

The same *chief rabbi*, *director of the rabbinical seminary*, tells us: "The editors of this immense collection did not write history like Father Loriquet (Jesuit), who bestowed on Napoleon the title of lieutenant general of the armies of Louis XVIII and forgets to talk about the French Revolution. "Ib., P. 453. If *this Pharisee panegyrist* were a serious man, he would write history differently; he would begin by reading the *alleged passages* he criticized, and would not repeat with confidence an anti-Jesuit farce which became the confusion of its authors, and whose lie was so *publicly refuted*. We refer it among others to the volume of *Historical Errors and Lies* by M. Ch. Barthélemy, p. 260, etc. ; 1863, Paris, Blériot, 55, quai des Augustins.

“The immense compilation of Ravina and Rav Aschi spread among the Jews with almost *miraculous rapidity*; it was accepted, from its inception, as the true and sincere expression of traditional law. Many schools, where the Talmud was the object of the most respectful study, suddenly arose in East and West; its casuistic decisions *were accepted by all communities*, and this triple barrier erected by the rabbis of Palestine and Babylonia around *the Torah* (written law) *did not meet a single man who recklessly wanted to cross it*. How this transmission took place, it would be difficult to say; but the fact is that the work hatched on the banks of the Euphrates was, *in an instant*, in the hands of the Jews who lived on the banks of the Rhine, Danube and Vistula. "

"The attachment of the Jews for the Talmud was naturally to draw this gigantic work to the attention of their enemies ... The Talmud became the scapegoat in charge of all iniquities; all the vices and all the crimes of which the Israelites were accused, and on the principles it contains terrible calumnies were spread, often followed by numerous massacres.[1] "Massacres, alas! whose *truth about the Talmud*, which will reveal itself to us page by page, will explain the cause only too clearly!

1 Lazard, rabbi. *Israelite Archives*, XII, p. 544-5, June 15, 1867.

"Intoxicated by the scent of freedom," says the rabbi we quote, "those called *reformers* wanted to get rid of all the shackles at one stroke; and the Talmud, which *since its inception* had enjoyed an undisputed authority, was scorned and rejected. A few Israelites, proud to have entered the gilded salons on leaving Ghetto [1], were not afraid to hold the Talmud responsible for their suffering. "

Here then, in Israel, is a movement hostile to the Talmud; and behold, all of a sudden, the same movement manifests itself on the most distant points from each other. "Coming back from the municipality of Pesth," writes an Israelite traveler, "I passed the synagogue in that city. The emancipation and well-being of the Jews, which is growing *daily here as in almost all parts of Europe*, have procured for them, as well in the

public functions as in the scientific and social life, *an influence which*, in many localities, amounts to the SUPREMACY. Although, *as it is notorious*, the ancient code of Moses and the strictly orthodox Talmud, especially in Western Europe, *were no longer to the taste of its modern adherents, and that a great schism arose* between the Orthodox and the refractory, however the two parties did not fail to agree on certain points , and to provide together liberally the funds necessary for the erection of a magnificent temple at Pesth [2]. "

[1] *Ib*. 547. Ghetto, district of certain towns assigned to the residence of the Jews; see below, chap. IX.

[2] *Israelite Archives*, XIII, p. 563, 1866.

That is to say, ultimately, the law of Moses is no more and the Talmud succumbs, and this is what we were to observe. What does it matter to us, when we have observed this phenomenon, if sumptuous temples, if whitewashed sepulchres which cover only nothingness, continue to rise under Judaic hands! These often discordant hands unite to reject the Talmud, that is the fact; and, the Talmud rejected, the Jew becomes approachable, his supremacy is founded, he ceases to create fear and horror. In short, the decadence of its Talmudic orthodoxy becomes the cause and the dawn of its social preponderance.

But did not certain corners of the earth preserve, besides the Caribbean Jews of our knowledge, some other descendants of Jacob, kept, it seems, in reserve to protest one fine day against the Talmud, and to hasten, under the blow of their Judaic word, the fall of this monstrous despot? Let’s listen: Beyond Lake Pathé and the Iraouaddy, in the Celestial Empire, an Israelite traveler tells us about the discovery of certain Chinese Jews, and gives us some snippets of his conversation with these unexpected followers of Moses whose words deal with in a rather pungent way the legitimacy of the Talmud:

• THE JEWISH TRAVELER, *Mr. Stempfel*. "You do not noticeably distinguish yourself by your beliefs from your brethren in the West?

• THE CHINESE JEW. YOU could be wrong; and, first of all, we do not admit the Talmud as a religious code.

• THE TRAVELER JEW. In this case, you are not Israelites.

• THE CHINESE JEW. Why, then ?

• THE TRAVELER JEW. Because I have visited the Israelites of France, Poland, Turkey, Africa, and I *have never seen* any who do not believe in *the religious value* of this book which you reject.

• THE CHINESE JEW. But there are some Israelites that you couldn't see, that don't even know this book of names. Those who lived in Palestine, from Joshua to Zedekiah, and who received lessons directly from Joshua, Samuel, Elijah, Elisha and Isaiah!

• THE TRAVELER JEW. And how do you know they didn't know about the Talmud? for the traditions of which this book is only the register "have always been valid in Israel, since they were already communicated to Moses on the day of the revelation. Abraham himself knew them: the Talmud relates that this patriarch had four hundred volumes which dealt with Abodasarah.

• THE CHINESE JEW. But, you don't think about it, for sure. What! you are looking for your proofs in the very book whose authority is now in question! ... Be well convinced that if your Talmudic traditions had been known to our Palestinian ancestors, th*ere would be traces of them among us*, which so to say, we arrived from Chanaan here without persecutions having ever modified our religious customs [1]. "

[1] A. Stempfel, Fourth letter, *Far East, Arch. Israel*, p. 24-26, I, January 1, 1868.

This story is undoubtedly unflattering for the Talmudic tradition; but, from whatever period and from whatever direction the Talmud has arrived, let us listen to what the Jews who are friends of progress, the

Jews reformists, are no longer afraid to publish about it, and let us ask ourselves how their language differs from that of his most outspoken contemptors:

The synagogue of Vienna was regarded throughout Europe as a model of dignity, good taste and progress, for perfection. Well, all this is no longer enough today; all this is considered insufficient, petty, condemned as backward, as unworthy of the spirit of the century.

"A Jewish newspaper from this city, La Neuseit, recently published a series of articles entitled *Reaction in the Community of Vienna*, in which one does not limit oneself to criticizing the religion, but to violently attack the entire Israelite life, *the Talmud*, the Schoulchan Arouch, *traditions* ... The author not only delivers practical Judaism *and the teachings of the Talmud to the ridicule and contempt of the Jewish* and Christian *public*, but he unfortunately does more; he insinuates that the family Israelite degenerates *morally*, shows a *visible weakening of the sense of honor*, a total absence of any susceptibility to anything related to Kidousch and Hilloul Haschem, finally a *complete decadence*. He accuses our religious laws of pushing a considerable number of Israelites in the arms of apostasy ... *He speaks like the missionaries* [1]! "

Here then is Judaism finally laid bare by the Jews themselves, covered with ignominy by their own if it remains in the bloody mire of the Talmud; and, moreover, - let us open our eyes, - here he receives in the face of the world this bellows from the hand of M. Renan, his auxiliary, the executioner of the eternal divinity of Christ: "Unsociable, *stranger everywhere*, without homeland, *without any other interest than those of his sect*, the Talmudist Jew, this anti-Christian publicist tells us, has often been a scourge for the countries where fate has brought him [2]! "

What Judaizer or what philosopher will dare to support with Mr. Bail after such confessions, and they are not the best, that "the perversity (of the Jews) is neither in their morals nor in their law [3]?" And what gifted man of some sense will henceforth allow himself to condemn the

emperors, kings and popes of having launched anathema against the Talmud, of having ignominiously thrown into the flames this monstrous book of Judaic law [4]?

[1] *Israelite Universe*, IV, p. 152, December 1866.

[2] *Israelite Archives*, XII, p. 534, June 15, 1868.

[3] *The Jews in the Nineteenth Century*, Second Edition, p. 19; Paris, 1816.

[4] Justinian, Saint Louis, Clement VIII, Julius III, Paul IV, Pius V, etc. "The fear which the Talmud inspired was great" and legitimate, we add. Read this nomenclature and the reflections that accompany it, *Israelites Archives*, V, p. 218, etc., March 1, 1868; and read the *Dict. encyclopedic of Catholic theology*, by the learned doctors of Germany, t. XII, p. 442, etc., 1861.

Among these rulers, Saint Louis orders that the Talmud will be burned, "and that the Jews who refuse to obey this ordinance will be forced to do so, or punished according to the strictness of the laws." This condemnation of the sacred book wrest from the most noisy and most lamentable grievances from the Jews; but the protective power of Christian civilization stands firm against their efforts; and, when the Jews stipulate their return to France under the reign of Louis the Hutin, the treaty of June 1315 states "that all the books of the law will be returned to them, with the exception of the Talmud [1]," because this book is abominable ; and the letters of Popes Honorius IV and John XXII (1286 and 1320), relating to the wickedness of the Jews of England and Aragon, paint us in rather vivid colors the horror which these men inspired in civilized peoples. "We could not learn without being saddened by it," cried one of these pontiffs, "that the Jews, putting aside the old law which God had given them through his servant Moses, adopted a law other than they claim to derive from the Lord, which is a falsehood, and which they call Talmutz. Fabric of innumerable indignities, this enormous work contains, in addition to a multitude of abominations, curses and horrible imprecations which the Jews treacherous and ungrateful towards Christians speak daily against them in their prayers and devotional

exercises. We will therefore seize this impious book [2] ... and worthy of all anathemas. "

[1] *Treaty of the Police*, 4 vol. in-fol., t. I, p. 282-284, 1705, monumental work by Delamarre.

[2] Read the monumental work of Baronius, *Annales ecclesiasticæ*, etc. In Angliam Judæi ... ut ob graviora scelera ... An. 1286, XXIX. These dates and these numbers make it possible not to indicate the volumes of this immense work. - Ipsi enim librum quemdam ... quem Thalmud vulgariter nuncupant, abominationes, falsitates, infidelitates and abuses multimodos continentem ...

Singulis quoque diebus, in orationibus, vel potius in execrationibus suis, in maledictionem Christianorum ... prorumpunt, alia nonnulla committendo nequissima ... *Ib*., 1286, XXXIV.

Dolentes quippe audivimus and narramus quod Judæi ... lege veteri prætermissa, quam per Moysen suum contulit majestas omnium conditoris, quamdam legem aliam, seu traditionem, quam Talmutz vocant, falso tradidisse Dominum confingunt ..... in cujus amplo volumine ... .. abuses fere innumerabiles, etc. . Maledictiones quoque gravissimæ, ac imprecationes horribiles, quæ ab iisdem Judæis ingratis atque perfidis contra Christianos emittuntur daily in dicta lege seu traditione damnabili sunt ascriptæ ... Baronius, ib., 1320, XXVI.

(Note: Latin translation - 2 Read the monumental work of Baronius, Annales ecclesiasticae In England the Jews ... as on account of more serious crimes ... An 1286, XXIX. These dates and these numbers make it possible not to indicate the volumes of this immense work. - For they have a certain book ... which they commonly call Thalmud, containing many kinds of abominations, falsities, infidelities and abuses.

Each day also they break out in their prayers, or rather in their curses, against the curse of the Christians.

For we are grieved when we hear and relate that the Jews ... having omitted the old law, which the majesty of all things conferred by Moses, the Creator of all, another kind of law, or tradition, which they call Talmutz, they falsely contrive to have delivered up the Lord ..... in whose large volume... almost innumerable abuses, etc. . The most grievous curses, and the terrible imprecations which are sent out daily by the ungrateful and unfaithful Jews against the Christians, are ascribed daily in the said law or damnable tradition... Baronius, ib., 1320, XXVI).

But let us hasten now, after having listened to these documents and these speeches, and noticed the diversity of *their dates*, to study in itself this foundation of the Judaic religion, and let us first draw from a source where our research has given us the certainty of discovering only science and truth.

French rabbi and convert, M. Drach, whom we had the frequent opportunity to meet, to receive under our roof, and to question at our ease, had been one of the brilliant pupils of eminent teachers, among whom the famous great Rabbi David Sintzheim, the Naci, that is to say the head of the great Sanhedrin of Napoleon I, whose history we have just sketched [1]. Now this eminent master told us:

"We who by state have long *taught the Talmud and explained its doctrine*, after having followed a special course f*or many years under the most renowned Israelite doctors of this century*, ... we will speak of it knowingly and impartialy; ... we will say what recommends it, and what condemns it ... Talmud is a Hebrew-rabbinic term meaning *doctrine*, study. It designates more particularly the great body of doctrine of the Jews, on which the most accredited teachers in Israel worked successively, and at different times, *This is the complete civil and religious code of the Synagogue*. Its purpose is to explain the law of Moses *in accordance with the spirit of verbal tradition* [2]. " From time to time he indulges in digressions on history and the sciences, of which scholars, and especially archaeologists, can take advantage [3].

[1] In 1807; first letter, Drach, p. 31-32, 83; Paris, 1825.

[2] *Ibid*. That is to say, therefore, to denature it, since these traditions are false.

[3] *Id*. Bédarride, *Les Juifs en France*, etc., second edition, 1861, p. 34. Regarding this code, the *Israelite Archives*, a review of Judaic Protestantism, again give us the change with these words: “As for the Talmud, it is difficult to say what we think about it. What would you answer, if you were asked your opinion on French books? " t. XXV. p. 602, 1864. Such a sentence would hardly be acceptable on the banks of the Garonne! In another passage, the same Review tells us: "In order to gain acceptance for ideas favorable to the Talmud, I must first set out one of the reasons which led me to admit *a*

priori its superiority" (on the Bible), and "without diminishing the value of the Bible or of Moses." Ib., p. 150.

And yet it is for this school that the Notice *on the Congregation of Sisters of Zion* said: "The observances of the law have fallen into disuse; *the Talmudic traditions are unknown to the new generation*; the administration of Judaism, modeled on that of Protestantism, is no more *than a* civil *constitution* which varies and is transformed according to the governments. "P. 11-12; Paris, 1862.

Let us add that these words should still be applied only to the Jews of the most populous and liberal centers of Europe, Paris, etc.

But "if the judicious reader of the Talmud often has cause for grieving at the strange aberrations into which the human spirit weaned from the true faith can fall; if more than once the turpitudes of rabbinical cynicism oblige modesty to hide the face; if the Church is revolted there by the atrocious and senseless calumnies which the impious hatred of the Pharisees spreads on all the objects of his religious veneration, the Christian theologian collects there precious data and traditions for the explanation of more than one obscure text of the New Testament, and to convince his religious opponents of antiquity as well as of the sanctity of Catholic dogma [1.] "

[1] Drach, *Harmony between the Church and the Synagogue*, t. I[er], p. 123-4; Paris. 1844.

Under the name of Talmud, the rabbis frequently designate the Ghemara alone, whose name signifies the *supplement* and as the commentary of the Mischnah, that is to say of the second law or *deuterosis; study* of which the rabbis teach us that God poured the text into the ear of Moses on Sinai. And, in fact, a written code is necessarily accompanied by traditions and glosses on the way of understanding and explaining it; otherwise the naked letter would be too easy a toy of caprice or of passions. Thus, *at all times*, the Israelite people had, in addition to the law dictated on Sinai, a kind of second law, the oral or traditional law, which was transmitted from mouth to mouth, and which served so much to *fix the meaning* of the Bible only to preserve from oblivion the divine precepts not entrusted to writing. Because the

Synagogue, either since its reprobation, or at the time when "it *was still the Church of God, has never been Protestant*; ... it has never delivered the divine word to arbitrariness, generally influenced by passions, and at the whim of the personal judgment of individuals. Such is *the tradition* entrusted to the care of the elders and teachers of the nation, under *the authority of the head of religion seated on the chair of Moses* [1]. "

" But as the rabbis, that is, the Pharisees, daring falsifiers of true tradition, exaggerate everything in the most extravagant way, they claim that God revealed to Moses not only the whole of the Old Testament, but also the Mischna and the two Ghemara [2]. "There are moreover two Talmuds: that of Jerusalem [3], and that of Babylon composed to reform the defects of the first. However, this reforming Talmud nonetheless contains a multitude of reveries, ridiculous extravagance, revolting indecency, and above all horrible blasphemies against what the Christian religion has most sacred [4].

[1] Truly papal authority. Ib. Harmony, t. I, p. 125. - Read Josephus, Antiq., Liv. III, ch. IV.

[2] *Ibid*., P. 126.

[3] Or rather the Ghemara of Jerusalem of the year 279, compilation due to R. Yohhanan.

[4] Precepts of the Talmud contrary to the law of nations and the law of Moses: Report vero ex Bernhardo Luzemburgio, in *Catal. hoeret*., lib. II, Gregorium IX pontificem AC 1230, Judæorum libros, et imprimis omnia talmudica volumina flammis addixisse, atque idem factum AC 1244, imitatum esse Innocentium IV, inductos causa quod ii libri, et nominatim utrumque Talmud, Hierosolymylonitanias non sol and blasphemium, , infamous multas et horrendas adversus Jesum C. Salvatorem nostrum, sed et sanctiones et præcepta contra *jus gentium*, atque *ipsam Moïsis legem contineant*, 10, 11. Tela *ignea Satanæ*, t. I, Altdorf. *Novicorum*, 1581, 2 vol. in-4 °.

(Note: Latin translation - [4] Precepts of the Talmud contrary to the law of nations and the law of Moses: Report indeed from Bernhard Luzemburgio, in *Catal. hoeret*. II, Pope Gregory IX, AC 1230, had added all the books of the Jews, and especially all the Talmudic volumes to the flames, and the same thing was done in AC 1244, for the reason that those books were inducted in Innocent IV, and by name both the Talmud and

Jerusalem were not the sun and blasphemous, many infamous and the horrible things against Jesus C. our Saviour, but also contain sanctions and precepts contrary *to the law of the nations*, and *the law of Moses itself*, 10, 11. The *fiery web of Satan*, t. I, Altdorf. *Noviciorum*, 1581, 2 vol. in-4 °.

The Babylonian Talmud, performed by Rab Asschi and his collaborator R. Abina, was closed in the early years of the sixth century AD, and immediately accepted *by all* of Israel. It is this body of canon law, religious and civil at the same time, WHICH RULES UNTIL THIS MOMENT THE CONDUCT OF JEWS ATTACHED TO THEIR WRONG FAITH.

"Everything that the Ghemara of Babylon contains, - says the rabbinical Moses Maimonides, - *is obligatory* for all Israel. And *each city, each country is obliged* to conform to the customs established by the teachers of the Ghemara, to follow their judgments, and to conduct themselves according to their institutions; for the entire body of the Ghemara has been approved *by all Israel*. The judges who gave these institutions, these decrees, established these customs, pronounced these decisions, taught these doctrines, the universality of the teachers of Israel, sometimes the majority. It is they who had received *by tradition* the foundations of the whole law, from generation to generation, *going back to Moses*, peace be upon him! "

[1] Preliminary speech by Yad-Hhazaka, Drach, *Harmonie*, t. I, p. 164. See below the distinction between these false traditions and the real ones; and read in Drach, following, all that concerns the Talmud, its antiquity, etc.

The Jew who would have the candor to believe that these filthy traditions go back to the first legislator of the Hebrews, could therefore, in a certain sense, *sincerely affirm* this insignificant falsehood, that the law of Moses is the law of his nation!

But, however opposed the Talmud may be to the Mosaic books, it suffices that it happens to be the sacred book of the rabbis so that we do not have to fear repeating ourselves by establishing, by the suffrage of modern historians, the detestable and supreme authority of this religious

code in the eyes of any truly Orthodox Jew. Let us therefore leave Mr. Achille Laurent, one of the members of Eastern society who has studied the Judaic question the most in recent times, confirm the positive affirmations of the illustrious Drach, the old and learned rabbi:

"The Babylonian Talmud is the only one which is followed. It forms a collection which has no less than twelve folio volumes. The two Talmuds *stifle*, as has been well said, *the law and the prophets*! *It is the religious code of modern Jews*, VERY DIFFERENT FROM THAT OF ANCIENT JEWS. This is where all beliefs are contained; and when one has the courage to browse this immense collection, one finds there t*he still active causes of the hatred of the peoples* against the scattered remnants of Israel [1]. "

"It is this book that all those among the Jews who claim to be scholars study and comment on. According to these comments, *the text of the Bible* is no longer a historical account, a collection of precepts and laws sublime; it is no more than an allegory that the Ghemara explains in the strangest and most ridiculous manner. It is from this commentary that are derived the chimeras of the Cabal, the dangerous errors of magic, the invocation of good and evil spirits, a long mass of *moral errors*, and a theogony *borrowed from Chaldea* and Persia. The Ghemara is, according to modern Jews, the fulfillment, the *perfection*, and it is even there what his name means in Hebrew; but, in reality, *this commentary destroys the law* by its ridiculous or absurd interpretations and *by the principles of hatred* that it contains for all men who are not part of what he calls the people of God [2]. "

[1] Same thought, of Bonald, Jews, above, in this chapter. - Id. Rohrbacher, *History of the Church*, t, XV, p. 483.

[2] Laurent, *Relation of the affairs of Syria*, etc., t. II, p. 352-3, Paris, 1846. - *Id., The Church and the Synagogue*, p. 5-6. - Nicolaï Serrarii, Trihæres., Lib. II, cap. XVI. - Read *id*. Moréri, although this author is only a very mediocre authority, art. TALMUD and TALMUDISTS, t. VI, Paris, 1732.

According to the continuator of the historian Josephus, "there is no limit to the hatred they have against the Caribbean, because these Jews reject the Talmud, to remain religiously attached to the text of Moses." T I, p. 359; Paris, 1710, Anonymous.

One of the most learned authors in Church history said to us:

"Far from opening their eyes to the light, the Jewish teachers, the rabbis, applied themselves more than ever to blind themselves, and with them their compatriots." So they wrote "in a jargon of various languages "the twelve folio of their Talmud. *Their purpose* was "to obscure the true meaning of the prophecies which showed them Jesus Christ. There are, however, confessions favorable to Christian truth." But what one notices "above all, is a multitude of assertions and fables, *similar to those of the Gnostics* and peasants in extravagance and even indecency. However, the *Jews put the Talmud above the law of Moses*. Take care of the Bible, it is said in the Talmud itself, it is a merit, or it is not a merit; to take care of the Mischna, it is a merit, and one is rewarded for it; but to take care of the Ghemara, it there is no greater merit! - It is this collection of Pharisaic traditions which forms the greatest obstacle to the conversion of the Jews [1].

We find in the Talmud "the *most obscene fables*, even about the patriarchs and the prophets; humanity is no less outraged there than modesty [2];" and not only is it placed by the rabbis above Moses, but above God himself; that is, the Talmud proclaims the superiority of the rabbis over their creator. Let us confirm our word by example, because it must seem more than doubtful.

[1] Rohrbacher, *Universal History of the Church*, vol. V, p. 78; 1850. *Talmud, Baba-Metzigna treatise*, f ° 33.

[2] *Ib*., T. XV, p. 483; 1851.

Peter the Venerable, Abbot of Cluny, wrote a treaty against the Jews in five books; and, in the fifth, he confuses them, contenting himself with turning against them the absurd and impious fables of the Talmud. In one of them, to this question: What is God doing in heaven? the leaves of the

masterful book reply: There is nothing else there but to read the Talmud assiduously, and to confer with the Jewish scholars who composed it. Now, one day, in one of these conferences, there was talk of different kinds of leprosy, and someone asked if such and such a disease was or was not leprosy. God was of one opinion, and, unfortunately for him, the rabbis were of another. Following heated discussions, the decision of the case was referred by mutual agreement to Rabbi Nehemias, whom the earth was still fortunate to possess. The idea then came to God to bring down the angel of death there, with the mission of bringing the soul of this sage to heaven; but the angel found this rabbi reading the Talmud, and the Talmud is such a holy reading that whoever immerses himself in it cannot die. The angel therefore saw himself obliged to use cunning; and, as the Lord commanded, he made such a uproar over the rabbi's house that he looked away from the Talmud for a moment and could be struck.

The soul of Rabbi Nehemias immediately rose up to the heavenly mansions; she found God there all occupied with discussing the question and supporting it against the holy doctors of Judaism, and exclaimed at first: No, of course, this disease is not leprosy! - God blushed at his defeat, but he did not dare to rise up against the decision of so great a teacher, and soon he was heard to exclaim: Ah! my children have defeated me! Na-zahouni benaï [1].

"This is one of the rabbinical fables with which the Talmud swarms. We see in it the satanic pride of the Pharisee, who places his word above the word of God, his knowledge above the knowledge of God, himself above God [2] ", and therefore himself and his Talmud above Moses and the Mosaic law! Some writers, it is true, claimed to assimilate these monstrosities to the allegorical fables of the ancients; but "it is enough, affirms us a former rabbi, to point out that the rabbis welcome them at the letter [3]."

[1] Bibl. PP., T. XXII, p. 1014.

[2] Rohrbacher, *Universal History of the Church*, t. XV, p. 481-2; 1851.

[3] Drach, first letter, p. 74; 1825. - A note which follows the apocryphal gospel of Thomas the Israelite relates one of the monstrous tales of the rabbis. "This anecdote, it is said, is little compared to a host of others contained in the writings of the rabbis." Read, to be convinced, the *Bibliotheca rabbinica*, Rome, 1675-1693, 4 vol . in-fol., by the Dominican Bartolocci, who has thoroughly studied these voluminous writings, and the *Bibliotheca latina et hebraïca*, etc., by Jo. Imbonati, 1694. "We have gone through this vast repertoire, and we have found there tales worthy of the Thousand and One Nights, and sometimes of extreme indecency." P. 170, *ib*., Absurd fables, book of Enoch, 343. *id*., Apocryphal Gospels, trans. after the edition of C. Thilo, by G. Brunet, second edition, increased; Paris, 1863.

And if we do not reject one of our surest authorities, that of the old and learned Rabbi Drach, whose word has multiplied the proofs of the prodigious ignorance of these teachers, we will know that almost all the guides of Israel limit their studies to the jumble of this appalling theology [1]!

Now, man acts in all things according to his belief. What he sincerely believes passes day by day, and often even without his knowledge, in his actions. The faith of a believer is therefore the reason for his morals, and the source of his morality; or, in other words, his mores are the expression of his faith; hence it will be said, without the possibility of error, that among all religious people, so much is the average of the faith worth, so much is the average of the faithful! Among the Jews, where for a long series of centuries faith and law were one and the same thing; among this people which lived only by its religion, the Talmud was thus the supreme provocateur of the most antisocial manners, and the inspiration of the most frenzied hatred of any Hebrew against any Christian. To veil the villainy and the depravity of its religious precepts, to mask them, but without suppressing their teaching; in a word, to shield them from the curious eye of laymen, such was consequently the preoccupation of the Jew, as soon as, from the bosom of the peoples who lodged him, cries of horror and execration resounded with a formidable ensemble against his faith. Certain texts then disappeared from this monstrous code, and ceased to be delivered to circulation; but, fearing that the world might groan at such a loss, the rabbis hastened to entrust to memory the passages which

would have compromised them, and *oral lessons* replaced the *suppressed letter*.

"It is our duty, therefore wrote the learned orientalist whom we have frequented for so long, to make known the intolerant and inhuman maxims [2] that the rabbis profess with regard to converted Jews, Christians, peasants and Jews *who betray the secrets* of the Synagogue; that is to say, to prove by *formal texts* the falsity of the fourth decision of the Sanhedrin of 1807, *without prejudice to what I have to say about its other decisions*! But Christian charity forbids me to publish, except in cases of absolute necessity, the translation of the *revolting* passages that I could quote in this note. I will limit myself to indicating a part of them to those of my brothers who ignore them, and who know the rabbinical language well enough to read them in the original books ... "

[1] *Ib*., First letter, p. 83; 1825.

[2] And of which he himself was a cruel example in 1823.

For the Talmud and the other works of the rabbis contain a *host of horrors* and *detestable recommendations* against Christians and Christianity. But "since knowledge of the Hebrew language spread in Europe, Jewish printers have taken the precaution *of removing all these passages, leaving gaps in their place*. They substitute any names for those of Minim, Goyim nohhrim (Christians), Meschoummedim, Moumrim (baptized Jews) ", and to remedy these shortcomings" they verbally teach what they indicate and rectify the words *changed on purpose*. Sometimes they also restore by hand in their copies *the suppressions and political corrections* of Jewish authors. This last case happened in the copy of the Talmud that I have. Helvicus recounts in his treatise on paraphrases from the Chaldean Bibles, p. 10, that he had a Talmud which a Jew had used before him, and in which all these corrections were made in pen. "

"On the other hand, the extreme rarity and perhaps the irreparable loss of several ancient books,... quite known by their passages favourable to Christianity, gave rise to the accusation of *bad faith* against the rabbis. I

regret to declare that *this accusation is well-founded*, and it is a thing known in our nation that they have made disappear (ganezou) books that contradicted their doctrine [1]. "

[1] Among these, the Targum, of which these passages quoted by orientalists who read them there: "Jehovah said to me: You are my son. These two, Father and Son, are three, in union with a third person , and these three are but one substance, one essence, one God. "Ps. 2, etc., second letter, Drach, 1827, p. 263.

Modern Jews regard themselves as the only monotheists, and accuse us of worshiping several gods because of this dogma of the Holy Trinity. See how, in the old law, their fathers worshiped, from the earliest times, this God in *three persons. Harmony between the Church and the Synagogue*, t. I, p. 280, 285, 368, 453, etc.

Also "some rabbis, in dealing with the divine Trinity, expressed themselves in such an orthodox way that they left nothing to be desired to the most scrupulous theologian on the terms." *Lb*., p. 280; Paris, 1844.

It would therefore be wrong for the ill-inspired advocates of the Jewish race to tell us: "If we reject the Israelites as Jews, we punish them for being born into one religion rather than another; it is a clear violation of all human and positive laws [1]. "No, first; because to apply to those who claim to be followers of the law of Moses the law of retaliation, [2] to place themselves on the ground of their own justice and to turn against themselves their religious code which is the Talmud, that would be to treat them according to the rule that directs them towards us. No, again; for, to propose to us the adoption of the Jews, regardless of whether they persist or not "in the superstitious practices which the *rabbis added to the prescriptions of Moses* [3]," when these mind-numbing superstitions are homicidal, that would be to suggest that we introduce the poisonous plant in the wheat of the father of a family, and defile the field of civilization.

[1] *The Jews in the Nineteenth Century*, p. 16, by M. Bail, former inspector, etc. Second edition, Paris, 1816, in-8 °.

[2] Bible, *Exodus*, chap. XXI, p. 24, etc.

[3] Th. Hallez, *Des Juifs en France*, p. 5-6; Paris, 1845.

This is why, not long ago, in an assembly which is undertaking the regeneration of Judaism, an Israelite, struck by these considerations, the evidence of which is beginning to seize upon clairvoyant minds, exclaimed in front of M. Cerfberr: "We must hasten to leave the old temple; - that is to say, for modern Jews, from the Talmudic temple, - if we do not wish to be soon buried under its ruins [1]. That is still why, nowadays, one of the corypheus of the school of publicist philosophers, Kluber, demands of the Jew, before allowing civil and political society to confer on him the status of citizen, conditions that most of our contemporaries would regard as the insulting demands of an inquisitor, if some Catholic dared to formulate them. He wants, and we reproduce his terms, "the free, authentic and irrevocable abjuration, the rejection, *the detestation of Talmudism* and all that the government will declare unable to reconcile in Judaism with the general good of a state *whose supreme power is not in the hands of the Jews* [2]. "

[1] *The Jews, their history*, etc., p. 12; Paris, 1847.

[2] *Law of the German Confederation*, 4th edition, § 516, note IV. “Let us say, in this regard, to the former rabbi Drach, that the work of M. Beugnot, *Les Juifs d'Occident*, deserves the most serious reproaches.” Read p. 208 and following, Letters of 1827, p. 278.

And let us observe that the Jews are beginning to form themselves, before our eyes, into three distinct categories: the indifferent, the Reformed, that is to say the followers of a true Judaic Protestantism, and the *Talmudists*; but we cannot stop the public attention enough on this point, that these continue to form in the whole world the immense majority of the people of the dispersion. Now, "the Talmudists, composed of the old generation, of the country people, and of those of the lower class of the towns, recognize the religious authority of the rabbis and the legislative authority of the Talmud; they scrupulously observe *not the Mosaic law*, but rabbinical law; they mingle with Christians only for their business of interest, and continue to be the traditional enemies of the Church. *This is the indestructible core of the nation* which will endure until the end in his stubbornness. "

This *end-time* epoch may be quite near to us, and *of very long duration*. Let us know, however, that in the year 1831, an association of Jews and Christians was formed for Germany, the aim of which is to found the religious, moral and social civilization of the Israelites; and the report of this association, which cannot be suspect, offers us a passage on which our words are strongly based:

"As long as the Jews *remain Jews*, their emancipation will generally be impossible!" [1] For the Talmud, the law which governs the conscience of the *orthodox* Jew, is the death of Christian civilization. The big question therefore boils down to asking when will the Talmud perish, that is to say when the conscience of the Judaizing Jew will be rebuilt on another level, since only then will the unsociable Jew disappear?

Let the clumsy advocates of the Jewish nation, however, cease attributing to a epoch of universal darkness Israel's love and admiration for the jumble of its theology. To speak thus would be to be oneself under the empire of thick darkness, or it would be to pretend to change one's age; for the glorification of the Talmudic code is, on the part of the Jews, a fact *of all epochs*; for, until our days, the Talmudic doctrine jealously preserved a considerable number of precepts worthy of attracting upon them the anger and contempt of every honest man! And the Talmud, that imperishable code of the Jewish nation, whose pages have formidable implications, the Talmud, let us repeat it over and over, is not a theological work that the Synagogue can reject with impunity, it is *the very expression of the rabbinical synagogue*; he crushes Moses; he dominates God even in heaven; it is the supreme law, the civil and religious law of the Jew; it was so as soon as the spirit of hatred and lies brought it to light. Alas! it has not ceased to be so even today for any man of Judaism who claims *the orthodoxy that his fathers followed* [2]!

[1] *German Catholic Encyclopedia*, by the most learned professors and doctors of theology of Germany, translated by Goschler, t. XII, p. 452-453, Paris, 1861; the previous quote, *ib*.

[2] Read these attempts at justification in Bédarride, p. 196, and reread his p. 39.

In a little while we will cast our eyes on some points of the morality in action of Judaism; for it is deduced from the orthodox doctrine of the Talmud, it is the Talmud at work and producing its fruits of death. We will then understand better and better the importance of the deletions which the chiefs of the rabbinism prescribed to the printers of the dogmatic books which their failing faith begins to reform. Let us end our chapter of the Talmud, however, with this assertion from one of its greatest admirers [1]: "

The cabalistic doctrine, *which is the dogma of high magic*, is contained in the Sepher-Jesirah, the Zohar and the Talmud [2]." We must therefore seek in the shameful and unhealthy darkness of magic the poisonous roots of this Talmudic work to which, since Christ, all the centuries have found the heart of the Jew attached; and from this necessity will be born our Cabal chapter.

[1] Eliphas Lévi, *Dogmas and ritual*, p. 93; 1861.

[2] *Histoire de la magie*, p. 28. Eliphas Lévi, cabaliste éminent.

The Talmudic Jews form "the indestructible nucleus of the nation" and the Talmud is the supreme law of the Jew, the source of his faith, of his feelings, the rule of his mores. Therefore, until the day when the Talmud is destroyed, the Jew will be an unsociable being. In other words, a duel to the death, the outcome of which cannot be distant, subsists between the Talmudist Jew and Christian society; between the Judaizer and the men of the one and only civilization that it is possible to produce in the world, if experience and reason tell us truthfully.

NOTE.

"The first editions of the Talmud offer the text of this code in all its integrity, like those of Cracow, Venice in 1520; Amsterdam, 1600, in-fol., Small format. We must resort to the great rabbinical table of Venice, in four volumes printed

by M. Bomberg, to find hostile passages from biblical commentators directed against Christians. "

"Some of the maxims that I am going to indicate are found only in the old editions that I have just named. Talmud, treatises Gnaboda-Zara, fol. 4 v °, in Thocephot; fol. 10 v °, ib., Fol . 26 v °, Sanhédrin; fol. 57 r °, Horiot, etc., etc. "

Maimonides, Treatises *On homicide*, c. IV, § 10; *Of idolatry*, ch. X, § 1; *The rebel doctors*, c. III, § 1, etc.; *Of royalty*, c. IX, § 2, etc., etc., etc. Drach, Second letter, p. 300-301; 1827.

In the edition of the Talmud by Froben, printer of Basel, executed in 1581, the censors Marcus Marinus, Italus Braxensis, Petrus Cavallerius, deleted the main passages which attack the memory of our Savior, where Christians are represented "as addicted to vices most abominable, and where it is declared that the precepts of justice, equity, charity towards *the neighbor*, not only are not applicable to them, but *are a crime*. " Some time after these suppressions, the Jews thought it their duty to reinstate them in a Krakow edition; but these reinstated passages having aroused the indignation of the Hebrew Christians, the Jewish synod, meeting in Poland in 1631, itself prescribed the retrenchment in future editions, and here is the text of its *encyclical*:

"That is why we enjoin, under pain of *major excommunication*, not to print anything in future editions of the Mischna or the Ghemara, which relates, for good or ill, to the acts of Jesus the Nazarene. We urge, therefore, *to leave blank* the places which relate to Jesus the Nazarene. A circle like this: O, put in place, *will warn rabbis and schoolmasters to teach* these passages to youth *only orally*. By means of this precaution, the scholars among the Nazarenes (Christians) will no longer have any pretext to attack us on this subject. "Drach, *Harmonie*, t. I, p. 167-168.

END OF NOTE.

ADVICE TO THE READER.

The Cabal chapter should follow this one; but in order to relate more directly to the Talmud the pages in which Talmudic morality unfolds, we have moved this interesting question to the end of the volume, in the form

of an appendix. However, we ask the reader to accept, under benefit of inventory, the few lines that we must extract from them in order to throw a ray of light on the tracks where we take them.

The sinister Cabal gave birth to the cult of the stars and their geniuses, sabeism, astrology, magic. It existed long before receiving its name, and before the Jews, who assimilated it by modifying it. So the Jew became the prince of high heresy, which *the genies* of the cabal infested with their venom. The unitary doctrines of the Cabal prepared and prepare for the unification of the peoples.

“The cabalistic doctrine, *which is the dogma of high magic*, is contained in the Sepher Jesirah, the Zohar and the Talmud.

“Abraham coming *out of Chaldea* had carried away the mysteries of the Cabal.” - “The mystical doctrines and magical practices of antiquity are in part preserved in the Cabal, whose books were with the adepts in as great honor as the books Hermès Trismegistus. "

"The Cabal is the mother of the occult sciences, and the Gnosticians were born from the Cabalists." - "The Cabal, cultivated by the Jews with unparalleled ardor, almost single-handedly erased all other secret societies."

There is "an indisputable truth," which is that it is "a high science, an absolute science, etc." Now, "this science is magic, of which the cabal is the dogma." And "it is certain that the Jews, the most faithful custodians of the secrets of the Cabal, were almost always *the great masters* of magic *of the Middle Ages*. All that is scientific, grandiose in the religious dreams of all the enlightened, Swedenborg, etc., etc., is borrowed from the Cabal. All Masonic associations owe their secrets and symbols to it. "

To create an occult society, from which the kings and the pontiffs would emanate, it was "the dream of the dissident sects of Gnostics and the illuminated which claimed to link the faith to the primitive tradition

..." This idea became a threat for the company, when a rich and dissolute order, initiated into the mysterious doctrines of the Cabal, threatened the world with immense revolution. The Templars, whose history is so little known, were these terrible conspirators. The occult philosophy of magic "veiled under the name of Cabal, is indicated in all the sacred hieroglyphics of ancient shrines and still little known rites of ANCIENT *and modern* masonry."

"The great Kabalistic association known in Europe under the name of Masonry suddenly appears in the world at the moment when the protest against the Church comes to dismember Christian unity." The leaders of this association "tolerate all beliefs, and profess only one philosophy. They seek only the truth ... and want to gradually bring all intelligences to Reason. "

Certain coryphées of Judaism openly profess this philosophy, which corrupts and brings closer to them the Christian world. The Cabalists call the Jews our fathers in the faith, and their leaders are the heads of "the great cabalistic association known in Europe as Masonry."

In the Cabal chapter we name the authors of these quotes, almost all of whom are declared enemies of Catholicism.

PART TWO

CHAPTER FIVE

FIRST DIVISION. - THE MORALS OF THE TALMUD IN ACTION.

The first man and the first woman; dignity of the human race resulting from these two monsters. - Let us judge the tree by its fruits. - We know the morality which has its source in Christian dogmas; Does that which comes out of Talmudic traditions have any connection? - Saint Chrysostom, Father of the Church, on the customs of the Jew; prodigious painting. - Same description of the famous Simon Maiol at the time of the Renaissance. - Nothing changed when Delamarre wrote his monumental Treaty of the Police. - Let us stop for a moment judging Judaic doctrine by the customs of the Jew, and let us judge the Talmud by its text. - God creates Adam, who is looking for a companion; no one suits him, he asks for one that is similar to him. - Eve is worthy of Adam, and gives us the poison of the serpent. - The Talmud being the supreme law and the belief of the Orthodox, and man regulating his acts according to his beliefs, the Talmud makes the Jew what he is. - Example of the paternal feeling tamed in France, and in the nineteenth century, by the Talmud. - Prohibition of the prevaricator.

The cabala is the soul of the Talmud, and the Talmud is the mold of the conscience of the Orthodox Jew. Both, the Talmud and the cabal, will therefore have to present themselves to our eyes not in profile, but more or less face [1]; and, if every tree is to be judged by its fruits, what tasty and salutary fruits will we see emerging from him whose fruitful branches let fall to the ground and pile up at his feet the beliefs under the mass of which the Jew, if he does not want to cease to be what his fathers were, must cover and somehow hide the law of Moses?

[1] We reject at the end of this volume, and we say why, the Cabal chapter.

Beside these fruits of the Talmud, the reader may wish to place for a moment, by thought, the fruits of the evangelical tree, in order to get to know them better. Evangelical morality, and we know it, has its source at the base of Christian dogmas. It is said of it, and the unbelievers have proclaimed it no less loudly than the faithful, that this morality is at the

same time the most magnificent and the most complete which ever has enlightened the world. To invent it, if we are to believe men such as the famous Jean-Jacques, was beyond human strength. The intelligence that he marvels at gives it a legitimate homage, and nature, which it softens and corrects by subduing, recognizes both its gentleness and its strength. It is divine, and as such are the splendid radiance of its beauty, that the most subversive doctrines, when they seek to make their way through crowds, are reduced to making perfidious borrowings from it [1], to usurping its name, and to compose with it a resemblance that can be played with the eyes: *Corruptio optimi pessima.*

But since evangelical morality is the most famous thing in the world, let us see if that which arises from rabbinical traditions, or from the precepts of the Talmud [2], would or not have some connection with this rule of Christian mores. Easy, curious study, and which few features will make if not complete, at least sufficient. And, first, if the greater part, though the less sublime, of the morality of Catholicism to its code in the Bible, and the Talmud be, as the rabbis claim, a commentary on this sacred book, how are the fruits of the Bible divine in the men of Christ, while those of rabbinism would be called demonic by the very Fathers of the Church?

[1] Those, for example, who make Christ the prince of egalitarian doctrine.

[2] We will be permitted to call the doctrines of the Talmud the doctrines or the Pharisaic or rabbinical traditions prior to the writing of the talmuds, since the talmuds are the code in which these doctrines were formulated.

Demonic! We would hardly dare to pronounce this word, if it were not from Saint John Chrysostom; and nothing seems more interesting to us than to see, as early as the fourth century, to what point of degradation the distorted doctrine of Judaism had, in the name of God, brought down the public morality of Israel. If, then, the lessons of history have any attraction for us, let us listen to the burning words of this powerful teacher, *attentive witness* and studious observer of the hideous manners he stigmatizes:

"Formerly the fasts of the Jews only ended in lawsuits and quarrels; today they lead to licentiousness and debauchery: we see these men, barefoot, dancing in public places; they claim to fast, but their deeds are the deeds that drunkenness inspires. Let us hear how the prophet wants you to fast: "Sanctify the fast! " So fasting is useful to you. It does not say," Make fasting a secular feast. " No, but he said: " Announce the solemn assembly, gather the old men [1]. " And the Jews of today, gathering troops of effeminates [2], numerous bands of miserable courtesans, attract *to the synagogue* the entire theater, and the entertainers of the stage; for their synagogue is no different from these public places! What am I saying? the synagogue is not only a theater and a place of prostitution; it is a hideout of robbers, a den of wild beasts. Your house has become, so to speak, the den of the hyena, says the Lord, [3] and not of an ordinary beast, but of an unclean beast! "

[1] Joël, ch. I, v. 14.

[2] The infamous: molles ; qui alterius fornicationem sustinent, qui in semetipsis foeminas profitentur. Du Cange.

(Note: latin translation: infamous effeminates: those who undergo the immorality of another, who profess women in themselves. From Charles du Fresne, sieur du Cange, or Charles Dufresne 1610-1688)

[3] Jeremiah, ch. VII, v. 11.

What, Christians! "when the hour of assembly calls you to church, you do not awaken the zeal of the indifferent; but when the devil calls you to this Jewish solemnity of Trumpets, instead of retaining those who are charmed by this call, you let engage in the bond of impiety and in the slippery road of impurity! for the courtesans, the libertines, the whole chorus of dancers, are accustomed to meet there. Do you not fear that your wife will come back possessed by the demon? Have you not heard it clearly demonstrated in our first talk that the souls of the Jews and the places where they gather are used as dwellings for demons? How dare you, then, when you took part in an evil dance, return to the assembly of

the apostles?..... What! you are not seized with terror and horror after such prevarications! "

"Living only for their belly; hungry for the goods present; independence, greed, *manners in a word comparable to those of pigs and goats*, the Jews know only one thing: to let go of the reins to intemperance and intoxication ..... The last of the taverns is even less despicable than the synagogues. The Synagogue is not a home of thieves, it is the very home of demons; and we could say some so many souls of the Jews [1]. "

The famous bishop of Vultourre, Simon Maïol [2], seems to have taken on the task, among so many other historians, of bringing to the very heart of the Renaissance period the powerful and terrible testimony with which Saint John Chrysostom resounded in the fourth century, when his eloquence thundered against the customs of the disciples of the Pharisaic tradition.

Of the perfidy of the Jews, such is the title under which appeared with the brilliance of a dazzling meteor the treaty in which he wants Christians to recognize the frauds and impostures which these sinister men engineer. From the height of his doctoral seriousness, he therefore enjoins them to reject the bait offered to them by the hand of the Jew, and not to prostitute as madly as they are inclined to do the freedom which is acquired to them *by hereditary right* [3].

[1] Saint John Chrysostom, *Complete Works*, trad. new by Father J. Bareille, t. II, first speech, p. 349, etc.; second speech, p. 372; Paris, Vivès, 1865.

[2] Remarkable scholar, but who, in secular sciences, shared a large number of errors of his contemporaries.

[3] Nec libertatem hereditario acquisitam, ità temerè prostituere velint. T. III, p. 7; Moguntiae, 1615.

"These traitors, the most villainous of all men, hand over to the Turk our country, our resources, our forces, and we tolerate them, and we feed them! It is to stir up the fire in our bosom, it is to warm the snake [2]. "

Mistrust, and still mistrust! for "experience never ceases to demonstrate that, from the first to the last, the Jews pursue Christians with the most implacable hatred; and that, if the occasion promises them impunity, they group together and rush upon them in tight battalions, like harpy troops that cannot be satisfied with the blood they suck. "Ah! fear even their very attentions, even their obsequious submission; for you have all the more to fear them as perfidy slips under their eagerness.[3] Look at the thousand deceiving shapes they take on! Driven by them, they lend themselves to unimaginable artifices to devour you; and see again: if one meets thieves, evildoers, women devoted to prostitution, the house of the Jew opens of itself, before their face, and recognizes in them hosts (*promptum præbent hospitalium*). Let these robbers come and offer the Jew the products of theft, and the Jew immediately buys them at a low price; he encourages these wretches, he stimulates them and helps them in all misdeeds. True fruits of the gallows (*furciferi* [1]), plagues of all honest people, deprived of the right to all tolerance, the Jews are, in a word, the stimulators and the auxiliaries of the son of the family against his father, of the daughter against her mother, and servant against his master. And how many henchmen does magic not consider in their ranks [4]!

[1] (Note: latin translation: villain.)

[2] Ib., P. 809, col. 2.

[3] Ib., P. 810, col. 1.

[4] Hodie etiam apud Judæos, præsertim in Oriente, quid magia frequentius? ... Tradunt ipsi Judaïci scriptores septuaginta seniores suos, seu Sanhedrin, magiam apprimè calluisse, idque, worried R. Semoloh, ut præstigiatores eo facilius convincerent! Ib., P. 920, col. 2.

(Note: latin translation: Even today among the Jews, especially in the East, what is magic more often? The Jewish writers themselves say that their seventy elders, or

Sanhedrin, were extremely skilled in magic, and that, says R. Semoloh, that the sorcerers could more easily convince them!

So speaks the century *of the Renaissance*. It is enough to say; and we would not have dared to leave him this apparent license of speech, if these words of great, courageous and salutary truths, had not reflected *so precisely, after so many centuries*, the words of one of the Fathers of the Church, from one of those doctoral illustrations before which human generations have bowed down to our days; but a language that could hardly be more welcomed by nervous ears formed by the delicately parliamentary style of a time when laissez-faire tends to become the sole principle of social life!

Now it's up to us to see if the religious century of Louis XIV, and the so little religious century of the Regent, would have recalled the iniquities of the Jew, in one of their most remarkable historical monuments, only to rehabilitate him by offering us a description of its customs which destroys our old and legitimate prejudices, and which allows us to question the fidelity of the depiction that we owe to the vigorous and terrible brush of Simon Maïol. Let us therefore open the *Treaty of the Police*, this great and monumental work whose author, under the inspiration of the Lamoignon and the Colbert, and under the patronage of the Regent, describes in its pages the relationship between the Jew and the Christian. Would the Jew have obtained there the least praise which it is possible for us to conclude an amendment in his morality? No ! And, without deigning to have a word to tell us what sort of personage the descendant of Jacob has become at the date of his quadruple vintage [2], this book is silent, as if nothing new had to be taught to us about the Jew; as if, within Europe, the Jew who had remained firm and immutable in his Talmudic faith had had to remain immutable in his customs; and such is in fact the testimony of history on this point. In a word, he leaves us under the impression of the reasons which dictate in 1212 the famous letter of Innocent III, and which determine in the year 1394 the justice of King John:

[2] First volume in 1705, second in 1710, third in 1719, fourth in 1738, in-fol.

" This is the ingratitude of the Jews, the Pontiff exclaimed, that this nation, supported by Christian piety with such goodness, "makes only *crimes and insults* for the gratitude of its benefactors. [1]! "

And when a century and a half had passed since this letter, the historian adds: "The twenty-eight years that King John had allowed them to stay in France in the year 1360, and the sixteen years of prorogation that Charles V had granted them, were not to expire until the year 1396. But *the crimes and abominations they committed every* day obliged Charles VI to anticipate this term. He did so by letters patent of September 17, 1394, which banished the Jews from his States for ever, and forbade them from dwelling there scarcely any longer [2]. "

Now, after this fourteenth century, two other centuries elapsed, and the cruel *Treaty of the police* returning to Israel tells us, in the year 1705: "Some Jews from Portugal and Holland having come to settle in France under pretext of commerce, at the beginning of the last century, the king was informed, and this gave rise to a declaration of April 23, 1615, by which His Majesty banished all the Jews from his kingdom, and forbade them to remain there *under the penalties imposed by the ordinances of the kings his predecessors* [3]. "

[1] P. 821-2. Read the awful details that this letter enters.

[2] Ib., P. 285.

[3] T. 1, p. 285.

The leader, the protector, the king of the French nation therefore found before him the same men of evil that his predecessors found there; and these Jews, whom it is a question of driving out and driving away at all costs, have therefore never ceased to be, in the opinion of France, a public scourge. Let us not imagine, however, that this severe defense prevents a certain number of these adventurous men from entering and sitting down in the kingdom; what barrier to the world, what dike would be

impermeable to the Jewish race? But it signifies what should be in the eyes of the supreme justice this faithful of the Talmud, that the attorney general of the regent Philippe d'Orléans called, in 1717, "the monster of civil society [1]!"

After having summarily judged Judaic doctrine by the customs of the Jew, let us now judge this adulterated doctrine in itself; open the book which contains it, go back to the first days of the world, take a look at man, as it describes him to us, coming out of the hands of the Creator, and thus see, from the beginning, what becomes biblical truth, what becomes of the sacred books of Moses and the very dignity of our nature before the masterful word of the Talmud.

"The Lord," says this book of books, "was unwilling to give the father of mankind a companion before he himself asked for it. For *if afterwards it happened that she induced him to sin*, God claimed that Adam was not in right to reproach him for a fatal present. But having taken this precaution against him whom he had made in *his own image*, God caused all creatures to pass before this monarch of the earth. Now, the first act of the Talmudic Adam is one of those outrages upon nature that the law of Moses implacably punishes with death [2]; a religious crime, because he inspires the gods, that is to say the evil spirits [3], constantly applied to to corrupt, to swallow up the dignity of man; a vulgar crime later, and which took rank among the abominations of which Canaanites whose iron of Israel had to purge the earth.

[1] Passage that we will quote in another chapter.

[2] Bible, Leviticus, XVIII, 23-29; XX, 15-16, etc. (note: banning sexual relations with close relatives etc.)

[3] Dii gentium dæmonia. Ps. XCV, 5.

Adam, who is looking for a companion [1], falls into prodigious errors; and, far from cracking down on him, God deigns, to please this first man of the Talmud, to take a rib out of his body, and he builds an Eve *twenty years* of age old [2]. But will our first grandmother be superior to this sad

husband? Will she have less humiliating differences in her tastes?- Answer: *the common opinion of the rabbis* is that the mother of men had an affection for the snake which this insidious animal took advantage of to bring her to the transgression of the divine precept. So, the monster communicated to her the venom that she transmitted to her posterity.

[1] We indicate the Latin text for the continuation of this story, but we do not want to reproduce it in full: Tunc compressit omnes ... sed cum nihilominus effervere ... petivit a Deo sociam similem sibi. Drach, second letter, p. 310-311; 1827.

[2] Second letter from the learned Drach, former rabbi, p. 310-311, Paris, 1827; in-8 °. - *Id., De perfidia Judæorum*, by Bishop Maiol, p. 809, col. 2; Moguntiae, 1615.

[3] Multoties eam ... cum sese ... injecit in eam tabem, *Zouhama*, - qua posteritas mulieris inficitur. These are the proper expressions of the Talmud, Schabbot treatise, fol. 146 r °; Yebamot treaty, fol. 103 vo; Aboda-Zara treatise, fol. 22 v °. Drach, *Harmony*, t. II, p. 321, 1844; - second letter, *Id*., P. 313; 1827. Read on these acts, common in the idolatrous world, Serpentem inter et mulierem: Anthr*opological studies, Serpent worship*, etc., by Doctor Boudin, chief doctor of the Saint-Martin military hospital, of the army of 'Italy, etc., etc.; Paris, 1864, Rozier, 88 pages in-8 °.

Such were, according to the venerable teachers of the Talmud, the customs of our first fathers in the heart of paradise and in the state of innocence! Adam's penance did not take place until after his sin, that is to say, when he had eaten of the forbidden fruit; and we will cite as a proof of his long duration the rigor of a fast of one hundred and thirty years, during which he refused to drink anything, to eat anything, and isolated himself from Eve. This excess of imprudent rigors therefore had its sad reaction; because one day that Adam saw Lilit, female demon, Lilit pleased him, while Eve, forsaken, met on her side demons who were not of her sex, and that these seducers pleased her. Thus was born the fierce and terrible race of men from demons [1].

O singular austerities of penance among this people whose nature seems to turn around and turn itself upside down as soon as it revolts against its Creator! O heartbreaking aberrations of his doctrinal and doctoral book par excellence, which reports to us in the naive tone of which the simplest

things are said, these harmful and calamitous relations between man, the demon and the brute [2]!

Man acts according to his faith; his belief engenders his actions, when this belief is sincere. This is what we keep repeating; also, the conviction of the doctrinal infallibility of the Talmud is so deeply rooted in the mind of the pure Orthodox, that it dominates in the father of a family even the most natural feelings, even the most indomitable instincts of the heart. The fear of denouncing the innocence of his own sons was therefore, only yesterday, insufficient to prevent the Jew from initiating them into these detestable studies.

[1] Drach, second letter, p. 316, ib.

[2] *Idem*, De aliis contra naturam criminibus. Read in the *Church and the Synagogue*, p. 131 to 136, the remarkable words and the cruel accusations of Egiza, sanctioned by the eighth canon of the Council of Toledo, in 693, in which there are fifty-nine bishops. - On the alliances between man and the demon, read our book *The High Phenomena of Magic*, ch. VI; Paris, 1864, Plon.

So, for example, and saying it is easier than believing, is the Talmud's assertion about Adam's first dealings with animals "repeated in a commentary taught *to younger children*; and this commentary, the only one *taught in schools*, contains *a host of such horrors*, which the teachers *cannot avoid explaining* to the pupils. The first part, which explains Genesis, contains *twenty-seven* of these passages that I remember, but I believe that the number is more considerable. " Now, the learned orientalist Drach, which we have just quoted, continues to tell us, in the year 1827, a rich Israelite of Paris thought it necessary to dismiss a teacher who he had placed near his children because the latter had been guilty of an act of revolt against the sacred book of Judaism. So how serious was this act? Here it is: "This young man took the liberty of suppressing one of these revolting passages in his lessons! It is to blaspheme our wise teachers," said the father of the family, "to believe that their writings contain pernicious things. And our teacher experienced it; *unable to find any more occupation among the Jews of this country, despite his great instruction*, he fell into deep misery, without being able

to obtain the least help from his brothers. Christian charity helped him return to his native Berlin [1]. "

[1] Drach, second letter from a converted rabbi, p. 311; Paris, 1827.

That if the Talmud is, in Judaism, the cause of moral corruption, we will have to see whether it was not, if it was not yet, in the places where it dominates, the source of a hatred of which the flood poured out, or is poured out, from the bosom of Israel on every man foreign to his race. Each of the chapters that will follow one another in our pages will edify us, according to its title, on the strange customs of which these Pharisaic traditions of the rabbis have become the principle.

SECOND DIVISION. - MORALITY OF TALMUD IN ACTION. THE JEWISH WOMAN.

The young girl in the paternal house next to her brothers faced with the explanations of Talmudic turpitudes! - The rabbi and the elevation of women to the Jew; beautiful thoughts. - Replica of the story. - M. Crémieux speaks like history. - The Talmud equates woman with slave. - No law, even in marriage, does not assure her the simplest respect on the part of her husband, for whom she is "butcher's meat ..." - She must tolerate his concubine until under the marriage roof. - It is enough that this concubine is not an infidel, because then she would be only a brute in the eyes of the law. - Oddity of Judaic modesty. - Right of manual correction on the woman and right of divorce. - Before God and in religious meetings, women count for nothing. - Teaching him the holy law is as culpable as teaching him obscenities. - Portrait of the Jewess by a painter of Judaic blood. - Defects and qualities. - Proportion of women of bad life much greater among Jews than among Christians (Judaic confession). - The Jew owes the Talmud to provide the proletariat with its scum. - But the profession of Judaism redeems, in the eyes of the Talmudist, all weakness of women.

And now, what will the venerable teachers of the Talmud do with their Eve's daughter? In what state of equality or inferiority will the sacred book place her vis-à-vis man? And if, in the house of her father, the younger sister was not separated from her brothers and their tutor by a wall of brass, from where will she be given the chance to escape the precocious appetites of corruption which the explanation of the Talmudic turpitudes will have developed in the hearts of the companions or guardians of her childhood? Who will stand from morning to night near her ears to safeguard her innocence and protect it against the inevitable profanation of which the religious lessons of the teacher of her brothers will be the first cause? Finally, to preserve intact the freshness of her purity, will it suffice for the deep contempt that before our eyes the Talmudisant will testify to the woman, and the state of ignorance and abjection in which it condemns her to rot?

No, no, Christian our friend, replies the Jew, you hardly know Israel; far from degrading the woman, "the Talmud remains faithful to the inspirations of the Scriptures." Listen, to repeat them to yours, some of its

beautiful maxims, and "perhaps they will reduce to silence the detractors of our principles. "

"The man must honor his wife, for the blessing of God comes into our homes only because of the women!" - "The loss of the first wife is as painful as the destruction of the sanctuary of God would be." - “Those who do not marry do not know happiness; divine blessing will not enter their home, and they will never experience pure joys.” - “It all depends on the woman,” said Midrasch Yalkut. - "The very altar weeps over the one who separates from the woman who received her first oaths." - "A last word, moreover, testifies to what price is in our eyes the freedom of the woman: The rabbis recommend to not to marry daughters without having consulted them, and without having regard to their tastes. This is a recommendation that may sometimes be needed by fathers who are not Israelites! "

Most of these maxims, some of which breathe biblical perfumes, rest and refresh the mind. Finally, let us not forget "that Jewish women showed themselves in public, on walks, in houses of prayer, in schools where they came to look for their sons or to listen to the words of the master," and that they appeared "in the courts where they brought their grievances [1] ".

Thus, would be refuted "one of the most serious reproaches that the foreigner addresses to the Judaizer", and which is formulated in these terms: "Israelite law makes woman an inferior being; it denies her all her rights; it deprives her of her freedom; it delivers her defenseless to her masters; in fact, it does not leave her even that consolation, which can replace for us all that we have lost: participation in religious law.[2] "

[1] *Israelite Archives*, XXI, p. 938 to 941, November 1, 1866.

[2] *Israelite Archives*, XX, p. 897; 1866.

"To educate herself about her duties, to seek in prayer the strength to accomplish them, to inculcate them in the children, to urge them to go to

schools, to seek there the complement of the instruction which she has given them; to put her husband in a position to study religion: this is what the Talmud asks of a woman. And we are told that it excludes her from religious law [1]! ... "Oh! really, what indignity! This is the language of the wise men of Judah.

[1] *Israelite Archives*, XXII, p. 993-4, 1866.

The first response in history to the claims of these doctors must be a coin that we accept from their hand. Its author is one of the illustrations of the Judaic world, the highest dignitary of the Scottish rite of Freemasonry; the one who was the first to preside over the important association of the ALLIANCE ISRAELITE UNIVERSELLE, finally one of the provisional sovereigns *of France* during the installation of the second French republic.

M. Crémieux, since we have just named him, makes his lively and solemn words resound in the middle of the sixth general assembly of this singular association. He maintains it with passion of his brothers in the East, among whom we will soon have to search more particularly for the Judaizing Jew, this type immutable for centuries, and who, in our days, in the liberal regions of Europe, O indisputable sign of the times! moves, comes out of himself, transforms, is metamorphosed visibly, feels his faith more faltering with each step which brings him closer to the right of citizenship among the peoples who welcome him, blushes at his Talmudic manners, repudiates them while flattering the Talmud with a sweet hand, and, empty of all belief, opens with love his intelligence and his heart to the doctrines of anti-Christian liberalism whose sinister buzz fills the atmosphere.

"From wherever the complaint comes to us," cried the Judaic orator, "our help is reaching him ..... We come, *purses in hand*, to proceed with the creation of schools hitherto unknown. Mogador, Tangier, Constantinople, Salonika, Damascus, Baghdad, OUR ALLIANCE *is everywhere*, and begins to regenerate children ..... I do not know what rapidity of instinct animates these children of the East, *whose progress*

astonishes us ... Girls' schools occupy us a lot, girls become women, women become mothers, it is through mothers that the first principles are engraved in the hearts of children, the first ideas which are the decision of life. I confess to you, *between us*, gentlemen, that I have always had the sweetest, most irresistible inclination for women. (We laugh.) I understood early that on them above all depends the fate of our children. , *that is to say the happiness of our life*; and, if I must tell you all my thoughts, I never quite understood *that it keeps them* in a state of inferiority. I do not want, above all, to understand it in the Jewish family ..... "

... "During my trip to Egypt ...., I noticed th*e state of subjection in which Jewish women were held*. Rich young girls were sent to schools. What schools! In underground places, sheltered from the heat, nonchalantly stretched out on carpets, they spent the days in indolence. The poor young girls had no meeting place. Inside the houses, the women lived in dependence and submission. And while, assembled in the synagogue, the Jews paid me such great honors, the memory of which cannot be effaced from my soul, the women, *relegated*, scarcely presented themselves to my gaze. I had resolved protest against these *habits of the family*..... Are you Muslims, I tell them, *that you treat your wives as they treat their women*? Has the God of Israel not made the woman of our flesh? is she not the mother of our children? ... has not (our) law put the woman on the level of the man in these touching words: Honor your father and your mother? And how will your son honor his mother if, in his father's house, he does not see her honored, the wife, like his father? [1]? "

These words thrown with the art, the care, the precautions that imperiously demanded the sensitive ears of the audience, prepare us for the more doctoral speech, and often so pungent, which one of the most learned men who came out of Judaism recorded for posterity, and whom we have more than once lodged under our own roof [2]. The Talmud, this old rabbi tells us in the year 1844, "the Talmud which assimilates *in all things the woman as a slave* ", declares the husband master of the one he

marries, that even if he profanes the most inviolable laws of marriage, the woman is not allowed to complain, and that he has the right to dominate all her resistances. It is therefore up to him "to use willy-nilly, like meat bought at the butcher's shop," and destined to suffer, without complaint, that he who paid for it "accommodates it according to his taste and his taste and whim [3]. "

The masters of the Pharisaic tradition, the teachers of the Talmud, the rabbis, who allow and command so many things from the Orthodox, and such singular things, however forbid the husband to ally himself with *an infidel*, for the infidel represents for them *a brute*; and who loves him, loves a beast ..... But the husband's cohabitation in no way frightens their morals; and even if the concubine dares to implant with her adulterer under the conjugal roof, this fact has nothing to frighten them; far from there! Let this rival of the wife not be married; let not, above all, be an infidel, and by this very fact, fallen into the rank of the animal, everything will therefore be for the better, and that is all that rabbinic rigorism requires!

[1] *Israelite Archives*, I, p. 14-16, January 1, 1867.

[2] See *Harmony*, t. I, p 73, Paris, 1844, Drach.

[3] *Harmony between the Church and the Synagogue*., Ib., T. II, p. 334-5. Talmud, Sanhedrin treatise, fol. 58 Vo, and Nedarim treatise, fol. 20 vo, which *expressly* authorizes the husband: naturali omisso ... Read more, ib., P. 335.

We will not hesitate to recall that, among the masters quoted in our pages "on the decisions of the Sanhedrin of 1807", and from which results the fact that the Jews profess this convenient doctrine, there is that of the Ramban (Moses Nahhmenides), whose authority in the Synagogue is so great! Now, this rabbi *is astonished that one can "doubt whether* such a thing is permitted." *I cannot conceive*, he said, *how one can doubt it*! it is certainly a lawful trade. "Rabbi David Adubraham reports these same words of Ramban [1] and corroborates them by several sentences of Maimonides." According to the meaning that the rabbis give to these

words of Genesis: Increase and multiply, it is therefore useless to submit to the marriage yoke to achieve the providential goal of the multiplication of the human species; and, by the most provocative forgetfulness of the laws of morality, the libertine and the cowardly seducer accomplish with no less merit than the virtuous man "a divine precept [2]."

As soon as we have learned what the nothingness of the woman is under the roof of the Orthodox Jew, we will be careful not to be surprised if the one we call her husband is in reality only her master; if his matrimonial title invests him with the right to castigate, to correct that which the marriage delivers to him; and if, according to the Judaic interpretation, the nephew cannot marry his aunt, while the uncle remains free to marry his niece, for the reason that, in this first case, propriety would deprive the nephew of the right to manual correction if necessary for marital harmony [3]!

[1] P. 113, col. 3, ed. from Prague.

[2] *Ibid*. Drach, Harmony, t. I, p. 208.

[3] *Ib. Harmony*, t. II, p. 335.

But this same woman who, without offending Talmudic morals, lived earlier under the conjugal roof of a married man, this woman comes to tighten the knots of marriage herself, oh! that therefore she is careful not to be shameless enough to allow the reckless eye of a man to see only a few strands of her hair; for this forgetfulness of oneself would be a crime against religion [1]; the husband would immediately be entitled to expel him from the matrimonial home and deliver him a letter of divorce [2]; she would have spread the scandal among the chosen people!

Another point: Public prayers in the Synagogue, and most worship ceremonies, can only be done before a meeting of ten people, because this number, according to the rabbis, attracts the presence of the Lord [3]. However, "if there were nine men and a million women, there would be no assembly, *because women are nothing*." But if only a thirteen-year-old

boy arrives, and one day everything changes immediately, and "there is a holy assembly[4]."

What! the Jewish woman are nothing? It is really very little. Nothing in front of the God she adores! nothing in front of the son she gave birth to! nothing in front of the man who, under the conjugal roof, places her between the concubine whom he prefers and the ever threatening divorce letter! She counts for so little in the world, "which is excluded from all the ceremonies of worship [5], she cannot even, without sin, become acquainted with the principles of her religion". And "he who teaches his daughter the holy law, *says the Talmud*, is as guilty as if he were to teach her obscenities [6]!"

[1] *Harmony*, t. II, p. 373-4. - Israelite Archives, IV, p. 184; 1868. Blind leaders, said Christ, who take care what they drink, so as not to swallow a gnat, and who swallow a camel! Saint Matthew, Evang., XXIII, 24.

[2] *Harmony*, t. II, p. 373-4. The coquettes reconcile the laws of modesty and decency by wearing false hair. Ibid.

[3] Talmud, Meghilla treatise, fol. 23 v °; Sanhedrin treatise, fol. 2 ro.

[4] *Harmony*, t. II, p. 335-6, ib., 1844. Drach, ib.

[5] In France itself, even today (1844), despite the happy failings of the Judaic faith, scrupulous Jews forbid their wives to enter the part of the synagogue where the men are. They must be held either in a separate room, or in the upper galleries closed with fences and curtains. "*Harmonie*, t. II, P. 334; Paris, 1844.

[6] First letter, *id*., P. 85-6, 1825; - *Harmony*, t. II, p. 338; 1844. Talmud, Sotah treatise, fol. 20 r °; *id*., - Maimonides, treatise *Study of the law*, ch. I, § 13; *id*. t. 1st. p. 59. Under the old law, the woman was, from the point of view of worship, the inferior of the man, but the *law of redemption* fully rehabilitated her. S. Paul, Gal. III, v. 28.

“Every man is obligated to teach his daughter the religious law,” says the Talmud. Sotah, c. III; Mischna; 4, in the name of Ben-Azaï, say the Israelite Archives, XXI, p. 945; 1866. And in the following issue, they add, about the Talmudic contradictions: "The Talmud records the pros and cons, like the newspapers which report on the deliberations of an assembly; it is a conscientious and impartial record of all that has

been said. But, when several opinions are present, it is history that must be consulted to know which one has prevailed. "XXII, p. 994; 1866.

It is therefore history that we question, because it teaches us what is practiced under the empire of the Talmud, and we see there that the escape from the Archives is only a false door, because it is not a question of knowing what can be inscribed in such and such a title in the religious code, it is a question of knowing what appears in this book as a principle, as a rabbinical teaching, and it is there what history has just told us. The very words of Mr. Crémieux, president of the Alliance Israelite Universelle, reminded us of this. See above.

Certainly, we will have the candor to recognize that if ever a religious law, soiled with pages so damaging to the modesty and feelings of a self-respecting being as the Talmud, could be imposed on us, our first concern would be to turn the eyes of our daughters away, and that, according to the rabbinical words, we would believe ourselves as guilty of prescribing her to study it as of teaching her obscenities. But, oh reversal of the laws of nature, it is not out of a feeling of respect for women, it is out of respect for this filthy code of his religion, that the Talmudic Jew keeps his daughter away from it!

A few years after Drach's doctoral pen had revealed these mysteries to us, and while the steady wind of the revolution continued to destroy, to toss all religious beliefs pell-mell one over the other, ended up undermining the hitherto unshakable faith of the Jew, a painter of morals of Judaic origin revived with a stroke of a brush seizing the whole of this situation; and his painting, if we deleted the words we have just recalled, would willingly be mistaken less for a canvas worthy of the galleries of history than for the light and whimsical work of a malicious and mocking artist:

"The Jewish woman has gained more than her husband by the benefits brought about by the progress of civilization and liberty. Woman *was but a slave everywhere and always*, and it was on her that the effects of long constrained mood of her husband; she was the instrument of his pleasures, a pain reliever incessantly intended to appease the pains and sorrows of misery and persecution!

"Charged with all the domestic care and the perpetuation of the family, the Jewess seemed to have been born only for this; her monotonous life was spent in the midst of all these concerns, ... happy again when her selflessness and dedication did not attract complaints and abuse. The woman was counted *for nothing* in the social condition of the Israelites; her *birth* was not, like that of men, recorded in the register of the community; her *death* was the subject of no such act; her active and suffering life passed on the earth like a hurricane. Jewish girls were taught nothing of literature, science, and the arts; nothing of trades, *nothing of morality, nothing of religion* [1]; they were only accustomed to suffering and to being silent. Entrance to the temple was *forbidden to them until their marriage*, and it is difficult to conceive of their devotion, even their fanaticism, when one knows that *Judaism has nothing for women*, that it does not grant them any place in the social hierarchy; . . . let him regard them only as *indispensable pieces of furniture*, hardly worthy of some respect and some attention! "

[1] And the woman is the family! We see it in France, where, until now, the catechized woman has been the only one able to fight against the impious and dissolving silliness of philosophical liberalism, and *to save society by saving the family*.

Hardly married, "the Jewish woman returns to the common state of *uncleanliness ordinary to her caste*. - Unfortunately, a fiery temperament generally characterizes Jewish beauties, and it is, for *a great number* of them, a pitfall that makes them fall easily and indulge in all the corruption of the time without being held back by religious apprehensions, which are fading day by day in Judaism as persecution and danger disappear. ”The Jewish women are moreover "in great favor with artists, who find in them finished models ..."

"The Jewish woman has, less than any other, stripped the character of her sex. She is imperious and talkative, weak and credulous, backbiting and a gossip ... She has very homey habits, deeply despises Christians and slanders her co-religionists ... Besides, she is sensitive and generous; charity is a virtue that she practices [1] better than humility and conjugal

obedience. When the Jewesses belong to the first families, and when they have received a careful education, they do the honors of a salon with a rare distinction, a grace and a perfect spirit [2]. "

[1] We know *admirable examples* of this, and we never miss the opportunity to repeat them.

[2] *The Jews, their history, their customs*, by A. Cerfberr, p. 49 to 52; Paris, 1847.

The customs of Judaism will therefore change; they improve: Israel ceases to resemble itself; he walks, he advances, he progresses, and, for some years now, this alteration, this transformation has taken place with dizzying rapidity wherever the Jew has the good sense and the good taste to emancipate himself, to free himself from the shackles of the Talmud; but then also the Jewess, this ardent lioness and so long captive, emancipates herself and frees herself from the shackles in which a husband held her too often without pity. This is to say, it is true, that the brake, which for her replaced morality, is weakening; may her taste, may her passion for pleasures and luxury entice her, may "her fiery temperament" throw her into the fiery whirlwinds of the world; where pride, no less than coquetry, commands it to shine; and the *Israelite Universe* does not hesitate to teach us itself a fact to which our own eyes can today bear witness; it is that in the houses which open to the Jew, or that the Jew opens to the Christian, and "in the season of balls and parties, the Israelite women, *princesses of the race of David* [1], are distinguished among all by the richness and the magnificence of their toilets [2] ", that is to say, in good French, by the excesses and the consequences of the unbridled luxury which devours us.

Similar, moreover, to any other woman, the Jewess does not need a tyrannical constraint which reduces her to the necessity of good morals by the impossibility of giving herself up to bad ones, but she needs a law of wisdom whose gentleness and the divinity penetrated her intelligent soul and her loving heart; this law which religious education no longer gives, alas! to our sons; that she hardly gives to our daughters, and that she is so far from giving them today in a solid and complete way. However, the

education of the Israelite girl takes her further away from this supreme good. Like the Jew, her brother, it is true, the vivifying atmosphere of Christianity, which she curses, envelopes, presses and modifies it; but this pressure is all the less sufficient for her as the Christian atmosphere itself is corrupted. Wherever, therefore, the proprieties and resources of her social position do not help her to support her weakness, or to cover up her failings, her fragility is proportioned to the moral value of her own faith; her acts are the free translation, but the exact translation, of the value of her belief.

[1] Truly Judaic infantry, for no one in Israel can recognize his tribe; and the Jewish women who hire themselves out as models to artists, or who fill the lupanars, are just as lucky, alas! to belong to the line of David than those of whom the millions of the Jewish industry have made characters for our world.

[2] *Israelite Universe*, VII, p. 295; 1867.

This phenomenon is so little apparent that our eyes turn to the chapter of Judaic morality; and if, despite the anger of some interested parties, we believe writers of the Jewish race, the judicial archives become an indisputable witness to this truth; hence the natural and foreseen conclusion that the faithful of the Talmud provide the civilized world with the scum of the proletariat and prostitution. But we cannot take responsibility for these words upon ourselves, and it is the Jews themselves who will impose this task on themselves.

" For a quarter of a century, and we cannot choose a more distant date, the moralists rightly ask themselves why is it that in all the big cities of Europe one notices among the women *of bad life* a greater number of Jews than of Christians? This question is unfortunately well-founded; for, in Paris, London, Berlin, Hamburg, Vienna, Warsaw and Krakow, in what is commonly called the *demimonde*, in the public, and even in brothels, we meet more Jews than Christians, taking into account the *proportion* which exists between the two populations. It is very unfortunate to note a similar fact; but, however painful it may be, it is true, and if we have not hesitated to point it out, it is because we want to try to remedy it, as we have already done successfully for other wounds of this nature [1]. "

In Judaism, however, one hardly shows oneself to be rigorous in terms of morality; it suffices to remain an Israelite to be entitled to any indulgence, and we will produce a single and sufficient example taken from the Religious Review that we have just cited. - "A genre actress, born an Israelite, and who had always remembered it, Miss JF, has just died ....." Her funeral "was Israelite as her soul had never ceased to be, and if she gave in like so many other women to the training inherent in the theatrical career, she at least piously kept the traditions of the domestic hearth and the feelings of charity [2]. To remain an Israelite is and must be, under the rule of the Talmudic law, the height of morality, whether it is woman or not, that angelic being that withers and distorts the slightest impure and suspicious breath. Any weakness is thus erased before this merit in Israel or weighs only a very light weight, even in the scale of the religious publicist! And this is what for the moment we will only have to express, after having described the nothingness of the Jewess of the Talmud.

[1] *Israelite Archives*, XV, p. 711; 1867.

[2] *Israelite Archives*, II, p. 523, June 1, 1868.

NOTE ON DIVORCE.

Saint Matthew the Evangelist tells us that Jesus said to the Pharisees: "Because of the hardness of your heart, Moses allowed you to send your wives away, but in the beginning it was not so. Now I tell you that whoever sends his wife away, except because of fornication, and marries another is adultery; and he who marries the sent away woman is adultery. "XIX, 8-9. But, since Saint Matthew, would the Pharisaic heart of the Jew have softened? The answer is in this chapter of the woman, and we see the letter of divorce, a veritable bill *of exchange*, put the dismissed woman *into circulation* in the world!

The French court of Algiers has just adopted for *the Jews of Algeria* this right of divorce, victim that it is of the error so fatal to the Christians, that the law of

Moses is the law of the Jews. Read on this subject *an excellent article by M. Coquille; World*, June 2, 1865.

"The formality which consecrates the divorce consists, according to Jewish customs, in the delivery made by the husband to the wife, in the presence of justice, of the letter of divorce, by which he renounces his rights, and authorizes his wife to remarry *at her pleasure*. "Sarah Blum and David Buksan accomplish this formality at the Seine court in Paris, first chamber, July 13, 1867. They are foreign Jews ... Read *Israelite Archives* , XVI, p. 726-7; 1867.

In the province of Oran, the Israelites can divorce, "*despite the marriage in front of the town hall*, and marry other women." A regrettable freedom, "because this principle favors divorce, which, *unfortunately, exists only too often*. ! "Israelite Archives, p. 183; 1868. He also creates in favor of the Jew an odious privilege, and breaks, in favor of his passions, *equality before the law*.

After these words from the same Judaic Review: "Girls are married at twelve, and boys at fourteen," read the picturesque description of the marriage and the details that we cannot reproduce; then: "On the door and on the wall of the wedding house, we apply the imprint of the hand, with red and green color. It is a custom, they say, which protects them from the evil eye." Ib. ., p. 184. Read the details on funerals and *cabalistic* practices *relating to talismans* ..... Ib., P. 185, n ° IV.

Read again: *A Jewess in Gibraltar*, taken from Emperor Maximilian's travel notes in 1861; a very interesting picture first-hand. All these peculiarities greatly delighted the assistants, among whom were happy Englishmen and Englishwomen who, "book in hand, followed every movement without interruption, and took note of it with many caustic observations. An old lady seated beside me told me that for another eight days the groom would not be able to see his wife, busy receiving relatives and friends, and seated at the top of her throne. She added that weddings are only money matters, and that the woman has *the right* to leave her husband after a year. ”She assured me that for the present, this was the best thing the young woman had to do, since she found the future horribly ugly. .. "*Prayer* is followed by *lascivious dances ... Id., Israelites Archives*, XXII, p. 1047-8; 1867 ..

END OF NOTE ON DIVORCE.

THIRD DIVISION. - THE TALMUD MORALS IN ACTION. THE JEWISH NEIGHBOUR.

Is there a man who has no neighbor? - Yes, the Orthodox Jew. - Apart from the Jew, any other man should be in his eyes only a brute. - If he kills him, he kills only an animal. - Words of Saint Epiphanius, Father of the Church, and of M. Michelet. - Explanation of this word: Forbid Jews and pigs to enter here. - Weaknesses and passions of the Jew provoked against any stranger to his faith by his Talmudic beliefs. - Examples. - How far does this hatred of the Jew go, and especially against the Christian? - To steal and kill the Christian is therefore not an evil; on the contrary. - Number of evildoers much more considerable among the Jews than among the Christians. - Different countries, different examples. - Power and universality of their means of malfeasance. - Their hideous and homicidal greed against the French army in the disastrous Russian campaign. - Implicit recognition of the moral inferiority of the Jew, in Judaic publications. - Their malfeasance has been of all time, since the reign of rabbinical traditions; it makes them rank in "the rubbish of the peoples" from the reign of Vespasian. - Conclusion. - Notes. - Their terror of public opinion.

We asked the Talmud earlier what the Talmudist's wife is. Perhaps the answer given by the facts will make us desire to know who is next! But does the Jew have a neighbor? Who knows? We will therefore ask ourselves this singular question in these terms:

Is there a man in this world who can stand up and tell us: I am without neighbor! I do not have any; and the right, the duty not to have any, I draw from my religious law! - Yes, if the terrible law which holds and governs the conscience of the sons of Jacob is to be taken seriously, he exists, this man; but he is unique in the world, and he is the Jew! Let us explain: he is the man of *pure* Talmudic *orthodoxy*; that is, a being who is created only for himself. Except his fellow man, except his brother of race and faith, every human creature is therefore foreign to him, *loses his nature in his eyes*, ceases to be man, and, becoming brute, falls in his esteem below his own female, the one we have just seen him assimilated with the butcher's meat that he paid for in cash [1].

In the spirit of the Judaic family, what then are the rest of men? - Reply. We read in the Talmud: "Descendants of Abraham, the Lord has

appointed you through the word of Ezekiel; you are my flock, ... that is to say *you are men*, while the other peoples of the world *are not men*, they are beasts.[2] Bobba-Bar-Abuha found, for example, the prophet Elijah in a cemetery of Goyim, - that is, of non-Jews, - and said to him: How do you find yourself in a cemetery? - But Elijah answered him: And you, have you not learned the law of purifications? For it bears this decision: The tombs of the Goyim do not defile, since the Lord said to Israel: You are the sheep of my pasture, you have the quality of men, while the nations of the world have only the quality of brute [3]. "

[1] That if we use this term, female, it is because, reading our pages on women in Judaism, it would be an insult to the orthodoxy of the Talmudist to give it as equal the Jewess, this slave, this degraded creature brought closer to his person by one of those false marriages whose phantom vanishes in the face of a fantasy of divorce; so, we would not dare, without his approval, to allow ourselves to call him his companion, or his wife.

[2] Bartolocci, part. III, p. 555.

[3] Talmud, Baba-Metsigna treatise, fol. 114 recto, ed. Amsterdam, 1645. - ld., Prompta Biblioth. by L. Ferrari, t. III, ord. IV, tract. 8. Laurent, Affairs of Syria, t. II, p. 395; Paris, 1846.

Rabbi-Shîla comes across a man who allows himself regular attendance with a non-Jewish woman, and flogs him. This man lodged a complaint before the authorities, but the flagellant replied: This wretch has just forgotten himself "with a donkey [2]."

Is she who is not of Abraham's blood a woman? Isn't she a brute? Now, how to treat someone who, forgetting himself with her, by that very fact descends to the beast?

The famous Rabbi-Menahhem insists, in "several places of his works, on this principle, that the quality of man belongs only to the Jews;" and the infallible Maimonides establishes, in his *Treatise on homicide*, that, when an Israelite kills even a proselyte-dweller, the Jewish court "cannot condemn him". The law of the murderer strikes indeed "whoever rises up against *his neighbor*; but he *is not our neighbor*. It is therefore

superfluous to say that one cannot condemn an Israelite for having killed a non-Jew [3]" (Goï).

[2] Talmud, Barakouth treatise, fol. 88, recto. Laurent, *ib*., T. II, p. 373.

[3] Laurent, t. II, chap. II, art. 11, p. 374-5. - Read *id*., Rohrbacher, *Universal History of the Church*, t. XV, p. 483, etc. ; Paris, 1851.

A Noachid, that is, a simple individual living according to the precepts of the righteous Noah, but alien to the race of Abraham, if he kills another Noachid and becomes a Judaic proselyte before this act, "is not liable to any punishment; but hath he killed an Israelite, and made himself a proselyte only after that, let him be put to death.[4]" This is right, if he is a Christian, must it be so, for "the Jews are commanded to see Christians only as brutes, and to treat them as vile animals.[5]"

[4] Talmud, Sanhedrin, fol. 71 back. Laurent, t. II, p. 375. - Read *ibid., Church and Synagogue*, p. 26 to 50, etc; Paris, 1859.

[5] L. Ferrari, Prompta bibli., Ord. 4; leaflet. 8; Laurent, ibid., T. II, p.395, Syria.

Faced with the customs that rabbinical traditions, gathered later in the Talmud, made for the Jew, one of the Fathers of the Church, Saint Epiphanes, could not therefore be afraid to cry out: "Ah! Their nature has become that of the dog posessed by rabies [2]. "And nowadays, M. Michelet, the priest-phobe, will only be the translator of one of the truths of history when he lets out this cry: "The Jew is the foul man who cannot touch either food or woman without being burned; he is the man of contempt, on whom everyone spits!" Finally, when one of the patrons of the Judaic race, M. Bail, reproduces the inscription famous in so many cities and which the city of Frankfurt placed at the entrance of its promenade: "Forbidding Jews and pigs to enter here [4];" he repeats it without the enormity of this odious insult astonishes those who know what Israel believes, for one of the doctrinal books of the Jewish nation establishes, and everyone once knew it, that "all non-Jews are pigs [5]. "To echo this sad language was, after all, only to treat the Jew according to the Mosaic law of retaliation! It was to say to him: Coarse enemy of the

human race, you want it, well, since your savage faith spreads on all the people the contempt and the hatred, we will rebound on you your own word. There ! no man is the Jew's neighbor, and the Orthodox Jew is but a brute, a swine!

[2] Est enim hæc natura canum, postquam rabie tentati sunt. S. Epiphan. Opera; Paris, 1622, in-fol. *Adv. hares*. t. II, I. III, p. 1036. - Id., S. Chrysostome, t. II, p. 347.

[3] In Hallez, Des Juifs en France, p. 37; Paris, 1845; and Michelet, *Histoire de France*, t. III, p. 110; Paris, 1852.

[4] Bail, *Des Juifs*, etc., p. 28, 2nd ed. ; Paris, 1816.

[5] Yalkut-re-Ubêni, fol. 10, col. 3. Laurent, *ib*., T. II, p. 374.

Far be it from us to applaud this brutal right of retaliation, and we reject it with horror; but we want to know how and to what extent the spirit of hatred which the Talmud inspires in the Jew against the Christian is exercised, and we shall easily attain our goal by casting our eyes over a few steps of a ladder very different from that of Jacob, which rose from earth to heaven, and became the way of the angels. For descending, plunging into the darkest abysses of iniquity, this mysterious ladder seems to offer its accursed rungs only to the infernal spirits of lies and homicide.

After the acts of spoliation to which fraud and usury, two religiously legitimate and meritorious means, lead the Jew in his relations with the Christian, it is indeed death, and we say too little, it is much beyond , it is the eternal damnation that the true Orthodox of Judaism, the unshakeable Talmudist, the one whose heart has not been penetrated by the life-giving and civilizing atmosphere of Christianity, must dream and meditate against every member of the Church, in a word the Jew who is faithful to rabbinical traditions and who says to himself: Faith that does not act is it a sincere faith?

At the moment when the doctrine of Christ took its rise, its first and mortal enemies, the Pharisees, embittered, irritated by its triumphs,

invented new traditions one after another, some of which resulted in fomenting the ferocious feelings which the Synagogue carried to the tortured on Calvary. They added them to those which Christ had reproached them with, and the Christians were in their eyes nothing but abominable apostates, but the worshipers of an infamous one. They then declared that it was a work of righteousness and high piety to persecute them to death; and this new morality was valiantly put into practice by men of zeal. - Saint Paul, before his miraculous conversion, showed them one of the passionate instruments of this faith, and the Synagogue inserted into the dialog of his office the famous imprecation called *Birhhat-Hamminim*, where the praying soul piously asks God to deign to exterminate the disbelievers [1]!

[1] Maimonides, *Treatise on Prayer*, ch. II, § 1. Drach, Harmonie, t. I, p. 166, 1844. *Id*., On these imprecations, Baronius, *Annales eccles*., 1286, no XXIV; 1320, no XXVI, etc.

The Ghemara, later, swarmed with passages where the virtues of justice, equity, charity, not only should not apply to the Christian, but change in nature and become a crime if he is the object ; and the Talmudic treaty Avoda-Zara expressly forbids saving a non-Jew from death, returning his lost property or having self-pity [1]. As categorical as the Talmud, the eagle of the Synagogue, Maimonides, after having enumerated the articles of the Judaic faith, exclaims, cursing the one who recoils from the obligation to submit to it: "If anyone is perverse enough to deny a single one, he is outside of the fellowship of Israel; it is a precept to hate him and exterminate him [2]! "

All the passions, all the weaknesses of the sincere Orthodox are therefore called to the aid of his pious hatred. Thus, in a sort of homage which the Talmudic Jew pays to the stars, do you sometimes see him directing his gaze towards the celestial bodies while jumping; then, when he seems to have made sure that the elasticity of his hock cannot allow him to reach them, do you hear him cry out: "May our enemies never reach us either! But ye, O Lord, avenge us of the Christians; pour out upon the worshipers of Christ the plagues and plagues of old, which ye have smitten Egypt. "And Buxtorf notes with what insistence these

faithful of the Synagogue urge the Lord to pass into their hands all the riches of the ruined Christians, and to excite among them, from East to West, the most dreadful war of extermination [3]. Shame, then, to whom these wretches were born; "let their mother be covered with ignominy, and let her be repudiated; for the end of the Christians is only worms and rottenness [4]."

[1] Fol. 13 vo, fol. 20 v °. Baba-Kamma Treaty, fol. 29 v °, ib., 166.

[2] On the Mischna, Sanhedrin treatise, ch. x.

[3] Pfefferkorn, *Church and Synagogue*, p. 23-24-27.

[4] *Ib*., P. 22.

Certainly, we cannot help but see that under the gentle and penetrating influence of Christian civilization, however flawed as we have the pain of seeing it, the atrocious demands of the Talmudic faith have been considerably mitigated among the Jews born into the intelligent classes and the more enlightened regions of Europe. But foreign to the realities of the things of this world would a man be to honestly imagine that the Talmud, whose empire still retains such a singular power today, is no longer found under the skin, or at least under the dermis of the vast majority of Jews. Too often, indeed, the men of the beginning of this century were able to see with their own eyes, as we have done ourselves, the proofs of the fidelity of the Judaizing Jew to this odious precept, traced by the hand of Rabbi Isaiah, in the thirteenth century [1], and that the nineteenth finally saw falling into disuse in a part of Europe: "The Israelite who gave himself to a foreign cult must be considered as the Christian and thrown into the pit. ; - or, if he falls into a well and we can find the skill to make him stay there, let it be done [2]. "

[1] Summary of *Avoda-Zara*.

[2] *Cod. Vatic. Hebraic*., n ° 184, p. 65. *Ib., Church and Synagogue*, p. 31.

Among the most resounding examples of this implacable hatred of the Jew against the converts, and we choose them among those of the first quarter of this century, the kidnapping of the children of the famous orientalist Drach, that rabbi whose powerful and obstinate studies of the sacred Scriptures and the Talmud had led, despite the struggles of his heart and the strongest repugnance of his Judaic instincts, to the faith of the ancient synagogue and of the Church. We will only borrow with a sober hand a few lines from the touching stories of this father so cruelly tested, because we do not aim at episodes; but we can add our words to his if need be, certain coincidences having made us familiar at that time with the characters, the facts and some of the places of this drama [1].

[1] See chap. XVIII of our book *Mores and practices of demons*, ed. from 1865; and *Harmony*, t. I, p. 82; Paris, 1844.

So it happened that grace having softened the heart of the loyal rabbi, this true descendant of Abraham felt the Talmudic faith falter in him. Every day his conscientious and persevering meditations detached him more and more, and in vain seemed to have bound him to it the most invincible bonds: his old father and his old mother, his young family and his alliances; brilliant successes in the rabbinical sciences, and the magnificent future, the tempting future which, from the pinnacle of the synagogue, smiled upon him, and sometimes fascinated him.

He recanted. But scarcely had the unfortunate declared himself a Christian, when treason took refuge in his home, when his relatives cursed him, and a violent conspiracy of fury bursting around him, would have reduced him to despair if his conscience, if the firmness of his Christian faith had not kept him upright. However, the most sensitive of the blows must have reached his paternal heart: the kidnapping of his three young children; and this blow was struck by their mother! The Jews, warned by a slogan, lent themselves on all sides to this daring enterprise, and the kidnappers acted in such perfect harmony and with such exact precision of measures, that the most active searches for authority did not reveal any trace. They had made their way from Paris to London, by the

so frequented road from Calais to Dover, and the so watchful eyes of the police, in following them, had seen nothing!

"The police, for nearly two years, did not know how to discover what was known to the smallest Jewish children, not only in France, not only in England, but also in all the countries where the race is dispersed. In a word, the indisputable competence of the French police failed against the profound discretion which the Jews know how to observe towards the Goyim, or non-Jews, whenever it is in the interest *of some national matter* [1]. "

[1] Drach, *Harmony between the Church and the Synagogue*, t. I, p. 77; Paris, 1844. Let us reflect on the precious role that such men must play in the management of secret societies! One must understand the power and the skill of Judaic leaders, accustomed to maneuver in the interest of the mystery, and to handle sovereignly, with as much force as finesse, the people of their race.

Tired of his crucifying and vain wait, Drach finally resolves to travel and undertake his own search for his children. All the official reports lead him to conclude that the fugitives headed for the border of Germany, after having crossed the city of Metz, this great headquarters of the Israelites in France. Drach's friends take advice, and consequently decide that the city of Mainz will be the pivot of his investigations. Wealthy and large, the Jewish community of this city is in a continuous trade relationship with the Israelites from all parts of Germany and eastern France. A large number of passing Jewish merchants are in the habit of stopping there and selling out, along with their goods, all the news picked up on the way. With eyes on the watch, and attentive ear, Drach takes his position of observer; "but to what personal dangers will he not expose himself to in these countries where he is foreign, and where the Jews who persecute him are more powerful and more umbrageous than in France!"

After ten months stay, nothing has transpired yet! His ignorance of the secret he seeks to uncover is the same, his perplexity the same; in vain does he use as an auxiliary of a Jew employed by the police of Mainz, and in vain of another Jew dispatched from the Parisian police. "What can the

wisest measures of the authorities of all countries do against th*e vast and permanent conspiracy* of a people which, *no less immense than an impenetrable network thrown over the whole globe,* carries its forces wherever an event arises which interests the name Israelite? [1]! "How, moreover, if he ever discovers his children, is he to snatch them from the hands of the fanatics who combined their plans with such audacity, with such great skill, and who executed them with such rare precision! .... But Heaven is with him, no doubt, and therefore what do the Jews matter! He hopes. One fine day, in fact, a discontent, a young Israelite whose pride has been wounded by the mistrustful procedures of his co-religionists, comes to find Drach, and gives him the Jewish secret. The hiding place of his family is known to him. She resides in London, and does not leave this city! Her children are alive, and growing under the wing of their mother. O good fortune! He flies to place of this woman, and meets her there; he tries to win her heart by any means; he recalls the potency of their memories, he exhausts all attempts at paternal and conjugal tenderness, but the implacable Jew rejects it. Scarcely can he obtain the grace of embracing his young family; still this favour is granted to him only in the sight of the one who will never forgive him the ignominy of having made her the wife of a brute, a convert, a Christian! All the precautions, all the securities, moreover, have been taken against the husband, against the father ... What will he attempt, and how can he get possession of these innocent people? Will he address a request to the authority, because British law recognizes, like ours, the father's right to his children. But, at the noise of "his first step, the Jews, masters of his family, *using the great means at their disposal*, will make it disappear *forever*. Will he take it by surprise? It seems impossible, with people such as the Jews! "

[1] Read in support of this word, worthy of all our meditations, what Drach adds on the assassins of Father Thomas. (See our chapter on Assassination below.) Ib., Drach, Harmonie, t. I, p. 79; Paris, 1844.

Heaven, however, inspires in him this last course, which seems unenforceable, and, God helping, the impossible will be done, was done, well done, and promptly done. Our testimony is among those who affirm

it; and the reason is that chance made us one of the involuntary initiates of the end of this drama. For the children of Drach, that is to say two girls and a boy, were brought back to France and put in safety in the interior; the son's retreat was the old castle, the half-wild and picturesque castle of a wolf-hunter of our friends, whose wife and daughters became the family of the orphan [1]; and this refuge was one of the favorite stages of our hunts. It was there that we met the learned and concerned rabbi, who soon became familiar with us until he came from time to time to take shelter under our roof! ... When the sad events of 1830 had reintegrated into Europe, a moment refreshed by the benefits of a restorative diet, the burning era of revolutions, Drach, fearing "new attacks against his children," left for abroad, resolved to complete their education outside France. As for his wife, after having resisted the most repeated and tender invitations, she had declared that she did not want to "ever know anything" about these little unfortunates: that is to say that, in "her aversion to Christianity, "she had denied not only her husband, but her own blood, her offspring, rather than to love, rather than to tolerate close to her heart human beings fallen to the state of brutes, Christians [2]!

[1] This is what we have described elsewhere.

[2] One of the invective letters this mother had written to Drach contained the design of a dagger. Ib., P. 76. Read more details, but not all the details, in *Harmonie*, t. I, p. 73 to 86, from which we extract these lines without adding our own documents, for we also knew in London the opulent and very honorable family thanks to which the counter-kidnapping took place. Read the full report of Dr. Morel, *Mémor. cath*., March 1826. This doctor is a converted Israelite. His father, Yekl-Mutzig, brought him to Paris at a very young age; his mother, now a widow, left that city owing to the intolerance of the Jews against her; *remained Jewish*, “she was only guilty of having a Catholic son.” *Harmony*, t. I, p. 251.

This fact, which we do not isolate from *its date* (1823), is taken at random from a multitude of analogous and more serious facts. It is not extracted from pages borrowed from the sixth, the ninth, the twelfth century. No, we pick it up alive from the heap of those who constitute the wealth of an era which, for France, and for a part of Europe, ends *abruptly* with that of our youth; and something reminds us of the more

dramatic story that we owed, *among so many others like it*, to the pen of Victor Cobden.

A Jewish child, this Israelite tells us, playing with young Christians, entered a church; and, in spite of the reproaches addressed to him by his parents, he returned there, as if in this visit there was some charm for him. But "this behavior irritated his mother so much that she resolved to kill him secretly, for fear that he might end up embracing Christianity, and that she carried out his dreadful plan [1]. There cannot be found, adds this convert, a nation more unjust and more obstinate than the Jews; and, we see, it was to the blood that his fanatical hatred formerly pursued the Christian, that *filthy brute* whom the teachers of the great Sanhedrin had just allowed him as a *neighbor* in 1807, assembled at the voice of Napoleon Ist.

The Jew, moreover, is by virtue of this Talmudic education which dedicates him to the loathing of peoples [2], the man of patience, and, better than any other, he knows how to wait; he knows how to sew cunning, thoughtfulness and caressing, to muffled hatred, to the most shameful and detestable lies of the heart. Example: “When a Christian enters an Israelite's home, another rabbi-turned-monk tells us, the latter greets him in a friendly way and accompanies him when he leaves.” But, “in this case, the Israelite *must repeat* this sentence: May illnesses, afflictions and bad dreams destined for me or for someone in my family, fall on the head of this Christian! "And" when the Jews see a dead Christian passing by, on the ground, they cry out or say mentally: "*Sainm kad gemuhor trii*; that is to say: Today an ungodly died, let two more die tomorrow [3]. "

[1] *The Church and the Synagogue*, sixteenth century, p. 210-211.

[2] Delamarre, *Treaty of the police*, 4 vol. in-fol., t. I, p. 279, etc. ; Paris, 1705.

[3] *Ruin of the Hebrew religion*, by a converted rabbi, 3rd edition, 1834. Laurent, ib., T. II, p. 386-7. Despite its triple edition, this rabbi's work is very rare; it is believed that the Jews made it disappear. So, they use certain methods, that they find a way to buy, or to destroy, with the help of secret societies, of which there is every reason to believe that

the *high and mysterious* councils are founded and directed permanently by some of the most influential men of Judaism.

The fanaticism of hatred is therefore extinguished only with regret and scarcely in the heart of the Jewish Jew; the very benefit destroys him there only by exception, and the contrary would be inadmissible, for the implacable Talmud makes of these forceful feelings a duty of conscience, a virtue. Let us let the soul of the Talmudisant be painted in one of his charming ingenuities:

"You know, - said a Jew to one of his fellow Christians, - how many indications of benevolence we have given each other on this journey, where we behaved as brothers to each other. Know, however, that no matter what signs of benevolence I showed you, the hatred I nourished in my heart was no less great. As a reward for your service to me, however, I want to give you this opinion: *Never trust a Jew*, no matter how friendly he is to you [2]. "

Hatred therefore, hatred, ruin and death to the Christian individual; hatred and destruction to Christian society; and the Jew, if we are to believe Pfefferkorn, a converted Israelite, but once again Judaizing, will never do business with Christians unless he wants to deceive them. Dreaming against them only deceit, he receives with all hands, and without scruple, the fruit of the sacrilegious theft committed to their prejudice, and he himself teaches the criminal to improve his art. In vain would we seek, he assures us, a "sect more dishonest, more dangerous and more fatal to the Christian people, than the filthy sect of the Jews!" Night and day these men are occupied only to meditate on the means to destroy and to overthrow the power of the Christains,. . . they employ every possible kind of fraud, and insinuate in everywhere with all the apparent signs of benevolence, friendship, or a charming business [3]. "

[2] *Itiner. from Fr. Philippe to Sr. Trinitate*, liv. VI, chap. VIII. *The Church and the Synagogue*, p. 201.

[3] Pfefferkorn, chap. XI. *Church and Synagogue, ib.*, P. 208-211. The assertion of this Jew is important, because we have quoted in this work a passage from Bishop Maiol, *De*

perfidia Judæorum, and others from the famous *Treatise on the Police* of Delamare, and from the *Annals* of Baronius, that this Israelite seems to *repeat here word for word*.

However, an honorable lawyer of the Jewish nation, who studied the most important part of his cause only superficially, tells us with the most inimitable candor: "Basically, the doctrines of the Jews do not contain any dogma incompatible with the religion or social institutions of other nations ..... It is wrong that they regard Christians as their enemies. *This popular tale* is despised by every educated man .... *Philanthropy, humanity*, form the basis of their belief. ... We cannot therefore repeat enough, prove enough, that the Judaic dogmas are perfectly reconciled with those of other nations; that they do not separate, as it is claimed, the Hebrews from the rest of men, but that they imperatively prescribe to rescue and help them [2]. "

[2] Bail, *The Jews in the Nineteenth Century*, p. 62, 63, 69; Paris, 1816. Read the opposite in this volume, and in a somewhat suspicious work by M. Renan, cited *Archives Israelites*, XII, p. 584; 1868.

More moderate in his praise, and we congratulate him for it, is another writer, whose pages it is too important to compare to those of Mr. Bail for us to fail in this duty: "All those who have been able to to study the condition of the Jews in the provinces where their number gives the observer facilities which they lack elsewhere; all those, for example, who have been able to approach the Jews of Alsace, know perfectly well that they have not only remained foreigners, but hostile to the mass of the population; that they have preserved pure and unadulterated their character and their manners, as well as their physiognomy. In the moral order as in the physical order, the Jews (whom the Attorney General du Régent called in 1717 "the monsters of civil society,") have remained identical to themselves for thousands of years, and it is easy to recognize them by their actions as well as by their facial features.

"The religious question ..... *is the most intimate* cause *of this stubborn exclusivism which has always distinguished the Jewish race*, and Sixtus

of Siena, a converted Jew of the sixteenth century, indicates the places of the Talmud from which he borrows the following passages :

1. We order that every Jew curse three times a day all the Christian people, and pray to God to confuse and exterminate them with their kings and princes; but that the priests especially make this prayer in the synagogue, in hatred of Jesus;

2. God ordered the Jews to appropriate the property of Christians as many times as they can, either by fraud or violence, or by usury or by theft;

3. It is ordered to all Jews to regard Christians as brutes, and not to treat them otherwise than animals;

4. That the Jews do no good or no harm to the pagans, but that they try, by all means, to kill the Christians;

5. If a Hebrew, by wanting to kill a Christian, kills by chance a Jew, he deserves forgiveness;

6. If a Jew sees a Christian on the edge of a precipice, he is bound to precipitate him there immediately [2]. "

[1] *Authority lost*. See the analogue, *Egl. and Synag*., p. 232-3, in 1808.

[2] Sixt. Senens. Bibliotheca sancta, ord. I, p. 124; Paris, 1610, Tract., T. I, Distinct. 4. *Ibid*., Ord. IV, tract., 8. *Ibid*., Tract. 4 and 9. - Rohrbacher, Univer*sal History of the Church*, vol. XVI, p. 407; Paris, 1851. - Ferrari, *Prompta bibl., In Thalm*., Ord. 2, tract. 1, distinct. 5; ord. 4, tract. 8, dist. 2; ord. 1, tract.-dist. 4, in Thalmud, ib.

..... And if the religious code of the Jew makes it a merit to rob the Christian, because this brute could not be his neighbor, or to take away his property as skilfully as possible, as may be seen in a chapter which will be found under the title *Of Usury* (Note: Division Five of this Chapter), statistics, the calculations of which told us just now that women of bad life were in a more considerable proportion among the Jews than

among any other people, will doubtless have to speak to us in the same language not only with regard to usurer, but about the simple thief.

And, in fact, Mr. Bail, the candid advocate of the Judaic cause, does not hesitate to tell us that "out of twelve thefts or fraud judged before the courts of Leibzig, eleven are committed by the Jews [1]!" Then, disregarding immediately the effect of belief on deeds, that is to say the necessary action exercised on the mind and heart of the Jews by the antisocial precepts of the Talmud, Mr. Bail, docile to the prejudices that flow from his liberal opinions, adds: "Nothing, it seems to me, can better contrast the effects of slavery or emancipation! Free in France, they are honest people there [2]."

Honest? We would be happy to believe it; and, however, we must observe that a third of a century later, in 1847, a writer of the Israelite race, in agreement with all the *traditions of the kingdom*, [3] combated this assertion with words whose brilliance was great enough that forgetting has not erased its traces:

[1] Bail, *The Jews in the Nineteenth Century*, p. 24; Paris, 1816.

[2] *Ibid*., P. 24. The Jew was far from being a slave in France!

[3] *Police Treaty*, 1705, Paris, t. I, p. 278, etc., etc.

"Let the Israelites of France beware; they may be running into a disastrous reaction, the effects of which we would like to prevent by our advice and our warnings. They do not realize how much *morality is* relaxed, *abandoned* in them; how sordid ideas, and the covetousness of an easy lucre, lead them astray by dazzling them. A simple comparison of statistical calculation will make it easy to understand all the truth and the scope of our thought. "

And from this calculation, to which M. Cerfberr makes himself, it results that the number of condemned people is for the Jews *largely the double* of what it is among the other citizens! But, according to the same

calculator, this *double does not tell us enough*; for, in his view, what distinguishes Jews from other men, "are crimes of a deeper perversity, because they are the result of premeditation. These crimes are swindle, forgery, usury, capture, fraudulent bankruptcy, smuggling, counterfeit money, deceptions in recruitment, receiving, bribery, extortion, embezzlement, graft, fraud, finally in all forms and with all aggravations. "

And if we add to the consideration of these facts, "how much, by their nature, their character, their intelligence and *their mental reticence*, which allow them to take the civil oath b*y which they do not believe they are committed*, they are more cunning than Christians, one can easily understand that the number of Jews who escape public justice is perhaps greater than that which is behind bars, *and which certainly does not contain the most guilty*! "

So much for France. As for “the German Israelite, who is the type and prototype of the Jew as he is portrayed and as we know him in general,” will he be better than the Jew his neighbor? - Answer: "He is clever, greedy and rapacious, without faith or law, though *of fanatic devotion* when he is in the last ranks of his nation ..... [1]."

[1] A. Cerfberr from Medelsheim, *The Jews, their history, their customs*, etc., p. 2, 3, 39; Paris, 1847. These studies, reproduced in part in the periodical review of the *French painted by themselves*, had immense success in Europe.

To these few lines so precise, a German publicist of remarkable sagacity, Mr. Hermann Kuhn, adds a summary of some lines again, and tells us in November 1866: "Among the honest industrialists of whom Vienna abounds, if it is necessary to refer to *criminal statistics*, the Jews make up *the great majority* of those who are hit by justice, although they have the reputation of being *the most skillful in evading its blows*. One can imagine how they must have laughed at the morality of the official sheet, and at its efforts to revive *devotion to the public good*, to *restore* the sense of duty and honour! "

"It is not a more severe distributive justice, as the official organ says, it is a justice based on quite other principles, which has become necessary. When, *thanks to a Jewish press which proscribes all Christian principles*, there is no longer either good faith or probity in business dealings, such ailment cannot be cured by smooth phraseology, and a few pious desires uttered with timidity. "

"A large Viennese newspaper (*the Press*), written and managed by Jews, has the motto: *The same right for all* [1]. But, to grant the same right to people who know neither morality nor Christian duty, it is to make these people the vampires of those who are held back by the principles of Christianity, and who cannot follow the abusive errors of free and unrestrained competition. "

"Almost every week sees some monster lawsuit unfolding before the Vienna Civil Court against the worst kind of crooks, *mostly Jews*; scandalous thefts, shameful swindling, sometimes amount to enormous sums. Illicit booty has already been safe for a long time when criminals are caught in the flesh; and after having endured a few years in prison, they can enjoy it at their ease. The prosecution and imprisonment of Jews accused or convicted of crimes against property costs large sums, and the robbed, Christians, enjoy the privilege of contributing to it in the highest proportion by higher taxes [2]. "

[1] *Gleiches Recht für alle*. Unfortunately, for the moral and material ruin of Austria, the press is there almost exclusively the instrument of the Jews.

[2] Hermann Kuhn, *Le Monde*, November 27, 1866.

When we have read in the history of the Russian campaign of M. de Ségur a page which the historian Rohrbacher considered worthy of including in the Annals of the Church, the terms launched at the address *of these harsh neighbors* will they appear to us to be people of extreme violence? - Twenty thousand French people were left in Wilna, sick, wounded, exhausted with fatigue. "In truth," said General de Segur, "the Lithuanians, whom we abandoned after having compromised them so

much, picked up and helped some; but the Jews, *whom we had protected*, pushed back the others. They did much more: the sight of so much pain irritated their greed. However, *if their infamous avarice, speculating on our miseries*, had been content to offer them the least help in return for a weight of gold, history would disdain to soil its pages with this disgusting detail; but that they had drawn our unfortunate wounded into their homes to strip them, and that afterwards, at the sight of the Russians, they had thrown these naked and dying victims out through the doors and windows of their houses; and that, there they let them *mercilessly* perish in the cold; that even *these vile barbarians* made a merit in the eyes of the Russians to torture them there: crimes so horrible must be denounced in present and future centuries. Today that our hands are powerless, our indignation against these monsters may be their only punishment on this earth; but, finally, the assassins will one day join the victims, and there undoubtedly, in the justice of Heaven, we will find our vengeance [1]. "

We give exact *dates* of these publications, and these figures tell us how unnecessary it is, when we look for our examples of charity or Judaic civilization, to go back to the fourteenth and fifteenth centuries, where one of the writers who comes to seize the pen to defend the cause of the Jews traced these loyal words: "The crimes a*nd abominations they committed every day* forced Charles VI to proscribe them [2]." And what remains evident is that Christian civilization, over which the Jew is beginning to triumph, but who, in our healthiest regions, is penetrating him from all sides, has neutralized in his soul a part of the poisonous action of the Talmud, is still far from having completed its task and completing its moralizing work.

[1] Rohrbacher, *History of the Church*, vol. XXVIII, p. 155; Paris, 1852. From the point of view of accuracy and military assessments, no history of this appalling campaign has equaled that of General Marquis Georges de Chambray; by the way ! Third edition, Paris, 1838. - *Id. Egl. and Synag*., p. 234; 1859.

[2] Hallez, *Des Juifs*, ut supra, p. 64; 1845. Id., Treaty of the police, vol. I, p. 285; 1705. In certain parts of the world, and even in Europe, the contemporary Jew still gives us *a faithful* image of the Jew in the Middle Ages. This is what we will see.

(Note: "ut supra" means "as described above").

And yet, oh supreme inconsistency of the writer whom we quote: "May the Jews, he adds, continue to observe the rites of the old law; may they persist in those superstitious practices that the rabbis have added to the prescriptions of Moses ....., we do not care [1]! "

It doesn't matter to you! and why ? - Because you are too inclined to take man for a machine, you never think enough that his belief, which is equivalent to saying his education, engenders and governs his actions. But, thanks to the simple connections that we have made, is it not given to you to see the hatred *at the same time national and religious* of the Jew against the Christian, this traditional hatred which orthodox rabbinism teaches to the Jew, become the rule of its? customs, the basis of its morality, descend from generation to generation until around the middle of the present century, extend without measure and without limits, take on all the physiognomies and all the paces according to the times and places, to become in a word the soul of the possessed people, to whom Christ said: "*Your ex patre diabolo*: your father is the one who was homicidal from the beginning [2]", and condemn him to no longer have a neighbor [3]!

[1] Hallez, *ib*., P. 5, etc.

[2] S. John, VIII, 44. - Errare humanum est, *perseverare* Judaïcum.

[3] Even before the writing of the Pharisaic traditions of which the Talmuds were composed, and since Vespasian, already the world, corrupted as it is by paganism, is indignant at the black malice of these Jews, whom Tacitus wrongly accused, and by anticipation, to have been the reject and the contempt of all peoples (Bonnetty, *Annales de Philosophie*, n ° 108, p. 456; 1868.) Their perversity already reduced this emperor to declare them incapable of certain magistracies and certain public functions that we did not even fear to grant to barbarian peoples ... Quippe qui, a malitia, magistratibus aliisque publicis officiis, quæ aliis cumpluribus nationibus, licet barbaris, concessa fuerant, etc. . . Baronius, *Annales*, t. I, ch. XXXI, p. 677; 1705, in-fol.

Theodosius the Younger renewed these prohibitions, and from then on "their dispersion in all nations was much greater; they were *universally despised* there, and

were the reject of all other peoples ..." *Police Treaty*, vol. I, p. 280; 1705, in-fol. Delamare.

It is up to us, later, and in one of the following chapters, to take a look that allows us to see, letting ourselves go over the course of this nineteenth century, if, nowadays as formerly, homicide did not yet crown the hatred which Pharisaic superstitions gave birth.

CONCLUSION.

The Talmud gives to the Jews who conform their lives to its religious precepts, that is to say to the Orthodox Franks, an immense merit of their heinous vices, which no longer allow them to see their neighbor in a man, if the conscience of this man escapes the imprint of the Talmud whose rabbinical corner has struck their soul.

NOTE FOR THE PREVIOUS PAGE.

Among a thousand samples which confirm each other, and whose value the reader will appreciate more or less great, we quote the following two: the first, because it is the model of an industry, the second, because that it is taken from a book whose popularity was immense.

The government is obligated to take action against Jewish propaganda. An association of Israelites was discovered in the province of Kherson which, for a small sum, undertook to provide unconfirmed people with the necessary papers to justify a social position. Thus, a vagrant, a convict, a deserter, for example, to escape the police, presents himself to the association. This takes the client to the Ottoman consul, who, on the attestation of witnesses declaring that the individual is an Ottoman subject, an honorable trader in such or such a city, having lost his papers, immediately issues him a passport in ruler, under a Jewish name. In order not to arouse suspicion, the individual in question is forced to live among the Jews, to attend their synagogues, and ends up becoming a true Jew. (*Ibid*., Kuhn, January 7, 1866.)

Russia. Berditscheff (Podolia), September 3, 1835; Diary of Alexandrine, Swedish non-Catholic, daughter of the Count of Alopeus: "We arrived last night in Berditscheff, a small town populated by Jews. We are assailed; it is indeed the most infamous race that exists, although intelligent, and it is through them that *all business* is done here ... "P. 310-311.

"Novogorod, September 4, 1835." These Jews, an unworthy race of thieves, at the time of leaving, caused us so much difficulty that we sent them out for a walk and took the post. "*Ib*., Journal of Alexandrine, p. 311.

"Ostrog, September 5, 1835." We got here at four o'clock. A terrible house run by Jews! ... All the young women of these regions wear bonnets embroidered with pearls, sometimes very beautiful. That of the mistress of this house is also enriched with diamonds ... "*Ib*., Journal of Alexandrine, Swedish non-Catholic, daughter of the count of Alopeus, p. 311-312; *Stories of a sister*, by Mrs. Augustus Craven, fourth edition, in-12, t. Ist; Paris.

NOTE CONTINUING.

The Israelite Universe, a review of Judaism, less progressive and therefore more orthodox than the rival review the *Israelites Archives*, never ceases to highlight the moral inferiority of the Jew, and in his frequent fits of bad humor and presumption. , this sheet reveals it to us without understanding the scope of what it states. Let us listen to its word:

"Again in its number of December 9, the *Law* says: Four Dutch *Israelites*, diamond cutters, appear before the jury of the Seine, etc., etc ... It seems that it is finally time for the central consistory to provoke on behalf of the Minister of the Interior, a press release *urging* the newspapers not to reveal *the cult* of any individual brought before the courts. *This simple measure* would be enough to put an end to a *revolting abuse*, which outrages all French Israelites and their religion! " XXth year, September 1864, p. 198.

Name, name, among the criminals, the foreigner whom the arm of justice strikes, the Spanish or the English, the German, the Italian or the Danish, and you will see that nowhere the Israite is moved by it, although pronouncing the name of these peoples is to designate Christians. But, in a Catholic country, to have the audacity to trace the name of Jew on the forehead of the prevaricator,

this Jew whose nationality also designates religion, oh the unforgivable and odious outrage! Privilege therefore in favor of the Jew convicted of justice, and suspension of the freedom of the press with regard to him, lest the Synagogue feel the red rise in his face before the judgments which strike at the crime; lest the Christian take his eyes off the disadvantage and shame that the simple scales of righteousness inflict on the Judaic side.

Certainly, as for us Catholics, this noise of publicity, which the Jew abhors and dreads, would be our joy; and, since the acts of man are the natural product of his beliefs, we will say to justice, so little that it inclines to flatter us: Courage! and no reluctance towards us! No no ! do not hide anything, on the contrary; and please establish in all the splendor of the evidence the exact proportions of the crime between the Catholic and the enemy of Catholicism; between the Catholic faithful to his religious faith, and the one who professes to neglect it; between the simple Catholic and the committed Catholic: the priest, the religious, the bishop. And, far from cursing them, we will bless the hands that would hasten to display from one end of the world to the other, in crossroads and public places, this comparative table of *the morality in action* of the men of the impiety and men of various cults.

However, Judaism - curious and imposing spectacle and prelude to the greatest events! - has suddenly entered the path of transformation. He begins to count by thousands, in his midst, indifferent, and Protestants alongside his Orthodox ... He *therefore begins to divide*, ei*ther by losing himself in rationalism, which is the ruin of all reason*, or in approaching Moses, whose word leads to Christ, which allows the most benevolent observers to say, about the latter: "The morality of *modern* Judaism, apart from *an ambiguous casuistry*, offers hardly a few points which depart from *Old* Testament principles. Just as *this wonderful nation* constantly contains within its midst *a considerable number of noble personages*, it has always had a series of excellent textbooks and basic moral treatises, [1] "where skillful hands erased all traces of the enormities of the orthodox rabbinic doctrine, that is to say of that which constitutes the basis of the Judaic faith, and which its doctors drew from the inexhaustible reservoir of the Talmud.

[1] Goschler, *Encycl. cath. german* Ib., T. XII, p. 395.

END OF NOTES.

FOURTH DIVISION. - THE NIDRAI PASS. TALMUDIC MORALITY.

Kol Nidrai, or perjury in religion. - Sacramental Word; three Jews, the first to come, form a tribunal which can release any Jew from his oaths and any commitments whatsoever. - This fact denied. - This negation destroyed. - The three have the same authority as the court of Moses, but they have it against the law. - Does the Talmud make a moral man a man upside down? - No social bond of promise or contract can therefore bind to the Christian the Jew with whom the Christian engages? - A religious ceremony unties each year, for the future and for the past, any Jew forming or having to form an engagement. - Grotesque formula used by the Jew who recovers from his commitments. - Tricks and formulas which, in the mind of the Jew, remove all validity from his promises and leave his conscience in peace. - These Talmudic customs explain the hatred of peoples, and the rigors of social power against these rolling and antisocial populations. - An oath, the formalities and the text of which seem habitually to strike the Jew with superstitious terrors, is imposed on the Jews in most Christian states, and still subsists in some. - France. - The court of Colmar (February 10, 1809) and this oath. - Thoughts.

Already perhaps some readers are beginning to distrust the morality of the Orthodox Jew, and yet we are far from having said enough about the beliefs which are the source of his morality: one of them will perhaps complete our edification on this point, and here it is: it is that, by the simple stop of a sacramental word which leaves their mouths, three Jews prevail over the law of Moses and over the entire conscience of mankind. Three, by themselves, and in a word, in fact displace the immutable notion of justice that nature and civilization have placed in the heart of every man; they render just what cannot be; they untie the bond formed by the free speech of a man who claims to engage; in short, they release, validly and religiously, any Jew who repents of any obligation whatsoever contracted by mouth or pen with a Christian. That is the fact, and undoubtedly it is worth knowing.

Lie ! and heinous lie! the Israelite will cry out from the bottom of his throat, to whom you reproach this grievance. Of course, you do not know much, and you outrageously slander our Judaism. But please be fair, it

will cost you little trouble; limit yourself to reading these few lines from the liberal and progressive organ of the French Israelites, and judge:

"We falsely accuse Judaism when we say that it authorizes its followers to infringe justice with regard to all the uncircumcised. We are no more just when we say that at each feast of Kipur (yom kipour, the great forgiveness), the Israelites recite a prayer which must release them in advance from all the commitments they will take and from all the oaths they will take in the year. We have read the prayer formula; but, obviously, we did not take the trouble to find out what it relates to. We would not make the text of an accusation, if we knew that it relates, not to the commitments we will make to our neighbor or to the oaths that will be taken before the judges, but to promises made to *oneself*, to vows [1]. "

[1] Tur Orach Chaïm, ch. DCXIX.

It is therefore in favor of the Israelites who impose these obligations on themselves "that the formula of the Kol-Nidrai was composed. It must release them, *in advance*, from the ill-considered commitments which they *often* make, *regardless of whether they can keep them*, and many times they don't. That way, when they break their promises, because they were too difficult to fulfill, they won't have sinned. We don't have to examine here the value of this ceremony; what is important for us to note, for the moment, is that it does not *in any way* affect the commitments to be made with regard to other men, and the oaths that we make them [1]. "

The formula of the Kol-Nidrai does not affect the commitments made with others. This word is precise! Now this is what a learned rabbi who was appalled and disgusted by the antisocial doctrine of the Talmud replied to the *Archives* in anticipation: — The Talmud tells us [2]: "All three that are set up in court over Israel have *the same authority* as the court of Moses ;" and this is not enough to say; for the tribunal of Moses, erected by God to give force to the law, did not feel at all, as the tribunal of the three, the authority to *destroy* it; it was the force of the law, and not the force against the law!

We read from a demon, in one of the books of M. de Mirville, that reversing the outline of a triangle which represented the Holy Trinity, and reformatting it in the opposite direction, he explained this act by saying: I want to define myself, and I do it by this symbol; For I am *God upside down*! Would the inspiring spirit of the Talmud, this religious code of the Orthodox Jew, only work to make man moral as he is himself; to make of this image of God a work in the opposite direction, an upside-down being? to revolutionize its nature? to make antisocial in the first place the one whom God created sociable by essence?...

[1] *Israelite Archives*, t. XXIII, p. 1081-3, December 15, 1866.

[2] Treaty Rosch-Haschschana, fol. 25 ro, Kol Scheloscha ouschloscha.

Anyway, and thanks to the Judaic tribunal of the three, any engagement with a Christian is remitted, and remitted *in advance*, to the Jew who claims to use the privilege conferred on him by the Kol-Nidrai. Never, no, never between these two beings has the social bond of a promise, a contract, an agreement, been formed, is being formed and tightened, without the Jew, but the Jew alone, and by no means the Christian, finding himself armed *with the right* to break and cut it. But, by violating him, his conscience remains at peace, free from alarms or remorse, for it remains pure, Judaically pure, if he is orthodox.

Yes, “even today (1827), it is before a tribunal of three that letters of divorce, etc., are given. ; and ANY three Jews, seated by another Jew, have full authority to release him from his oaths and annul his promises, engagements, both past and future. [1]»

[1] Drach, second letter, p. 82-3; 1827. The magnificent sermon on *False Conscience*, by Bourdaloue, which reveals so many false Christians to themselves, would be very indispensable to the Jew, if his eyes could be opened to such a text!

And to leave the conscience of the Jew more at ease, or if you will, in order to expose its delicacy less to the attacks of the tempting breath, "this ceremony, called the annulment of vows and promises, - *Hapharat-nedarim*, - is done for every Jew at least once a year, "and prevents his

desires. The custom is to choose for its fulfillment "the days of penance, from the eve of New Year's Day, around the month of September, until the eve of the feast of atonement."

So, before the cantor has intoned the first prayer of this feast in the synagogue, "*three men* gathered in court, and placed at the head of the audience, cancel with their full authority all *the vows*, *commitments and oaths of each* of the assembly, both those of the year which has just passed and those of the year in which one entered. This is called *Kol-Nidrai*. Some rabbis wanted to argue that this last cancellation is only valid for the future; but the effect would be exactly the same, since this ceremony is renewed every year. They have also been successfully refuted by other teachers, who prove that we are benefiting from it both for the past and for the future.

There is no need, moreover, and we repeat it, for the contractor to lend himself to the slowness of the return of the year; and nowadays (1827) as before, "the Jew who feels his conscience too loaded with promises and oaths *sits down three of his brothers* who immediately constitute themselves in court. Before *this court*, he declared that he repented of all *the promises* and *oaths which he had ever spoken*, and that he retracted them. *They are so numerous*, he said ending his protest, that I cannot specify them. May they be in your eyes, then, O rabbis, as if I had enumerated them in detail! "The tribunal formed of any three Jews" declares, without further form of trial, these promises and oaths null, of no effect, and void [1]. "In its turn the untied will loosen those who have just broken its bonds, if these require it. What could be more convenient and simpler?

By the prayer *Omnia vota, pacta, juramenta*, made on the day of Kippur, that is, the day of their atonement, the Jews therefore hear, as the learned author of the *Harmony between the Church and the Synagogue* tells us, "all vows, covenants, oaths of fidelity which they may have violated or failed to fulfil in the preceding year shall be annulled; that they can no longer be imputed to them for sin, and that they are reunited

without compensation to be established for the harm that may result. In this belief, instead of looking at themselves as criminals and perjurors, *they are convinced of their candor and sincerity!* " Such is the strength of perverted doctrines and false conscience!

[1] Second letter from a rabbi, etc., p. 82-83, 304-5; flight. in-8o; Paris, 1827.

Let us teach those concerned, of whom it is certain that most of them are unaware, that there are among the Jews turns of phrases and particular formulas, accompanied by various external acts, which strip or take on the oath of its validity. “The Christian who is not aware of these details believes in the oath, while the Jew has sworn without scruple something contrary to the truth. What is positive is that Maimonides, that is to say the first of all religious authorities in Judaism, " and Rabbi Cozzen, propose many of these detours and subtleties to deliver their co-religionists from the obligation to hold their oaths [1]! "

[1] *One of the essential conditions* for the validity of absolution, when the Catholic who confesses receives it, is compensation, according to his strength, for any wrong he has done, and which is called satisfaction.

When, for example, those who wish to break free from the sworn faith enter the synagogue the night before the feast of Yom Kippur, they simply have to hold the book of the law in their hands and then say these words "I, Isaac or David, etc., declare before God and before you that all the oaths which I shall make *to anyone* in the next year, and which I shall have promised to observe, while my will shall not consent to observe them, I will that they be void, of no value, and not attributable to sin if I do not fulfill them." This formula turns the most glaring violation of promises and oaths into lawful acts. This is what the rabbis, this is what the Talmud, knew how to do with the human conscience!

This is why the learned neophyte Pfefferkorn, examining the doctrine of the Synagogue in which he was born, was not afraid to write: "It sometimes happens that a debate arises between a Christian and a Jew on the subject of 'a pledge, a loan, ... or some other important thing, so that,

in the absence of proof, the Jew is obliged to take an oath ... "You then hear him swear, and without difficulty, knowing that he swears something wrong, but that he must not fear any avenging God of perjury; for the Talmud has cleared his conscience, and his religion covers him! In truth, when the Judaizer sees in the Christian only a brute, and refuses to recognize him as his neighbor, should not the Christian congratulate himself on not being considered by such a man as his fellow man!

Some Jews have maintained that the moral law which governs them is the very one which regulates their relations with Christians; and, to give us the change in this regard, instead of calling us Goim they call us Gherim. But let's not be fooled, the goim is the non-Jew, pagan or Christian; while the gherim is the proselyte who renounces all other worship to embrace the worship of Israel. Now, in the eyes of the law, *these foreign converts* are brothers; they have ceased to be brutes, they acquire by their entry into the Synagogue the quality of men; and, consequently, the laws of natural morality become obligatory with regard to them [1]. "

[1] Rupert, *Church and Synagogue*, p. 54 to 61; Paris, 1859, in-12.

The lights, the shining beacons raised above our heads by these capital points of the Talmud, cast distant rays on the past of the Jews, and the history powerfully illuminated by such centers shows itself to us in a light that strips it of his enigmas with regard to the lost ones of the dispersion. We understand then, while rising up against the cruel excesses of reaction, from which the Jews had to suffer unceasingly from one end of the earth to the other, the despair and the fury of the peoples, ceaselessly and without pity disappointed and devoured by these men, all the more rebellious and hostile to the sentiments of human nature the more scrupulously they entered into the spirit of their religious law. We understand and congratulate the princes *wise enough*, and *by that strong enough*, to have known how to protect their people against these barbarians ... And, in this religious Spain, so miserably calumniated by the allies of the Jews, far from moaning about inhuman decrees of the sovereign who protects his subjects against them, we admire, on the

contrary, the king of Aragon Jacques I, of glorious memory, when we hear him publish in Barcelona, *in a general assembly of his States*, the constitution where [1] usury of the Jews receives the rate of 20 percent as an extreme limit, and which forbids adding the slightest credit to their oath. The experience and the knowledge *of their morals*, adds this monarch, have taught what is worth in their words the sworn faith; We must therefore refrain from demanding this verbal sanction from them and admit against their debtors *only regular titles*. "

[1] Measures which after twelve years were insufficient. - *Ibid*., Marca Hispanic., L. IV, p. 157; year 1228. James I reigns at the time when Moses Maimonides dies, the great doctor of the Talmud, *the true Moses of the Talmudist Jew*. We can see what he made of the Jew!

Here is the opportunity to recall that oaths of a very special nature were intended, in certain countries, to seek and reach the Orthodox Jew at the bottom of this abyss which he calls his conscience. This was sometimes achieved by using the Judaic formula which earned this act the denomination of oath *more judaico*. A friend of the Jewish nation, belonging to the advanced liberal school, published that which we offer to the reader and which was taken from a *decree of the court of Colmar*, dated February 10, 1809. We accurately transcribe this curious piece, and without allowing us to straighten the style:

"By consulting *the imperial decrees* issued on the matter, and by reconciling the provisions of those of the Emperors Sigismond and Charles V of August 12, 1530, concerning the privileges of the Jews, *of the jurisprudence* adopted by the Brunswick-Lüneburg Court of Appeal , *the regulations* of the imperial court of Lower Austria *of those* of the Magistrate of Frankfurt of December 7, 1705, and of the other States of Germany, it follows that the Jew to whom he had been referred an oath, had to present himself accompanied by ten Jews of his sex, each at least thirty years old, in the synagogue, and there with their heads covered, their foreheads and their hands furnished with the Tephillin Shel Rasch, and the Shel jad [1], covered with the Tallis [2], and clothed of his Arba canphor with the zizzis [3], stand in front of the Oren [4]. "

"At this moment, the Kosher Sepher Thora [5] will be extracted and carried with pump on the Almemor [6], where the passage concerning the oath will be read."

[1] Leather in the form of a strap, which the Jews use in their prayers, and with which they wrap their head and left arm.

[2] Veil with which they cover their heads.

[3] Arba canphor with zizzis, a sort of consecrated cloak from which eight threads hang.

[4] Sanctuary, tabernacle.

[5] The true book of the law, that is to say the law composed of the five books of Moses, written in large letters on a roll of parchment wrapped in a silk cloth, and decorated with silver plaques.

[6] Square platform in the middle of the synagogue.

"The Torah will then be placed on the arm of the Jew, who, with his right hand extended over the fifth book of Moses, verse:

"Thou shalt not take the name of God in vain," after hearing the explanation given to him by the rabbi, as well as the oath and curses that perjury incurs, will repeat the following formula:

"Adonai (Lord God), creator of the sky, of the earth and of all things, who are also mine and that of all the men present here, I call on you by your sacred name at this moment, where it is a question to tell the truth. I therefore *swear* "that ..... etc ..." So, I beg you, Adonai, to help me and to confirm this truth. But, in case, in this I use some deceit in concealing the truth, may I be eternally cursed, devoured, and annihilated by the fire from which Sodom and Gomorrah perished, and overwhelmed with all the curses written in the Torah; may the Lord, who created the leaves, the herbs and all things, never come to my aid or assistance in any of my affairs and troubles; but, if I speak the truth and do well, may Adonai be my help, and nothing more [1]. "

If it is Judaic morality that lying to a Christian, that deceiving him, that harming him in his person and in his property is a meritorious act, really what good is this perfidious and burlesque ceremonial oath of more Judaïco? The Jew considers it a bloody insult; but even if this oath had on its mind from time to time, as it appears to have, a superstitious value, in short, it destroys neither the savage precepts of the Talmud nor the dissolving virtue of the words of the Kol Nidrai. To trust in the honor of this or that Israelite; to believe and maintain that the number of those whose word it is reasonable to accept grows as the talmudic belief fades away, yes, and nothing better for sure; but to trust words which the faith of a people declares without value with *regard to the Christian*, what naivety of confidence and what need to be caught in the nets of the hunter!

In any case, these different samples of the universal, legal, and *legitimate* mistrust of peoples; these curious formulas of oaths taken *more Judaico*, that is to say in accordance with the custom of the Jews, have not been abolished and fallen into disuse in all the kingdoms of Europe. And what we are witnessing is that they exasperate and roar with fury the Israelite in the land where his speech is free; for they proclaim even today in the face of men the perfect lack of credit which destroys in advance any promise or any oath issued from Judaic lips; they show in an authentic way the Christian reduced to counting on the terror which he supposes having to be born from superstitious formulas to reach the Jew at the bottom of his soul and to bind him.

[1] *Id. Hallez, Des Juifs en France, etc*., p. 352; Paris, 1854. *Collection of judgments of the court of Colmar*, t. IV, p. 368, etc. See the final note of the Kol Nidrai.

In truth, we cannot end these sad pages nor begin the following ones without repeating these words of one of the defenders of the Israelite cause: After crossing the torrent of centuries without perishing, “the Jews have preserved their superstitious practices and their national mores almost intact, *completely incompatible with the conditions of modern society*. [1]. "

[1] Hallez, *Des Juifs*, etc., p. 262-3; Paris, 1845.

FINAL NOTE.

We read in the recitals of this judgment, that the more judaïco oath is, "by its nature, at the same time civil and religious;" that this oath was used in Alsace, because the Jews of this province, Germans of origin, followed like the Germans "from point to point the Hebrew rite, that is to say that they were Talmudists like them," while those of the south of France follow the Portuguese rite, only admit the law of Moses, and do not have, like the German Jews, two ways of taking an oath, one which binds them, and the other not.

These Portuguese Jews, let us hasten to say it, are the elite of the nation, and by opinion have always been put incomparably above others, who form and will form, we will be told, the indestructible core of the nation. These Portuguese are descended from, or claim to be descended from, Jews who had expatriated long before the deicide.

In 1810, the Court of Cassation, by a judgment of July 12, still recognized the need for the more Judaic oath for the Jews of Alsace, "of which the Talmud was the only law." See this recital; Hallez, p. 362; ib., read from 350 to 365.

This oath is now abolished. What does justice and reason gain? And what new guarantee does the oath of the Talmudist Jew offer, which the law of certain European States permits to be official, and to judge or administer the Christian?... We respectfully ask the question, and nothing more.

Read on the oath *more judaïco*, in Poland, *Israelites Archives*, 1869, XV, p. 476. "The Jew must turn to the sun, etc., etc."

FIFTH DIVISION. - TALMUDIC MORALITY. USURY.

Jew and usury, words associated by a force of cohesion twenty times secular. - The Jewish usurer? - Paradox, because it cannot be! - Cunning and contradictions. - The Jews devour France. - Hunted for the crime of usury, they accept with transport the servitude and the most degrading conditions to obtain the right of re-entry. - In a few years "the greater part of the goods of Christians are in their dependence." - Christians become the thing of those of whom they have made their serfs. - The famous request of Pierre de Clugny against these excesses. - The Jew, in spite of the persecutions of which he laments, wants no other paradise than the land of his persecutors. - Famous and magnificent letter from Innocent III denouncing their crimes and urging the princes to make them surrender. - These princes often accused without justice of greed. - Protection of the pontiffs extending over the Jew who seeks their justice, and over his property, as well as over the Christian. - The Champagne Archives. - Example: the Jews of Troyes, etc. - Rate of their wear. - It was thought good, however, to have in the Jews "a corporation damned in advance, which played the profession of reprobate." - A council condemns them to bear a mark which distinguishes them. - Definitive ban under Charles VII, "for the crimes they commit every day." - Louis XIII renews this judgment. - Lorraine and Alsace, which are excepted, are devoured by their usury. - Edict of Leopold against them in Lorraine, in 1728. - The attorney general of the Regent, in France, where many Jews have returned, calls them " the monsters of civil society. "- What the Jews are doing in Alsace. - Napoleon I and the Jewish usurers. - The Jews in Alsace, and M. de Bonald. - Sentence against the Jews of M. Michelet, with this final: "From bellows to bellows, here they are at the throne of the world." - Frightening excuse for usury. - It is, with the Jew, the fruit of his religious belief. - M. Toussenel and the Jews. - The citizen-king Louis-Philippe and the Jews. - Moral of this chapter.

The man to whom you say: “You are only a Jew!” Shouts insult, and raises his hand to your cheek; because, if in the business world, usury and theft are two aspects of the same crime, Jew and usury are, rightly or wrongly, two words associated with each other by a force of cohesion twenty times secular; and until this day no power of reasoning has been able to overcome it, this force!

But what does a prejudice matter to us! Are not prejudices monsters which declare themselves indomitable even under the avenging arm of Hercules? The usurer Jew! Who will have the brow to support this crying paradox? for the Jew *cannot be*; how then would it be? and we take first

of all to witness this impossibility the Israelite Bèdarride, the interpreter of the words of the great Synod of the year 1806.

"Usury cannot be authorized by *the law of Moses*, who never heard of anything but a legal interest [1]." We then take as witness one of the great organs of Judaism, the *Israelite Archives*, where we read: In the year 1807, "the great Sanhedrin wanting to *dispel the error* which attributes to the Israelites the faculty of usury with those who are not of their religion, as being left to them by this religion, and confirmed by their Talmudist teachers, declares that the text which authorizes lending *at interest* with foreign countries can and must only be understood with foreign nations with which one traded, and which themselves lent to the Israelites [2]. "

"Every Israelite, we are told elsewhere, is obliged to those who observe the Noachides [3], whatever their religion, to love them *as brothers*, to visit their sick, to bury their dead, to assist their poor like those of Israel, and there is no work of charity, of mercy which he can dispense with towards them. "

The great Sanhedrin therefore draws its language" from the letter and the spirit of the Lord. 'Holy Scripture'. He repeats this word from *Deuteronomy*: "You will not lend money, grain, or anything to your brother at interest." He finally commands [4], "as a religious precept, and in particular to those of France, not to make any distinction *in the future*, in terms of loans, between fellow citizens and co-religionists [5]. "

[1] *The Jews*, etc., by the Israelite lawyer Bédarride, p. 405; 2nd edition, Paris, 1861. Still the law of Moses! while the law of the Jew is, on the contrary, the Talmud.

[2] *Israelite Archives*, p. 35; January 1, 1867.

[3] Herachin, ch. VII. The Noachides are the precepts given to Noah, stated above, *Arch. isr*., XVIII, p. 832.

[4] But by what right does he order? what is his religious authority? He has none, and especially against the Talmud, the supreme authority (*supra*).

[5] *Israelite Archives*, XVIII, p. 830 to 835, September 15, 1867.

And such was, according to the same Judaic authority, the virtue of this recommendation, that the Jews today are neither more nor less improper than the Protestants or the Catholics, and that, for example, the convictions for usury would be " less numerous in Alsace and Lorraine than in such departments of central France where no Israelites reside [1]. "

It will remain for us later to recognize if the declarations of the Talmud, if those of the history and of the general statistics are in conformity or contrary to those of the authorities which we believed to have to put on line in favor of Israel. But first, and when it comes to forming a serious opinion about the Jews, how can we repeat in enough tones that it is also pleasant to hear him give us the law of Moses for his religious law, which would similarly be nice to hear, in Japan, a heretic, because he is a Christian, give the decrees of the ecumenical councils of the Church for his law? Once again, the Talmud, with one insignificant exception, was, for many centuries and until this one, the law of the Jew; this is his faith, this is the rule of conduct of the "indestructible nucleus of the nation", and the Pharisaic traditions of this code, transmitted by the rabbis, not only dominate, but erase and repel into nothingness the precepts of the divine legislator.

Let us therefore engrave deeply in our memory this imprescriptible axiom of Judaic orthodoxy: "Those who violate the precepts of the scribes must be punished more seriously than those who violate the law of Moses; the infringer of the law of Moses can be absolved, but the violator of the precepts of the rabbis, - that is to say of the Talmud, - must be punished with death [2], "and the life of the Talmud is the death of the Mosaic precepts!

[1] *Israelite Archives*, II. p. 81-2, January 15, 1867.

[2] E. H., t. III, ord. 4, tract. 4, dist. 10, p. 297, extracts from the *Prompta Bibl*. by Lucius Ferrari. Laurent, Syria, t. II, p. 394; 1846. *Id*., Drach, first letter, p. 74; 1825. - *Id*., Rohrbacher, *Hist. univ. of the Church*, XV, p. 483, etc. ; Paris, 1851.

But history, if we consult it, will it hold us in a language which approaches the idea that the *Jew of the Sanhedrin* inculcates in us his charitable duties? A few quick steps through the centuries will give us the beginnings of an answer on this point; and first of all, a contemporary author who does not profess Christianity, because, "in the words of the *Israelite Universe*, he is a thoroughbred philosopher," M. Delaunay takes us back to the fall of Jerusalem, and we say: "As *everywhere*, as *at all times*, and *even now*, the Jews carry on traffic and *usury* in Alexandria [1]"

This trait of generality is not without value under such a pen; we are satisfied with it for these remote times, and, swift as we are, we want to jump several centuries, in order to fix our eyes on France and to give ourselves up for a sufficient period to an examination of some importance.

A prodigious phenomenon, and which demonstrates to what unimaginable degree the absorbing power of this people rises: King Philippe Ist drove the Jews from France in the year 1096, the monumental Treaty of the police tells us, "and all the other princes did the same, each in his own States ", to such an extent these men of plunder had made themselves intolerable. However, "their reestablishment took place in France a few years later ... on conditions which appeared favorable to their safety, but *which greatly increased the weight of their servitude*. They made themselves tributary, and the king shared them with the princes and the other lords of his court. Under this protection, they really continued their trade; and *by paying the agreed sum*, the rest of their property *belonged to them*; but they were so attached to their lord that he considered them *to be part of his domain*. ... They themselves entered into the business as an inheritance; they were sold, they were claimed, they were mortgaged to their creditors, and there was an action of complaint against the people who disturbed their possession. "

[1] *The Israelite Universe*, p. 71, October 1867. In Alexandria, and in all Africa bordering on Judea, their number was enormous.

Do we conceive of a people who have preserved some respect for themselves, a people to whom the world is open, if we do not exclude a few Christian states, and who, in order to satisfy their greed, lend themselves with gaiety of heart to submit to the humiliation of these exorbitant laws, or rather who solicits them *as a favor*; and will we be able to understand that he accepts them without remaining forever crushed? Ah! if we understand it, it is because we have formed a very poor and very false idea of the resources of Judaic genius. Indeed, "things," continues the author of the *Police Treaty*, "remained in this state under the reigns of Louis the Fat and Louis the Younger [1], and this was enough to enrich the Jews again. *The excessive usury* which they exercised had placed *in their dependence* the goods and fortunes of the greater part of the Christians [2]. "

So here the free men of France are becoming *the property and the thing of those* whom they have just constituted *their serf*s! from the depths of this servitude, the rule of the inevitable and terrible usurers, against whom the famous Abbot of Cluny, Peter the Venerable, addresses his petition to King Louis VII (1137-1180) with a holy and male liberty, is born and goes forth. Because to hold back is no longer possible. It is thus vigorously raised against the unimaginable invasions of this race which concentrates in its hands all the treasures of France; the same race of which the great teacher of the Church, St Bernard, had made himself the charitable defender, but whose Christian charity, who could not allow the victim to perish in fear of beating the executioner, judged that it became urgent to repress the audacity.

[1] Louis VI, from 1108 to 1137; Louis VII, from 1137 to 1180.

[2] Delamare, t. I, p. 281; Paris, 1705, in-fol.

It is time for justice to be done, and yet far from me the thought "that they should be put to death, cried Peter; but what I ask is that they be punished *in a proportionate measure* to their perfidy. And what kind of punishment more suitable than that which is both a condemnation of iniquity and a satisfaction given to charity? What could be more just than

to strip them of what they have *accumulated by fraud*? have stolen and stolen like thieves; and, what is more, like thieves guaranteed to this day of impunity! *What I say is common knowledge*. "

" It is neither by the simple work of agriculture, nor by regular service in the armies, nor by the exercise of honest and useful functions, that they cause grain to abound in their stores, wine in their cellars, gold and silver in their coffers. What have they not amassed by all that cunning has enabled them to wrest from the Christians, and by all that they have bought stealthily and at a low price? to thieves, accustomed *to passing through their hands so many objects that are dear to us*! Let a thief steal at night censers, crosses, consecrated chalices, he escapes the pursuits of Christians by resorting to the Jews ; and, finding in the men of this race an unfortunate security, not only does he prepare himself for new misdeeds, but he delivers to the Synagogue of Satan all that he knows how to take away from our churches ... Then, the perversity of the Jews causes them to use these celestial vessels for uses which are a reproach to us and to Jesus Christ Himself. "

What can we say, finally, when this criminal trade is safely sheltered under the protection of an ancient and diabolical law, and yet is carried out with permission of Christian princes? This law dictates that when any sacred object is caught in the hands of the Jew, or that the Jew conceals a sacrilegious theft, *no one can force him to return*, no one has the right to force him to name the thief *whose money maintains the industry*! Thus remains unpunished in the Jew a detestable sacrilege, which the Christian, if he is guilty of it, *expiates by the torture of the rope* [1]! Because that is the privilege of the latter!

As soon as Philip Augustus sat on the throne, *the* general *outcry* resounded again against the Jews. They are accused, and the terms are precise, "of having *ruined the people* by their usury, of having made themselves by this unjust route the masters of an unending number of considerable lands, and of almost half the houses of Paris; of having received as a pledge the sacred vessels, the treasures of the churches, and

of having desecrated them. We add that they reduced several poor Christians *to become slaves*, and that finally they crucify them every year on Saint Friday. "(*See below in this volume*.)

Already "the ecclesiastical laws had deprived them of all public offices, because those who were allowed there had abused their authority against the Christians"; and the Church had already exhorted the princes to "compel the Jews to cease their usury, and to return what they had demanded of the Christians." It then became more urgent than ever to make a ruling.

Philippe Auguste, "*finally* persuaded of the malignity of the Jews, drove them out of his dominions in the year 1182; confiscated all their property, with the exception of their furniture; ... reestablished his subjects in the possession of the inheritances they had alienated, and discharged them from all the sums they owed, by paying him only a fifth [2]; "because public law, in those barbaric centuries, had not adopted the liberal principle and so dear to people of plunder , respect for the fait accompli; neither opinion nor power guaranteed to the despoiler the possession of the goods which cunning and violence had placed under his hand. Is what the thief has taken his property, or the property of others? and is the fruit of usury or not the fruit of theft? These questions then raised no doubts, and the leaders of society, in wresting from the Jew his *ill-gotten* wealth, confined themselves to taking back from him the good, *a part of the good* of which its usury had robbed the Christian.

[1] This discourse can be found at greater length in The *Church and the Synagogue*, p. 145 to 147; Paris, 1859. These same criminal habits of the Jews are amply described in the treatise *De perfidia Judæorum*, Sim. Maioli Episcopi, p. 810. col. 2, p. 841, etc. ; 1615. We do not reproduce the passage of this author, which we have already quoted, because it seems to us to be *a copy* of the first, despite the centuries which separate them.

[2] *Ibid., Police Treaty*, t. 1st, p. 281. Protection costs power; he needs agents, and without money, no agents.

We say part of the good! For, despite his strident lamentations and the shrill cries of his grievances, the Jews ultimately had the advantage over the Christians; and, in spite of the persecutions - marked with the seal of justice - which they reproached with power, an incomparable interest brought them back and tied them in the midst of their persecutors! Their security was great enough there, when they did not arouse against them the fury of some storms, so that all their efforts were to reenter the kingdoms objects of their exactions and their calumnies; it took them so little time to devour a people! And if their lot had not been more favorable and sweeter among Christians than among Muslims and idolaters, who then would have prevented them from settling once and for all among these barbarians and establishing their home there?

The deeds of the Jew, constantly in contradiction with his words, were once again after this execution, which the friends and disciples of the Jews will today deem so cruel. Animated by the most ardent desire to return to the kingdom of France, they "indeed requested their reestablishment, and *offered large sums to obtain it*. The needs of the State, to support the wars against the English and the Flemish, were a favorable opportunity, and their offers were accepted (1198). "

Now, fourteen years after the reestablishment of the Jews in France, Innocent III wrote about their crimes and their ingratitude towards Christians "this excellent letter of the year 1212 which has deserved to be included among the laws that we read in canon law. "And, by" another Brief of the year 1213, he exhorted all the temporal powers to compel the Jews to hand over to the Christians th*e usury with which they had charged them*, if not to forbid them all commerce. "

[1] Delamare, Treaty of the police, 4 vol. in-fol., t. Ist, p. 280 to 282; Paris, 1705 to 1738.

It is therefore wrong that superficial or passionate historians accuse in every respect of exactions and cupidity these princes, who are and must be the leaders and protectors of their peoples, since, most of the time, as soon as we are there let us look closely, we see them yielding only to the pressing cry of justice, and only giving in to the supplications of him

who, representing Christ on earth, is the father of peoples, the surest counsel of kings, the guardian and keystone of Christian civilization.

Let us now review a page which we are collecting quite fresh, and which came out alive yesterday from the treasure of our Archives, to tell us what was, *in these ages of barbarism*, the vigilant solicitude of the vicars of Christ; what was their zeal, not only to demand justice for the unimaginable excesses of Judaic usury, but also to suppress the intemperances of Christian reaction, to maintain intact the religious liberty of the Jews, and finally to guarantee the security of their legitimate claims.

Many people will no doubt be astonished, writes the first learned archivist of the Aube in 1865, "to find among the people recommended to our Counts by the Popes, the Jews of Champagne, who, having sent their complaints to the throne of the successor of Saint Peter, obtained a bull addressed to Thibaut IV to invite him to make payment from the Christians the sums due to the Jews, and to prevent the Christians from giving the Jews blows instead of money (year 1247). The object of *a bull* of the previous year was to call upon Thibaut's solicitude for the interests of the Jews of Navarre, and had asked him to intervene to *prevent their children* [1] *from being forcibly baptized*. 'Innocent III had written to Blanche of Navarre, inviting her to suppress the audacity of the Jews. This letter, and a similar one addressed at the same time to Philip Augustus, may have provoked the famous ordinance which forbade the Jews to take more than two denarii *per weekly* book *of interest*, that is to say more than 43 francs 45 centimes per cent annual interest [2]. "Was *this modest interest* usury or not? But let’s continue on our way and let’s go through this same work again, the basis of which is made up of authentic charters.

Jacob de Dampierre, master of the Jews of Troyes in 1222, had for brothers the Jews Haquin, Jacob and Sonet. These last two *owned* land in the *Jewry* of Troyes which they sold to Itier de la Brosse, and Vaalin, their father, was one of the great bankers of Troyes. He made loans to

Eudes, Duke of Burgundy, who, "to assure him of an early repayment, gave up to him the immediate enjoyment of an annuity on the fairs of Champagne. The abbey of Saint-Bénigne in Dijon was around the same time in great embarrassment; she had, in 1196, borrowed from Vaalin a sum of 1,700 pounds, worth 34,448 francs 50 cent., to the power of 172,242. The rate of interest stipulated was three deniers per pound per week, that is, *that is to say 65 fr, 62 cent per annum*! The abbey remained eleven years without paying, so that the primitive debt, increased by the interest, reached, without anatocism, the enormous figure of 9,825 pounds 11 sous. 10 denarii, worth 199.103 francs 95 cent., In power 995.519 francs 75 cent., Almost a million! To free themselves, the monks were forced to sell their land of Morains [3] ..... "

[1] We will have a word later on the famous Mortara affair.

[2] *History of the Dukes and Counts of Champagne*, by d'Arbois de Jubainville, a r c h i v i s t e de l'Aube, vol. IV, t. II, p. 598; Paris, 1865.

[3] Ibid., D'Arbois de Jubainville, archivist of the Aube, c. IV, p. 828 to 830. The Jew Pinon having *struck a clerk* of the diocese of Soissons, was, by arbitration judgment, expelled from this diocese ... *Ibid*., P. 832.

These terms are positive, they are precise, and it emerges quite clearly from them that the Jewish lenders knew how to take their collateral, to ensure, in addition to pledges, compensation in the event of an accident, and that "the usury loan was a source of *immense profits*. for them Today the year, or at least the quarter, is the period which serves as the basis for calculating the rate of interest. The Christian bankers of Champagne made use of a shorter period: the interval between the terms of payment of each of the six fairs; it therefore lasted, on average, two months. "But" for Jewish bankers the period was a week. Several acts of our Counts forbid Christian bankers to loan it by *the week* [1], "for it was not lawful for the Christian to act as a Jew, and, as the Jewish Archives themselves say, it was good to have in the Jews " a corporation *damned in advance*, who could take charge *of the profession of reprobate* [2]! "

"After having demanded three denarii a week, the Jews were forced to be satisfied with two, that is to say 43 fr. 75 c. Per cent per annum, interest excluding interest. This reform was due to an order made in concert by Philippe Auguste, Blanche de Navarre and Guy de Dampierre, in 1206 [3] "

[1] D'Arbois, ib., P. 834.

[2] *Israelite Archives*, XXIV, p. 1113; December 15, 1867.

[3] Ibid., D'Arbois de Jubainville, v. IV, p. 834. The Jews, as we stated earlier, "were serfs, that is to say, cut off at mercy," adds this learned archivist. Their lord could demand of them, as a size, such amount as he pleased; thus, at bottom, it was the Lord who profited from the acts of usury committed by the Jews, while in the eyes of the populations the Jew bore all the odiousness of them. "Ibib. , p. 834.

Fault ! error *of fact*, if not of law. The Jews never took the chestnuts out of the fire for others very little. Their considerable fortune, as the very example of Vaalin, Jacob of Troyes and their children testifies, passed *from father to son*; and although their attrition provoked numerous and terrible reactions against them, they did not venture to make these monstrous loans without having a moral certainty of immense and definitive gains. This is what the result demonstrates.

According to the text of *the Police Treaty* that we have quoted, the Jews would have been, generally at least, not prone to mercy, but dependent, and paying an agreed sum .....

“The insurance premium is one of the essential elements of interest,” says economist J. B. Say. Now, "the insurance premium formed the greater part of what was called interest, or usury; and true interest, the rent for the use of capital, was reduced to very little. "This is what the *Israelites Archives*, VIII, p. 371. And it is this little thing that made the Jews infamous, according to the same sheet! (XXIV, p. 1113; 1867). This is what made this nation "charged with the profession of reprobate!" Tolerated as useful! This is what the Church, echo of the public conscience, condemned in formal terms!

But the Church had to and wanted to advise for the salvation of Christian society, and the last canons of the Fourth General Lateran Council, which concern the Jews, were "intended to suppress *their usury and their insolence*. It is ordered that they will bear some mark on their dress, to distinguish them from Christians, as was already practiced in

some provinces, and it is forbidden to confer on them public offices, "because they were abusing their authority against Christians [1]."

A race of public criminals will therefore henceforth be publicly reported, and this mark, this sign, will say on behalf of the Church what will be said at *the time so liberal of the regency of the Duke of Orleans, the attorney general of the kingdom*, who will name these men "the monsters of civil society!"

The Talmudist, the Jew who is the enemy of the Christian out of duty and out of interest, will not be able to administer him, judge him, command him on the battlefields, be his legislator, because the Church and common sense are rising up against these enormities.

However, and despite this incessant struggle of all social powers against Judaic tyranny, no act of repression tires the Jews, and soon an ordinance of King Philip the Fair, dated 1299 [2], again punishes their usurious acts. . It has, because of the excess of usury of which it is in their morals to be guilty, that the only capital of their loans must be repaid to them, and that it is made remission of any subsequent stipulation. But the execution of this law remains so soft, and the concert of complaints which are raised against the Jews becomes so formidable, that in the year 1306 Philip the Fair drives them out of the kingdom and confiscates all their property. Any solicitation to recall these accursed people from then on found in this monarch only a deaf ear; and yet, towards the end of his reign, he granted them the faculty of pursuing the recovery of property not included in the confiscation, and pushed condescension to the point of giving them commissioners to know [3].

[1] Rohrbacher, *Universal History of the Church*, vol. XVII, p. 441; 1851. - *Treaty of the police*, vol. I, p. 280. - *Art of verifying dates*: fourth council, year 1215.

[2] The register of the Chamber of Accounts which has the title *Judæi*, says Delamare, shows that they put in deposit, with the Christians their friends, a lot of gold and silver, and what they had of precious. . "Great homage to Christian probity! *Ibid*., P. 282-3. - Th. Hallez, *Des Juifs en France*, p. 51, etc .; 1845.

[3] Hallez, lawyer, *Des Juifs en France*, etc., p. 51, etc. ; Paris, 1845. If the grandson of Saint Louis was often unworthy of his ancestor, France owes him at least the deliverance of two formidable plagues: the Jews and the Templars. The documents from the trial of these felonious knights, published by M. Michelet, the priest-phobe, make it possible to use this language; and we leave the Jewish school of the Saint-Simonians, which prevails in the teaching of political economy today, to defend, please, the system of usury and Israelite usurers.

One of the first acts of the reign of Louis le Hutin, son and successor of Philippe le Bel, was however the recall of the Jews. These financial potentates financed; and, in the treaty which reopened to them the gates of the kingdom, it was stipulated that they would be permitted to require from their loans "twelve denarii a pound per week." It was further said that, "of the thirteen years which they were granted, they would employ the latter to remove at their ease, and in all safety, from the hands of their debtors, all that would be due to them, "but" that they would not lend on bloody or wet loans, etc., etc. "

The ordinance of this monarch was too favorable to the Jews not to provoke a swift and bloody reaction against them. It therefore broke out without much delay; but "the chroniclers who report to us in horrible detail the torture and banishment of the Jews, say nothing of their return to France. It is probable that this time, as almost always, driven out loudly, they returned quietly; *for ten orders of exile* one hardly meets a *recall order*, and more generally it is by reading the law which drives them out that one learns of their return to country [1], "so much is it in the nature of the French to allow any measure of rigor and exception to slumber and doze off!

However, adds the same writer, whose more generous than enlightened zeal tries to rehabilitate the Jews, "*the crimes and abominations they committed every day*" forced Charles VI to proscribe them. His letters patent of September 17, 1394 therefore banished them in perpetuity from his States. They forbid them to stay there barely a lifetime [2], and this expulsion differs from the previous ones by its character no less than by its results, says this same lawyer of the Judaic cause. They had for motive neither "the love of profit, nor the spirit of plunder; and, which proves it,

it is that all their debts had to be paid to them ..... France was going to return under Charles VII in an era of greatness, order and prosperity where it could be self-sufficient, without being obliged to banish and alternately recall the Jews to fill the treasury [3]. "

[1] Hallez, *ib*., P. 53-58.

[2] Delamare, loco cit. - Hallez. ib., p. 63.

[3] Hallez, *ib*., P. 64-65. - At the time of the Renaissance, the Jew was exactly the atrocious usurer of previous centuries. Here is the portrait that a learned bishop draws us:

"Ex variis ipsorummet commerciorum eorumdemque usurariorum, ac furtivorum generibus, quæ omnia et singula in præsentissimum christianorum damnum vergunt, quorum illi succum and sanguinem naturalemque adeo vigorem plane exhauriunt. pecuniæ mutatione, adulterinas obtrudunt debitoribus monetas, easque in summo valore et pretio; neque tamen his satiati, cogunt insuper eos qui mutuum ab illis accipiunt plus inserere chirographo quam commodato acceperunt, ubi vel maxime exceptionem non numeratæ pecuniiaset locum habere par Margaræ pecuniet locum habere par Margaræ pecuniet. clinodias (jewels) falaces, fucosas and obsoletas merces magno incautis atque indiscretis insufflant pretio Furibus, nebulonibus, and prostibulis, etc., etc., etc. *De perfidia Judæorum*, S. Maïoli episcop. Vulturariensis, 1615. Moguntiæ, p. 810, col. 2; read ib., Pp. 841 to 850. This book is in full agreement with the two major works: A nnales ecclesiast., by Cardinal Baronius, and the Police Treaty, 4 vols. in-fol. ; Paris, 1705-1758.

(Note: Latin translation - "From the various kinds of trade, their usury, and the kinds of secrets, which, each and every one of them, tend to the most immediate loss of Christians, whose natural juices and blood are so utterly exhausted. Being satisfied with these, they also compel those who borrow from them to insert more into a bond than they have received on loan, where even the most reservs of money cannot be counted. They inflate with the price of thieves, scoundrels, and prostitutes, etc., etc., etc. *On the perfidy of the Jews*, S. Maioli, bishop of Vulturaria, 1615. At Mainz, pp. 810, col. This book is in full agreement with the two major works: A nnales ecclesiast., by Cardinal Baronius, and *the Police Treaty*, 4 vols. s, 1705-1758.

It is true that, faithful to habits in which they find immense interest, the Jews try to return to France by stealth, and that later Louis XIII, as we have stated, launches a ban on those who succeed in entering the kingdom. The Jews of Metz alone have the art of exempting themselves from this sentence, as well as those of Lorraine and Alsace, *regions which*

were devoured by their usury. "It is therefore well established that at the time of the Revolution there was no *Jewish community*, or, as Delamare says, Jewry, only in these provinces. But as for individuals, they spread everywhere, and the history has preserved the memory of the opulent banker Samuel Bernard [1], "the Rothschild of the reign of Louis XIV.

We will take a look at Alsace in a little while; but we will begin by stating that the very liberal Duke Leopold issued in Lorraine an edict, on the date of the year 1728, in which are declared "null and void all the notes and acts under private signature which would be made for the benefit of the Jews, both for money loaned only for the sale of goods or other commitments. "We also read in this edict that the Jews found guilty of usury or theft from Catholic subjects would be punished" for the loss of their debts, required to pay double to their debtors, and moreover obliged to a fine of five hundred pounds towards the prince, without these penalties being able to be remitted or moderated by the judges. [2]"

[1] *Ibid*., P. 68-9; Hallez, *id*., - *Treaty of the police*, t. I, p. 285.

[2] *Israelite Archives*, III, p. 119; 1867.

These rigors of justice *under all the ancient and modern powers*, Christian or heedless of the Christian faith, indicate to us in fairly clear terms what were the excesses of the evil committed by these indefatigable talmudis. Let us add that in France, a moment before the time when Leopold issued his edict, that is to say on June 19, 1717, - under *the regency so little Christian and so little moral of the Duke of Orleans*, - prohibition was made "to the notaries and tabellions to pass obligation for the benefit of the Jews, other than on monies counted and delivered in their presence ..... *The Attorney General*, in requesting this judgment, said: that, informed *on every side* of the usury which insatiable Jews exercise upon Christians in their need, it is an urgent and indispensable obligation to reveal the impious practice in the sight of the council, and to seek in his authority the means to *exterminate* out of his jurisdiction *a crime so inhuman and so detestable*; that having done exact research to know the source of this pernicious evil, he had found that it is in the loans

of money ..., *where the ruse and Judaic fraud are practiced and increased every day*, etc ..... that the second trap that he had noticed ....., it was by constantly renewing the obligations on false and impious accounts, where these *monsters of civil society* convert both their illicit gain into a main fate [1]. "

[1] Ordinance of Alsace, I, 488. - These reproaches, adds M. Hallez, whose benevolence towards the Jews is quite notorious, are the same that one can still hear every day from the mouths of all the inhabitants of the region. 'Alsace (1845). We must understand the importance that we attach, for the sake of history, to drawing our main documents from the friends of the Jews or from the Jews themselves, rather than anywhere else.

There is *even today*, in Alsace, "a habit; it is that the creditors who do not want to exercise *strictly* the rights which the law confers to them, cede their debt to some Jew, rank and blameworthy compromise between the humanity and self-interest. Each act of this kind is, it may be said, an encouragement given to the Jews *to persevere* in professions *where the benefits are immense for them*, but nil for society, *and which all the laws have withered*. . "Hallez, Des Juifs en France, p. 124 and 278; Paris, 1845.

One of the exceptional points of the kingdom of France where the power tolerated the Jews was Alsace, we said earlier. Now, this is what a writer of the Jewish race, whose goal was to bring his blood brothers back to the path of probity, reports from this old and so important province. "Usury has given the Jews *half of Alsace*; it is *the great plague* of our time. Usury is committed in our countryside *with as much impudence as with impunity*; small property is devoured by this cancer, which gnaws at everything. It would take a volume to enumerate *the shameful and treacherous means* employed by the Jews to attract to themselves all the plots of land which excite their lust; and we do not know whether it can be found *in the minds of our modern laws* some provisions *strong enough* to stop the progress of this evil, when we will be obliged to refer it to the legislature! It is no longer the Jews who cover themselves with the sack of pain, *it is the peasants of our countryside who carry mourning for the iniquities of Israel*. ".

"In this way there has been made among the Jews of Germany considerable fortunes, which most spend magnificently. For the German

Jew is vain and haughty, proud and vindictive; he has lost nothing of the faults of his fathers [1]. "

This page, for sure, will hardly surprise us when we have read the ordinance of May 30, 1806, that the convener of the great Sanhedrin, Napoleon I[st], this politician interested in compensating for the wrongs of the Jews, of which he dared to make French citizens , begins with these words:

"On the account which has been given to us that, in several northern departments of our empire, certain Jews, exercising no *profession other than that of usury*, have, by the accumulation of *the most immoderate* interests, put much of farmers in this country in a state of great distress ... etc., etc. ..... [2].

[1] A. Cerfberr from Medelsheim, *The Jews, their history, their customs, etc.*, p. 39; Paris, 1847.

[2] Hallez, *ib.*, *Des Juifs*, p. 297; 1845.

During the restoration of the illustrious and forever glorious House of Bourbon, whose politics and the sword made this France before which, even after and almost immediately after it had suffered the scourge of invasion, we saw Europe is silent, the pen of one of the most eminent publicists of Catholicism, member of the Chamber of Peers, lets his rapid and strong sentence run with ease on the Alsatian side of the Judaic question. This statesman addressed the Christian world at a time when the most advanced liberal school, the philosophers and the friends of the Jewish nation, made society run the dangers which arise from the emancipation of Israel. Let us read and meditate on his word:

"We find everywhere men whose *perfidious help* causes the ruin of those who have the weakness to resort to it, but we do not see anywhere else than in Alsace - the only province of France, more or less, which was *delivered to the Jews*, - *a part of the population specially given to this infamous money traffic*, setting up *all kinds of traps* for good faith,

credulity, inexperience; offering disastrous facilities to those who want to borrow in order to get out of a slight embarrassment, and not leaving the unfortunate, once he is committed, only *when his entire fortune is taken over*. Those who have seen Alsace with its beautiful culture, its beautiful villages, its superb population, will be amazed at the picture drawn by the author of a pamphlet entitled *Some ideas* on the USURY *of the Jews of Alsace*. We would not believe most of the facts contained in this brochure, if we did not have for authority *the general councils* of the two departments, and the testimony of their deputies; it appears that there is no question of anything less than *a total upheaval of property* in Alsace, if all the debts of the Jews became payable! The Constituent Assembly itself, in spite of the fervor of its liberalism, made, *in a much less urgent circumstance*, a decree whose execution was prevented by the disaster of the times, to compel the Jews of Alsace to provide information on their claims *and to be ruled by law by the legislature, on the wisest method of liquidation*. A decree of 1808 annulled part of the same claims, and suspended the liability of the others [1]! ..... "

[1] P. 254-255; read especially, then, pages 257-272. "We know how the Jews of Alsace proceed, etc ..." Finally M. Lacretelle drew a picture as true as it is energetic of the baseness and the vices reproached to the Jews, for whom he solicits, with wisdom and moderation , the humanity of governments, etc. "From Bonald, peer of France, *Literary, political and philosophical mixtures*, t. II, p. 274; Paris, 1819, t. XI of works, Adrien Le Clère.

A perfectly anti-Catholic and revolutionary writer, M. Michelet, coming to close the list of these historical denunciations, was therefore able to cry out with truth: "In the Middle Ages, the one who knows where the gold is, the true alchemist, the true sorcerer, it is the Jew, or the half-Jew, the Lombard; the Jew, the *filthy* man: the man who cannot touch food, nor woman who is not branded; the man of contempt, on whom everyone spits; he is the one to turn to! ... Filthy and prolific nation! But they have solved the problem of volatilizing wealth. Freed by the bill of exchange, *they are now free, they are masters! of bellows in bellows, here they are on the throne of the world* [1]. "

Now, after going through these pages taken in a way at random, and detached from a mountain of authentic documents, let us lend, once again, our patient ear to the Bedarrid Israelite [2], whose speech rising calm and impassive about the history of all the people of the world, and about the history of the Church, reminds us of the imperturbable responses of the great Sanhedrin to Napoleon I:

"No! our law *could not* "*authorize usury*," and, for us, on this point, "no difference between the Jew and the stranger." What am I saying? "The Jews *are bound* to regard the French as brothers! Our duty is to exercise acts of charity towards Christians," and charity sometimes makes it our duty to lend without interest to those in need. "Our law rejects," *by its spirit and its terms*, the prejudices of which it has been the object. "So then does it appear today" in its true light, vigorously avenged, which makes the persecution lose any excuse! "

[1] Quoted in Hallez, ami des Juifs, *ibid., Les Juifs, etc*., p. 37-38; etc., Paris, 1845.

[2] Bédarride, ib., P. 401 to 405, second edition, Paris, 1861. "The Israelite deputies, more concerned with their well-being than with the law of Sinai, *concealed the inflexible conditions of their religious faith*, and sacrificed several fundamental points, so as not to alienate the emperor's benevolence. Thus, etc., etc. "*La question juive*, p. 5, by R. P. Th. Ratisbonne, 1868. See what the Sanhedrin's assertions were worth in the old Rabbi Drach, second letter, p. 300; 1827.

What! you were told the Jew usurer, and you called him the king of usury, the demon of usury! But were you thinking about it, Christian our friend? ...

Answer: Faced with this placid and cold negation of usury, where daring is mixed with originality (the word effrontery will be banished from our sentence), we will limit ourselves *to repeating* an excuse, and consequently a recognition of this fault that we recorded a few pages above. It is undoubtedly a little singular, but we choose it with all the more confidence that it escapes from a Judaic writer to which, already, we owed a few confessions of a certain price ... Jews "traded in money, *because it was reputed to be infamous*, and forbidden by religious law to

Christians. It was undoubtedly good and convenient to have a sort of corporation damned in advance, *which could take charge of this profession of reprobate* [1]. "The Jews therefore admit that they lent themselves wholeheartedly, and in return for usurious earnings, to all the infamies from which any other man would have refused to cover himself. How to give to the truth, against oneself, these sharp angles, these incisive and poignant weapons!

[1] *Archives israélites*, XXIV, p.1113; 1867.

Let us believe it, and that human facts teach us to judge the value of a legislation and consequently of a good or bad education: at all times, in all places, the mores of the man were a consequence of its laws. The stories of all peoples tell us that the first laws were dictated from above; the divine laws were therefore the principle and the key to human morality. Those who deserve, or who pass to deserve this title, are therefore still the source of morals among peoples who, like Israel, yesterday even placed or placed their religion above any interest or any right; how then to seek elsewhere than in the religious code of the Jew, *so different from the law of Moses*, the reason and the morality of usury? Now, according to this code, that is to say according to the Talmudic traditions which govern all orthodox conscience, six hundred and thirteen precepts exist of the law of God. The hundred and ninety-eighth and the hundred and eighty-fifth command, *the first to usury against the Gentiles*; the second, to exterminate without consideration the idols and the idolaters, among which appears the Christian, whom usury exterminates more surely than iron.

Usury is, however, in the eyes of the rabbis a serious and detestable fault, which allows them to condemn it in vague speeches; but for them it is fault only from Jew to Jew. He who is neither of blood nor of Judaic faith, *not being a man*, could not be a brother. The Summa Theologica, Shulhhanharuhh, of Rabbi Joseph Karo, therefore establishes that lending to usury to this non-Jew is lawful! and this Sum is the inseparable code of the rabbis, it is the rule of all their decisions [1].

We know, says the Talmud, that it is permissible to appropriate whatever the non-Jew (goi) loses; for to restore to the non-Jew what he has lost is to make oneself unworthy of the forgiveness of God.[2] He who would restore to the non-Jew his lost articles would commit a sin; for that would be to strengthen the hand of the ungodly, and the error of account which he makes to his disadvantage is in the same case as what he loses.[3] This morality of theft is cloudless, it seems to us, and we see that it has always been admirably practiced.

[1] Article 159, § 1, 2.

[2] Baba-Koummah Treaty, fol. 29 vo; Sanhedrin treatise, fol. 76 vo.

[3] Maimonides, *Treatise on Plunder and Lost Things*, ch. XI art. 3, 4.

The rabbis further say: "Since the life of the idolater - and such is in their eyes the Christian - is at the discretion of the Jew, all the more so his property [1]!" the Talmudists of Bava-Batra, are or must be considered like a desert, or like the sand of the sea; the first occupant will be the real owner [2]. "So, it is his money that usury brings to the only legitimate domicile it can have: the safe of Jacob's sons.

And the Talmud, pursuing this order of ideas, adds to these things: "It has been taught: When an Israelite and a non-Jew have a trial, you will give your brother victory, and you will say to the non-Jew: Thus bears our code. If the laws of the nations of the world are *favorable* to the Israelites, you will give them cause again, and you will say to the non-Jew, Thus bears your own code. But if none of these cases exists, he must be harassed with bickering, until the gain of cause remains to the Israelite [3]. "

In short, "God commanded the Jews to take away the property of Christians in any way, either by cunning and force, or by usury and theft: *quovis modo*, *sive dolo, sive vi , sive usura, sive furto* [4]. Usury is therefore for the faithful of the Talmud an act of holiness, the act whose practice brings him most usefully, for time and eternity, to the fidelity of his fathers.

[1] *Foundation of Faith*, by R. Joseph Albo, part three, ch. xxv.

[2] Pfefferkorn, Dissert. *philolog*., p. 11; *Church and Synagogue*, p. 30.

[3] Talmud, Baba-Koummah treatise, fol. 113 ro. So give a truly Orthodox Israelite to judge the Christian!

[4] L. Ferrari, *Prompta Biblioth*. Thalm., Ord. 1, tract. 1, dist. 4. Tell us where this great prosperity of the Jews in Damascus (1840) comes from, "and it will be shown that it is only usury, at 24, 30 and 33 percent, which forms the basis of this wealth, so in conformity with the prescriptions of the Talmud. "Baudin, interpreter, chancellor of the consulate of France, Damascus; L., *ib*., 2. Laurent, p. 293-4.

Perhaps these few passages will already make our astonishment very excusable when we find ourselves face to face with accusers who never cease to thunder against the intolerance and ignorance of Christians towards the Jews; against the obscurantism and barbarism of the centuries which gave birth to the Church these multitudes of scholars so rightly considered as the glory of their time, as the light of the ages of robust faith, and as the living charity of Christianity: the Albert le Grand, Pierre Lombard, Bonaventure, Thomas Aquinas, Bernard, ... noble posterity of the school of Alcuin founded by the great emperor of the West, and of which the noblest offspring never ceased, all in combating the enormities of Judaism, to extend over the children of Israel a protective and charitable arm.

The glances of the witty and sagacious author of "*the Jews, kings of the epoch*" had hardly been directed in this direction; but he had followed with a curious eye the constant outpouring of Talmudic piety which was widespread in the acts of Israel; and, partial as his socialist ideas were to render him to the economic principles of this nation, he had not been able to control his indignation before these princes of usury. Uniting therefore his word to that of Fourier, he had cried out with all the brilliance of his voice: "Get back! O you, back! Horde of usurers who have been dependent on humanity since the beginning of the centuries, and who hang around! all over the globe your hatred of other peoples and your

incorrigible pride. "Back! for, "all deceit is commendable to you when it comes to deceiving those who do not practice your religion [1]."

[1] Toussenel, *The Kings of the Epoch*, p. XII, ib. 4; Paris, 1847; and read Fourier, *Nouveau monde*, p. 421, second edition.

Less harsh than these myriads of dissimilar witnesses of all the centuries was however for the Jews, of whom he showed himself the consoling angel, the citizen-king Louis-Philippe, this prince, one of the coryphées of Freemasonry, to whom the Revolution delivered the throne for a few years, and which some of his flatterers called the last of the Voltairians; because history, the Israelite Bédarride tells us, must record the magnificent words that this Head of State was not afraid to address to the president of the consistory, on the occasion of January 1st: "As well as the water which drop by drop ends up piercing the hardest rock, in the same way the unjust prejudice which pursues you will vanish before the progress of human reason and philosophy [1]. "

[1] Bédarride, *The Jews in France*, *etc*., p. 430, second edition, 1861.

And just now we heard the attorney general of one of the ancestors of this same Prince, the Regent, whom no one accuses of being one of the saints of the Church, call the Jews in one of his indictments: “the monsters of civil society!” From the time of the Regency to that of Louis-Philippe, driven from the throne by the progressives of 1848, human reason and philosophy had therefore made great progress!

The whole answer to this question is in the very title of the work that we have just named: the *Jews, kings of the epoch*. The Jews were then, what they will hardly cease to be from now on, the kings of the epoch, and the custom is to flatter kings. But who made them the powers of this world? money, that is to say usury, usury which draws its glorious and sacred life from Talmudic education!

If the voice of truth can dominate that of progress, then the moral of this chapter would be that, since the fall of Jerusalem, the Jews have once

again become the first of the pastoral peoples; and no longer simple shepherds of flocks, following the example of their ancestors established by Joseph, under one of the Pharaohs, in the land of Gessen, but shepherds of crowns, endowed with the magical virtue of devouring among the peoples who harbor the greenery and the fat of the earth?

The history of the Jews, these men whose inexhaustible genius puts themselves at the service of the Revolution to exploit half the peoples who upset the thrones, and the history of most of the financial companies of Europe, whose abysses have never ceased to swallow up gold and often the honor of families, this is what would form a very natural continuation of this prelude; this is what would make the scandals of usury appear to our eyes in all the grandiose of their majesty. But we leave the honor of this task to other pens; we limit ourselves to giving the following chapters the mission of confirming the current chapter, in which M. Bédarride had the heroic courage to tell us: "No, the Jew does not perform usury, *because he cannot do it*;" but where the facts speak to us in a completely different language. And we are hardly surprised, because we know two men for whom the impossible is only a game: the French on the battlefield, and the Jew everywhere.

NOTE.

Foreign correspondence from *Le Monde*, March 27, 1866. "... On this occasion, it is still useful to make known the fraud committed to the prejudice of the State in the silver mines of Pribram, in Bohemia. A worker who worked at a Jewish silversmith in Prague revealed to the police that his master was going to send a case of silver bullion of suspicious origin to Leipzick. The money was found and seized, and the Jew arrested. The latter's testimony led to the discovery of a very considerable theft continued over a long series of years. The state was thus defrauded of several million florins. The money was taken by miners and sold to Jews ... (Read the following).

"Undoubtedly, the discovery of this theft contributed a lot to *overflowing* the bad mood that the working population of Bohemia had long harbored against the Jews. The cry of stribro (money) has become the watchword in the recent

persecutions directed against Jews in many parts of this country, which have grown to such an extent that the government has found itself in the need to resort to strong measures ...

"Make no mistake. Since the freedom of industry was admitted in Austria, the aversion against the Jews has increased among the Christian workmen, not only in Bohemia, but also in the other provinces where this nation furnishes a large contingent to the population. Even in the capital of the empire, where the people are more civilized than in the provinces, one can very often hear artisans complaining that "business is bad because Jews ruin everything. "And then they add with irony:" Let the Bohemians drive them away, in Vienna they will be received with open arms. "

"In fact, the Jews, who own the capital, are now involved in everything and make big profits. As for the small artisans, on the other hand, they hardly leave enough to live on. However, the excesses committed in Bohemia had, in addition to this general cause, special motives which derive more directly from the conduct of the Jews in the places where the disorders began. It was precisely in the district of Hostomic, where a zealous Catholic priest, Fr. Kahut, saw the misery in which the inhabitants of this region, who are almost all nailers, were gradually falling, had founded an association to improve their lot. The aim of this association is to provide these poor craftsmen with cheap iron, and to sell nails with more profit. But the Jewish merchants intrigued so much against this association, and they hampered its operations in such a way, that it could never obtain the results towards which the efforts of Father Kahout tended. These hostilities have cost them dearly. On this occasion, the Catholic Church gave a new example of its tolerance. It was especially among the Catholic priests that the persecuted Jews found refuge. His. Eminence the Cardinal Archbishop of Prague even sent a circular to the clergy of his diocese, in which he urged him to make every effort to prevent further disorders. And Romania, etc., etc.

CHAPTER SIX

THE TALMEDIC ASSASSINATION.

Assassinations, or sacrifices of Christians, ordered in certain cases by the Talmud, which is the overthrow of the Decalogue. - This crime of magical idolatry and anthropophagy, mentioned in the Bible, is traditional. - These crimes disappear in the centers of civilization; they have always been among the Talmudists at all times and in all places. - The Jew denies them with his characteristic aplomb. - Examples and authorities. - The most serious magistracy of Christians is made up, according to the Jew, only of ignorant people and executioners. - Authentic piece that shows us the Jews committing this crime in the open, because they imagine they have a legal guarantee. - The princes constantly obliged to crack down on them. - One of these crimes, committed four centuries ago, similar in all its details to that of which Father Thomas was the victim in 1840. - The Church pronounces itself on these sacred crimes like the secular magistracy. - The Jews call themselves a tender-hearted people! - Story parallel to the previous one; religious assassination of Father Thomas and his servant. - Minute details, interrogations, reports, inexpressible horrors. - Judaic intrigues against justice and against the consul of France. - Deputation and pressure of the Jews of Europe on the sovereign of Egypt. - Gold. - Justice stopped: its decline after the conviction of the assassins. - Denial of the crime by all the Jews of the earth, despite the overabundance and precision of details. - Words of the ruler of Egypt and *firman. - Silence of justice obtained. - Fury and resentment of the Jew against M. Thiers, because this minister of Louis-Philippe dared to praise from the tribune the conduct of the French consul against the assassins. - This worthy representative of France is not arrested by millions or threats. - The documents of the trial, from which we draw, submitted to the Ministry of Foreign Affairs. - These religious crimes have such a striking resemblance, in spite of the centuries which separate them, that the thought of distinct dates is effaced before the nature of the facts. - Conclusion. - Note.

* (Note: firman is an edict issued by an Ottoman or Middle Eastern ruler.)

"The horrible assassination of Father Thomas can only be blamed on his hideous murderers, and *no serious man* today believes that in any country in the world the Jews can believe themselves authorized by their religion to sacrifice Christians. Such was, at the Catholic Congress of Malines (1865), in which we had the honor to take our small part, the language of R. Father Bonaventure of Maine, of the Order of Conventual Minors [1],

and the speech of this learned and worthy person of religion is a living proof of the charity of Catholicism towards the Jews. Can history, which must know and say everything, ratify this language?

The Talmud, and we probably will not have forgotten it, is the conscience of the Orthodox Jew, and the Cabal, "that mother of the occult sciences, whose dogma is that of high magic [2]," is the soul of the Talmud. This twofold recollection will suffice to dispel the objections which the enormities of this chapter raise in themselves, and, on our way to the truth, we will remember that if, since the death of Christ, the Jew indulges in certain acts of ferocity, religious and bloodthirsty fanaticism that history reproaches him, the Jew confines himself to continuing what his fathers did; he confines himself to perpetuating the crime of magical idolatry and sacred anthropophagy of which his ancestors had made themselves imitators after having been their avengers. The vivid and striking picture of these horrors is preserved for us in the book par excellence, in the Bible, that is to say in the book of which the Jew was, in all centuries, the most zealous conservator, and of which the truth ceaselessly attacked defies criticism more than ever [3]!

[1] Volume I of this congress, p. 410.

[2] Ragon, Masonn. occult, p. 78; Paris, 1853. - Eliphas Lévi, History of magic, p. 23; Paris, 1860.

[3] Bible, Book of Wisdom, chap. XII, etc., etc. "The ancient inhabitants of Canaan did detestable works by enchantments and ungodly sacrifices, because they mercilessly killed their own children, they devoured the flesh, the entrails of men and their blood, against your sacred law, etc. . "Ch. XII and XIII, v. 4, 5, etc ... After having been the destroyers of these wicked, the Jews became their imitators. Read Les Rois, liv. III, ch. XI, etc., etc., the Paralipomena and the prophets, passim ... See the following chapter for quotes.

These things said, in order to prepare the reader's mind for certain monstrosities, would anyone have the right to differ with the person who held this view of Israel: The religious doctrine, that is to say the Talmudic doctrine of the *frankly orthodox Jew*, with regard to the Christian, is that

of usury, theft, spoliation, kidnapping and homicide; *in a word, it is the opposite of the natural law*, it is the reversal of the Decalogue which Israel held from the hands of Moses and which the Church inherited from the Synagogue?: Would the man who is not in mourning for his good sense therefore have reason to be astonished at the atrocious assassinations, *the religious assassinations* that the *Mohammedan* world and the *civilized* world reproach the Jew of all times? And does not history repeat, as soon as a breeze shakes its pages, that there is neither century nor country in this place which does not expose legions of accusatory facts to full light of the evidence?

Today, however, under the roof of the Jew, in the centers of European civilization, this odious quality of crime, assassination on account of religion, disappears and ceases to be named. We have no doubts about this progress, and we would affirm it if need be, despite the number, *greater than one might suppose*, of men, women and children who, in certain large cities of our Europe, without leaving the slightest trace behind them, and to the profound amazement of those around them, disappear forever. We are not unaware of either the part claimed by the chapter of strange accidents, that of particular vengeance or the criminal consequences of debauchery, nor the blood needs of the reborn magic and close ally of the Talmudic superstitions [1], nor the revolutionary judgments made by and boast of executing the tribunals of the secret societies which undermine the present world, and of which the Jews, - if it is denied that they are the head and the council, - at least share with ardor and devotion the incessant work. We will therefore be silent on things that are unknown to us, but without forgetting what just consequences must arise and emerge from those we have learned. And, in order to carry our steps only on a ground where the movement cannot cause any fall, we want to limit ourselves later, after a glance of the duration of the lightning thrown in the depth of past times, to point out a region where the documents that we are submitting to the reader's criticism certify that the practice of this crime was still yesterday as it was elsewhere seen in the past[2].

[1] Evidence elsewhere.

[2] The French and English Jews, it should be said to their praise, are working with all their might to uproot these atrocious Talmudic superstitions in the East.

The Jew is not unaware of any of these documents, but he is careful not, when objected to him, to be moved by them, and in front of each of them here is his answer: The word of the Church and the word of the history are, throughout the centuries, nothing but calumny, when they accuse the Jew of practicing usury; well, much more are they only slander when they accuse him of murdering Christians to obey the wish of his cult.

Quiet ! shhh! and yet let us not be afraid to lend an ear to history for a moment. A Jew rides, and, on his way, he sees a child of three years old; no one observes it, the blow is done, he removes it; and the weeping father arrives: - Are you looking for your son? tell him some unobserved witnesses of the kidnapping; it will be easy for you to find him; follow this path, here we have seen it, us. Raphaël Lévi was passing by on horseback a while ago and kept him locked in his coat ..... These words put the researchers in the footsteps of the child; but unfortunately ! what's the point ? for, when it was discovered, they only picked up a corpse lying in the woods of Glatigny; it was not far from where Raphael had taken him.

Inspection of the body showed that the child had not been torn by the beasts, as the Jews persisted in supporting him, but that the human hand had executed the crime. And not only were the most violent accusing clues piling up against Raphael, but later a note fell into the hands of the lieutenant of the city, written by the murderer himself at the synagogue of Metz, and we submit the text to the reader: "*I will suffer* death like a child of Israel, and I will sanctify the name of God. I threw myself into the misfortune where I am to render service to the community; the great God will assist me [1]."

Now, about this crime and some accusations of the same nature, the Jewish lawyer Bédarride goes back over the years and tells us this language: "The misfortune of the times forced King John to ask a lot of his subjects, and consequentially, to give much to the Jews. The people

had to see with an eye of envy *so many favors*! So, complaints were raised against them on all sides! They were not confined to reproaching them for their usury, but not a few fables were invented to denigrate them. Those which recurred most often were to desecrate the hosts, to kill a child on Good Friday, and finally to poison the fountains. These ridiculous tales, invented by wickedness, then repeated by ignorance, ended up being regarded as truths; and such was the faith that was added to them, *that there is not a single historian* of these times who did not reproduce them *by presenting them positively* [2]. "

[1] D. Calmet, *History of Lorraine*, t. III, p. 751.

[2] Bédarride, p. 245. *Ib., Id.*, 130-1. *Ibid., Des Juifs*, 1861.

Finally, "in the seventeenth century, at a time when, in all the States, one had made justice to the absurd accusations which the malevolence had raised to the Jews, there were in the Parliament of Metz some of the magistrates ready to give credence to it: *A serious decree of this parliament* condemned several Jews to be burned for having slaughtered a child from the village of Glatigny on the occasion of Passover A judgment so strange for the time dispenses with any thought; it makes known enough what was, in the seventeenth century, the public spirit with regard to the Jews of Alsace [1]. "

The grave magistrates of our parliaments are light, iniquitous judges, executioners, and the Jews innocent people devoted to torture! First conclusion to be drawn from these words, which the Jews repeat *invariably* in the same circumstances, and which carry with them their morality. But let's not stop at this thoroughness, and let's go back in our turn through the ages; for a piece that is too important, and issued from a pen that is too sure, strikes our hand so that we, who have made ourselves the soldier of the truth, hesitate to place it in broad daylight. It throws us back into the depths of the distance, but what does the distance matter to us? For if, until the present day, the Jew was *immutable in his doctrine* and in his manners, as the enemies and the patrons of the Judaic race affirm to us with one voice, no appreciable difference between beliefs and

acts can exist from one epoch to another among the sons of Jacob. In short, when it comes to these men, the most recent century must reflect with meticulous accuracy the moral and religious physiognomy of the most remote century.

We cannot attribute to the Countess of Champagne, Marie de France, wife of Count Henri II, tells us in the year 1865 the learned archivist of the Aube, "a fact which took place in 1192 in the domains of one of His vassals. The Jews of Braisne *having crowned a Christian with thorns, walked him through the streets, castigating him, then crucified him*; all with the permission of Agnes, Lady of Braisne, Countess of Dreux ..... Agnes *had surrendered* this Christian *to them*, on the pretext that he was convicted of manslaughter and theft. "

[1] Bédarride, *ib*., P. 375.

"The indignation was general! Immediately Philippe Auguste, - consanguineous brother of the Countess of Champagne, Marie, - and newly arrived from the Holy Land, went in person to Braisne, and, as a reprisal, burned eighty Jews [1]. "

Atrocious justice, or barbaric revenge, but revenge for a crime which authentically reveals the faith, the *religious conscience* of the guilty! Agnès claims to be innocent because the one she abandons to these fanatics is a scoundrel; and these wretches give themselves the joy of yielding publicly to the wish of their worship by renewing the scenes of the Passion on a Christian, because his death, according to their calculation, should not attract on their heads any punishment, since he is legally delivered to them. Nothing this time, they think, forces them to constrain themselves, *and they let themselves behave naturally*. Is it, we ask in all simplicity, a more precise and conclusive historical piece?

King Philip Augustus therefore felt a great aversion to the Jews and testified to it, however powerful they were in his kingdom, and especially in Paris. For this prince, under whose reign *this characteristic crime* took place, had heard it said from the lords who had been brought up with him,

that every year, on Holy Thursday, or some other day of Holy Week, the Jews sacrificed a Christian. In the time of the king his father, they had often been convinced of this religious act and had atoned for it. It was neither on fables, nor on simple popular rumors that the judges pronounced their sentence; and nothing seems more unworthy to us of people who have not lost all common sense than to accuse the entire magistracy of the great nations of all things of atrocious passions and imbecile prejudices, while the peaceful study of the facts would force the accusers of these magistrates to confess that they alone have bent under the weight of contrary prejudices, that they alone have embraced mistakes barely excusable in the blind.

[1] *History of the Dukes and Counts of Champagne*, t. IV, part 1, p. 72; Paris, 1865; by M. d'Arbois de Jubainville, drawn up according to the charters, and which obtained the Grand Prix Gobert from the Académie des inscriptions. - Similar facts, but clandestine, in Rohrbacher, *Universal History of the Church*, t. XIX, p. 247, etc. ; Paris, 1851.

On all sides, in fact, if we listen to history, we hear the same cry resounding. The abbot of Saint-Michel encounters him in the year 1171, and Count Thibaut de Chartres repeats it by delivering to the stake several Jews of Blois, found guilty of having chosen Easter time for the crucifixion of a child. Then succumbs at the Porte de Paris, in Pontoise, another victim as famous as the young William of England in the splendours of the Roman martyrology; for England, separated from France by the sea, sends back to it the echo of her cries against the Jew. The same crimes terrify and exasperate him; his annals seem to be a copy of ours, and the Church, for her part, confirms the facts of which these two hostile countries transmit to us the memory, by establishing that many and incontestable miracles were performed on the tombs where rested the relics of these victims [1].

[1] Robert de Monte, year 1171; Jean Brompton, *Chron. Gervas*., 1181; Pagi, ann. 1179, no 17, and ann. 1181, No. 15; Bollandistes, Acta SS., 27 mart. Rohrbacher, *Universal History of the Church*, t. XVI, p. 405-6; Paris, 1851. Read Baronius, *Annales*, t. XXIV, anno 1286: In *Angliam Judœi*, *etc*. *Id*., Child nailed to the wall, and who had the side pierced with a lance, in Saragossa, in 1250. Blanca, *Comment. rer. Arag*., In Jacob, I, *ib*., XVIII, p. 683, etc., etc.

No authority in the learned world equals, on the ground of history, the authority of the Bollandists; and these powerful investigators won, by the merit of their rigorous and inflexible criticism, the admiration of serious men who militated in the most opposed camps. This is why most of the facts of this nature which we have chosen are based on this remarkable testimony, corroborated by that of serious writers, and sometimes even of skeptical writers.

At the time therefore when a pleiad of the greatest doctors of the Church shone in all the brilliance of its splendor, still today the princes of Christian philosophy, in the month of April of the year 1287, - tell us the Bollandists, - a young Christian from the diocese of Treves fell at Wesel under the knife of the Jews. He was a poor fourteen-year-old laborer named Verner. The faithful of the Talmud took him by the day, and employed him in digging up the earth in a cellar; his landlady, worried to see him put to this task, said to him: Beware of the Jews, Verner, for this is the Friday of Holy Week! - Bah! I trust in God, replied the young man; and on Holy Thursday he received Paschal Communion. - The Jews immediately lured him into the cellar, and gagged him to stifle his cries; a moment later they tied him upside down to a post, in the hope of making him return the Sacramental host and seizing it. But their attempts were unsuccessful. They began to tear this poor worshiper of Christ to pieces with their whips. They then cut his veins open with a knife; *they squeezed them, in order to extract all the blood*; and for three whole days they left this body suspended sometimes by the head, and sometimes by the feet, until it had ceased to shed its blood [1].

[1] Bollandistes, *Acta SS*., April 19. - Godescard, *ib*., 18. - We are far from reporting all similar facts!

A little less than two centuries later, the Bollandists offer us the story of the martyrdom of André the Tyrolean, put to death near Bolsano. The Jews, struck by the beauty of this child, had removed him, circumcised, covered with wounds, then had *extracted all the blood* from his body, and had tied him on the cross to a tree, blaspheming the name of Jesus. .

The contemporary of Voltaire, one of the greatest scientific illustrations of his century, Benedict XIV, after reporting this fact, followed by another similar one, in his bull *Beatus Andreas*, mentions the martyrdom of Saint Laurentin (*Lorenzino*) put to death by the Jews in the country of Vicenza, and accompanied it by that of Saint Ursula, a young girl also victim of the barbarians of the Synagogue.

Few crimes, however, astonished the people less than these frequent enormities, for the reason that knowledge of the Talmud was then common among Christians, and that no race remained more immutable in its religious practices than the Judaic race. The Jews once known, it seems therefore that one must know them forever; and, such as we saw them in those distant times, such indeed we found them yesterday at our door; an assertion which is verified by itself if we compare two episodes *that separate nearly four centuries*, and which seem, from a religious and moral point of view, to claim *one and the same date*! The second, still resounding under the name of Father Thomas, has taken place *in our days*, and the year 1475 forms the vintage of the first, with which it is important to begin our story.

The city wall of Trent, which the last ecumenical council made famous in the splendor of the Church, contained three Jewish families whose chiefs were called Tobias, Angel and Samuel; and with the latter lived an old man with a long beard named Moses. On the Tuesday of Holy Week, that is to say April 21, 1475, these Israelites gathered in the house of Samuel, part of which formed the synagogue. And, as they were chatting together, Angel suddenly exclaimed: "Nothing is lacking for the Passover, in truth, except one thing! Only one! - And which one?" They looked at each other and understood! ... What was missing was a Christian child whom the Jews used to "slaughter in contempt of Our Lord, and whose blood they ate mixed with their unleavened bread ..."

The victim was found without difficulty; but in what place to perform this so meritorious sacrifice in Israel? At Tobie? at Ange? No ; these

refused; their houses, which were too narrow, scarcely allowed them to hide such a serious and long action from the servants. We would do better and more surely with Samuel. - "Lazarus," said Samuel to his servant, "if you have the skill to steal a little Christian for me, I will give you two ducats immediately." - But Lazarus was afraid, took his clothes, and fled into a foreign land.

On Thursday the Jews said in synagogue to Tobias, who practiced medicine: "No one can serve us better than you, for you live in familiarity with Christians; you will not cause them any offense, and we will reward you generously ... “The danger was great; Tobias refused. But the community devoted its head to execrations, and the synagogue was forever forbidden to him if he hesitated to devote himself. The promises joined to the threats determined him; he obeyed, and it was agreed that, until the execution of this plot, the doors of the Jews would not be locked, in order to facilitate the kidnapping of the child for the teacher.

Tobias therefore went out towards evening; he met a little boy of twenty-nine months, of perfect beauty, and whose name was Simon. The child was attracted, caressed, then removed and carefully hidden; because the parents and the population immediately took the alarm: What happened? Who would have committed this kidnapping? You have to look for him among the Jews! the Jews will have stolen him to crucify him ..... So they said to each other; but night came.

A deep silence reigned. The Jews led the child into a hall; and one of them, Moses, who was supposed to know the time of the coming of the Messiah, received him on his knees. This was the easel of torture. Samuel tightened his neck with his handkerchief, in order to stifle his cries; others held his hands, others his feet and head, while Moses, armed with a knife, circumcised him. Immediately afterwards, he took to gripping him and tearing off his flesh, a cup of which received the shreds; then each in turn did as Moses had done, and *the blood* that flowed *was collected* in bowls. But the handkerchief wrapped around Simon's neck loosened, and the rattle coming out of his throat almost free, worried the Jews. With their

hands pressed to his mouth they hastened to suffocate him, and the child appeared half-dead. Moses, then, the implacable old man, sat Samuel to his left; these two men violently stretched out the victim's arms in the shape of a cross, and the Jews, armed with awls, came at will to pierce him with blows, from the top of his head to the end of his feet. "Here is how we killed Jesus, the God of Christians! So be our enemies forever confounded! ..." And the child breathed his last, after having resisted this atrocious torture for more than an hour. The Jews immediately washed the blood from his body, and with this water they sprinkled their houses, each feeling happy to be able to wash his hands and face .....

But we believe we ought to interrupt the course of this account for a moment with a reflection that the modern Pharisees address to us today, in order to officially let us know what they are, just as the Pharisee of the Gospel thought he *ought to make known to God*, when, standing proudly, he addressed this language to him: "My God, I thank you that I am not like the rest of men, who are thieves, unjust and adulterers; nor even as that tax collector! ”While“ the tax collector, on the contrary, standing at a distance, did not even dare to raise his eyes to heaven, but smacked his chest and said: My God, have mercy on me, who am a sinner [1].

The continuers and the apologists of the Pharisees thus tell us, in September 1867: "*The harshness and the cruelty* are met only among the pagans; but the descendants of Abraham, the Israelites, to whom God revealed his doctrine so perfect and prescribed laws so just, are motivated with kindness towards all creatures. God, whom we must strive to resemble, is he not merciful?... This is, in fact, the dominant character in Israel; and if they have been called a hard-necked people,2 they may, with no less truth, be called a soft-hearted people. His vices are perfectly redeemed by his qualities, which will remain until the last centuries as a testimony in his favor. Yes!... this Israel was deeply imbued with the sentiments of human brotherhood 3, etc., etc. "

[1] Evang. S. Luke, ch. XVIII, c. 11, 13.

[2] The Lord said to Moses: These people have a hard *head*, and not the nape of their necks, which would be absurd: Populus duræ cervicis es; Exodus, ch. XXXIII, v. 3-5; XXXII, 9; XXXIV, 9. The Gospel is made even better understood: It is because of *the hardness of your heart* that Moses allowed you to send your wives away; "ad duritiam cordis vestri." S. Matth., ch. XIX, c. 8. *The facts* tell us whether Moses and the Gospel paint the Jews more accurately than they paint themselves.

[3] *Life of Hillel the Elder*, XVIII, *Arch. israel*, p. 845, etc. ; 1867.

However, we repeat once again that in these pages it is not at all a question of the Israelite who observed the law of Moses. In truth, for us, it is only a question of the Jew who presents himself as a man "with a tender heart, and imbued with the sentiments of human fraternity"; but who yields to the wishes of his religious law when he believes that his duty is to slaughter a Christian, a defenseless child, and to *appropriate his blood*. Now, this Jew who will soon be prosecuted by Muslim justice and by the indignation of the representative of France, for having sacrificed Father Thomas (in 1840), this Jew is exactly the one who hears himself accused to have (in 1475) martyred the young Simon whose sudden disappearance alarms and makes Christians tremble.

So we see the magistrates of Trent who are looking for him, accompanied by his father and his mother, engage in active searches, and the house of Samuel is visited from top to bottom; but no eye discovers there the body of the little martyr, hidden as it is under the straw in an attic. In this man, however, and in all other Jews who can suspend suspicion, the agitation becomes extreme. Justice, from one moment to another, will get its hands on the victim, one says to oneself, and point out the culprits to public revenge. We exhaust ourselves in vain advice; one resolution succeeds the other, and the party finally decides to throw the corpse into the canal. - We throw it in there. But none of the efforts to keep him at the bottom of the water succeeds, and this accusing witness keeps coming to the surface.

Out of themselves, and at the end of inventions, the assassins then imagine themselves demonstrating skill in denouncing, them the first, to the bishop, the discovery of the child whom the Christians continued to

seek. So there he is! They hasten to the corpse; we collect it, we examine it; but at the sight of the terrible wounds which cover his limbs, a cry of pain and indignation escapes from the bishop's chest: Ah! Lord! this crime can only have been committed by an enemy of the Christian faith! .....

The renown of every man follows him; this is its halo or its shadow. The public accusation therefore attaches to the Jews. They are separated from each other; we question them; their answers have all the discrepancies of the lie and their face betrays the cruel fluctuations of their soul ..... The head of the magistracy does not want to neglect any evidence; and, curious to learn properly about the motives of this popular opinion, he summons a certain John who, seven years before the commission of this crime, had become a Christian Jew.

"It is a custom of the Jews," says John, "on Wednesday of Holy Week, to bake unleavened bread and mix with it *the blood* of a Christian child. On Thursday and Friday, they mix *this blood with wine*. When they bless their table, they add curses against Christ, against the Christian faith, and pray to God to bring down on Christians the plagues with which he struck Egypt.[1] I remember, in my youth, having have often heard my father say that in the city of Tongeren the Jews had conspired forty years before, and that they had slaughtered a Christian child to use its blood on their Passover. But their iniquity had finally been revealed, and the confession of their crime had driven forty-five of them into the flames. My father, who managed to escape with a few others, was lucky enough to be able to settle in this country ..... "

[1] *Id*., Baronius, *Annal*, eccl., Ann. 1320, XXVI. Maledictiones quoque gravissimæ, etc., ann. 1286, XXIV: Vel potius in execrationibus, etc.

These words gave the investigations of justice an additional activity. The Jews, in order to ward off the blow, had recourse to cunning, and used treacherous denunciations, but without succeeding in deflecting suspicion. *Their brothers from foreign countries* then tried, but in vain, to make heaps of gold shine in the eyes of the judges, in the eyes of the

bishop himself and of Prince Sigismund of Austria. The world, as in the Father Thomas affair, *was stirred by their intrigues*, and the most skilful jurisconsults put their science and their astuteness at their service. But God did not allow impunity for such a dark crime. They were condemned, beaten alive and burned. Two of the less guilty requested baptism, received it, and were simply beheaded.

The princes of historical certainty, the Bollandists, have reported this drama with a profusion of details of the highest interest, but which the need for brevity forces us to omit [1]. *Today*, about four centuries have elapsed since the date of this crime; but we note its main features, and we rediscover its motive by going through some of the pieces that are offered to us, and of which the tragic and recent history of Father Thomas of Damascus and his servant is composed.

[1] We will however add to this fact an argument for which those who know the prudence of the high counsels of Catholicism will be grateful to us: it is that the multitude of miracles which operated on the relics of the innocent that the Jews had for his part, Pope Gregory XIII inscribed the following lines in the sacred splendor of the Church: "In Trento, passion of Saint Simon, little innocent, cruelly slain by the Jews in hatred of Christ, and who then shone by many miracles. "The greatest man of his century, Sixtus V, the only man that Elizabeth of England would have deigned to take for her husband, if he could have married; this great pope, we say, later authorized, in 1588, Cardinal Madruce, bishop and prince of Trent, to celebrate the feast of the saint in his diocese, by attaching to it a proper mass and a special office. Bollandistes, *Acta SS.*, 24 mart. - *Hist. univ. of the Church*, t. XXII, p. 260; Paris, 1852. - *Church and Syn.*, See p. 119, 294, and from 269 to 296, a multitude of similar facts.

The East is the land of stillness; it is the homeland of the Jewish nation and the Talmud. Nothing changes there, or rather, nothing changed there yesterday; because, only today, the word of Bossuet *begins* to extend to this part of the world which we see becoming similar to the rest of the earth, where "the law of the land is the very law of change!" God marks *with particular signs* the end of certain ages and the beginning of others. Now, the vapor, which attaches the wings of the bird to our ships and our chariots, and the electricity, by which the flight of lightning becomes in the fields of space the very flight of our traveling thought, that is at the

same time the instruments and the indices of an era in which the East, and the Jew himself, will feel themselves drawn into the paths of a strange progress.[1] But the vintage of 1840 is the date when we make stage ; the Judaic race was then in the East what it had been seen in the centuries which we have just traversed, and public opinion showed itself towards him what it was in the most remote periods of the Christian era. It will therefore seem quite natural to us to read in the work entitled *l'Égypte sous Méhémet-Ali*, Paris, 1843, that "the tragic end of Father Thomas *did not cause any surprise* in Egypt, because the inhabitants there are convinced, and *all have this conviction*, that the Jews sometimes slaughter Christian slaves *whose blood they take* to mix it with unleavened bread [2]. ”And one of the members of the Eastern Society, Mr. Achille Laurent, repeats in another form this thought when he exclaims: "Is there a traveler who has traveled through Anatolia, the Archipelago, Asia Minor, Salonika, Smyrna and Constantinople, who has not heard the story of assassinations similar to that of Damascus [3]? "

[1] A bishop who lived in Chaldea, Mesopotamia, told us yesterday that no change is yet *noticeable* among the Jews in these regions; but tomorrow, yesterday may be far away!

[2] T. I, I. II, ch. III, of the *Jews*. Quod ab omnibus, semper and ubique: characteristics of the prescription of truth!

[3] A. Laurent, *Affairs of Syria*, etc., t. II, p. 264; Paris, 1846. This interesting book *has become* rare. We asked the publisher and over twenty booksellers for it before any of them could get hold of it. It did not sell much however ... But there would be, they say, mystery in its disappearance.

As for us, yielding to the need to be rapid, but nevertheless to present the account of facts of such importance only under the cover of a serious authority, and which itself consists of several others, we begin with an extract from the great *History of the Church* by Rohrbacher, a short reflection, followed by a summary of a few lines of the atrocious drama of Damascus.

"The Talmud," this historian tells us in the year 1851, not only allows the Jew, but commands and *recommends him to deceive and kill the*

Christian, when he finds the opportunity. IT IS A FACT OF NO DOUBT, and which deserves all the attention of peoples and kings [1]. "

Example: We have seen, repeats the same historian twelve volumes after this sixteenth, that is to say after having given himself the time of reflection, "that, according to the principles of their Talmud and *the teaching so conforming to their teachers, the Jews cannot and should not be scrupulous in deceiving and killing Christians*, especially the converted Christians of Judaism, that they have no remorse and repentance for having killed Christ. "And" that this is still the secret teaching of the Synagogue, a dreadful fact has come to reveal it nowadays: the assassination of Father Thomas, Capuchin, by t*he principal Jews* of Damascus; "assassination committed" by those who passed for good men, and who, for several years, *had showered this religious with courtesies and attentions*.[2] "Now, here is according to documents other than those of the historian of the affairs of Syria, how things happened.

On February 5, 1840, this Father was called to a Jewish house, under the pretext of vaccinating a child, an operation in which he excelled; but the child is sick, and the Father is about to retire. He yields, however, to the urgent invitation to enter the neighboring house, "that of D *** [3], *the most pious of the Jews of Damascus*! a Jew whom the Christians themselves regard *as an honest man*, and that Father Thomas *counts as one of his friends*. "The evening begins: he is greeted with affection, and soon the two brothers of D *** arrive, then one of their uncles, and two Jews who are among the most notable of Damascus. . Suddenly, Father Thomas, seized by these people unexpectedly, is gagged, tied up, then kidnapped, transported to an apartment away from the street, and we wait for the end of the day. Night falls, and with it comes a rabbi, accompanied by the barber-bleeder S ***, on whom the priests counted for the accomplishment of their project. - "Come on, S ***, slaughter this man, we were waiting for you." - But the barber turns pale, his heart fails him, and he recuses himself. The sacrifices, disappointed in their hopes, decide to lay Father Thomas on the ground, and the most pious of the Jews of

Damascus, the honest D ***, doing against good fortune, resigns himself to sawing his throat with a knife. His hand is trembling though! soon even his brother A *** must replace him, while the barber is content to hold the beard of the Father, whose *blood is collected* in a vase to be sent later to the chief rabbi. The next step is to remove the traces of this murder. The officiants therefore begin to burn the clothes of the victim, whose flesh is chopped into small pieces and the bones broken under the pestle; after which this human paste is thrown into a cesspool.

[1] Rohrb., T. XVI, p. 406; Ex. XVIII, 683-4-5, Paris, 1851.

[2] Ib., T. XXVIII, p. 683; 1852.

[3] Although we find the names spelled out, we delete them whenever possible when an accusation attaches to them: such is our horror of personalities. It is easy for whoever wants to know them.

However, the research begun by Father Thomas' servant alarmed the Jews, and seven of the most notable of them in Damascus, including three rabbis, decreed the urgency of making this man disappear. They watch him, seize him, sacrifice him in the same way they sacrificed his master, and only keep of him what their Talmudic faith coveted: *his blood*!

Already "*several of these various attacks*, tells us the same historian, *although known and proven*, had remained without prosecution by the justice system, because of the preponderance of certain Jews in the government." But, this time, justice, informed by the consul of France, obtained after "the ordinary and legal procedures of the country," and on the almost smoking debris of the victims, the confessions of the guilty.

At this news which upsets them, "the Jews of Europe cry out, not against the guilty, but against the victim; but against the French consul, but against justice." Worthy of the noble country he represents, the consul de France " courageously did his duty in spite *of their offers*, their promises and their threats. The Jews demand from his government his blemish and his dismissal ... They offer at the same time *enormous sums* to the employees of the French consulates to suppress the parts of

procedure [1]; ... "but the truth will not be suffocated, it will defy all their efforts.

[1] Rohrbacher, *Universal History of the Church*, vol. XXVIII. p. 683; Paris, 1852.

After having extracted from such a serious history of the Church this summary account and these general features, we believe it necessary to enter into some of the characteristic details of this monstrosity, which the Jews never denied with a more daring unanimity than the present time; and, without intending prejudice, we will draw our documents from the very sources of justice, and under the guarantee of M. Laurent, who published the documents of the trial.

The first interrogation, and this is where we enter our subject, is that of the barber. Pressed as he is with questions, he decides, "after many evasions and obvious hesitation, to frankly admit the following:"

"D *** called me; I went to his house, I found the khakam (rabbi), M ***, etc., etc., and Father Thomas who was bound. D ***, and his brother A ***, said to me: "Cut the throat of this priest. "- I replied that I could not." Wait, "they said to me, and they brought a knife. And I cast the Father to the ground, and holding him with one of the helpers, I set his neck over a great basin. D *** seized the knife, slaughtered him, and A *** finished it. *The blood was collected* in the basin, without losing a drop; after which, the corpse was dragged from the murder chamber to the wood chamber. There we stripped him of his clothes, which were burnt; then came the *servant* M ***, "and the above-named seven told us" to cut up the priest. " asked how to go about removing the pieces; they answered us, "*Throw them in the conduits*." We cut them up; we put the debris in a bag, and, as we went along, we went to throw them in the conduits, then we returned to D ***. The operation finished, they said that they would marry the servant at their expense, and that they would give me money. So I went home. "

... Very well, but the bones could betray you; what did you do with these bones? "We broke them on the stone, with the pestle of the mortar."

- And the head? - "We also broke it with the same instrument. - Did they pay you anything? - I was promised money, telling me that if I spoke they would declare that it was I who killed him. As for the servant, he was promised to be married, as I have just said. "

- And what type of bag did you you put the debris in? - "Like all coffee bags, wrapping canvas, and gray in color." - ... What did you do with the guts? - "We cut them, we put them in the bag, and we threw them in the duct. - Didn't the bag let the material in the entrails drip? - A coffee bag, when it is wet, is not liable to let what it contains drip ... - Were you carrying it alone? - The servant and I helped each other, or we carried it in turn. - "When you cut up the Father, how many were you? how many knives did you have? and what kind were these knives? - The servant and I cut it up, and the other seven showed us how to do it. Sometimes I cut, and sometimes it was the servant; we took turns when one or the other was tired. The knife was like a butcher's; it was the same one that had been used for the murder ... - On what paving stone did you break the bones? - On the pavement between the two bedrooms. - But by breaking the head, the brains must have come out? - We carried it with the bones ... "- At what time, approximately, did the murder take place, and how long until the complete bloodshed ? ... - I believe that the murder took place near the letchai. "The Father remained above the basin until the entire bloodshed, the space of half or two thirds of an hour... When we had finished the whole *operation*, it might have been about eight hours, more or less [1]. "

The servant M *** was in his turn questioned, and his answers exactly matched those of S ***, with the answers of the other accused, and with all the facts of the investigation [2]. The justice then set about checking the place where the Jews had thrown the debris: the paste of bones and flesh of their old friend Father Thomas. "We discovered the canal, and we found traces of blood and filaments of flesh at the entrance ... The workers who came down into the conduit drew from it several fragments of flesh, a patella, a piece of the heart, pieces of the skull, other pieces of bone and parts *of the Father's skullcap*. The whole thing was put in a

basket, and these remains were consigned to the French consul to have them examined by doctors, after the Pasha had seen them, shown them to the accused and had established their nature [3] ... "

[1] Examination of authentic documents, *which are deposited at the Ministry of Foreign Affairs*, in Paris, and, therefore, easy to verify. T. II, p. 24-31, ibid., 399; *Historical account of the affairs of Syria, from* 1840 *until* 1842*, and complete proceedings in* 1840 *against the Jews of Damascus*, etc., etc., by Achille Laurent, member of the Eastern Society;

[2] vol., Paris, Gaume frères, 1846. Book disappeared. See above. 2 Read more, t. II, ib.

[3] *Ib*., P. 37, 38.

..... However, after the assassination of Father Thomas, it had been decided among the Jews to get rid of his servant, whose investigations became compromising; and this servant disappeared. The reader will know, from the documents collected and delivered to us by M. Laurent, the small details of the Judaic plot, the execution of which put an end to the first terrors of the Jews. We will confine ourselves to relating a few parts of the interrogations which concern the second act of this tragedy. So, for example, one of the accused, M ***, in a hurry with questions, and fearing to compromise himself, addresses this request: “Has anyone confessed before me? confession; tell the truth in your turn. - M ***: When I returned to my master, he asked me: *Have you given instructions for the servant*? And I said yes; and he said unto me: *Go again, see whether they took it or not, and what do we do with it*. - I went to M ***, I found the door locked; I knocked; the maâlem M *** F *** came to open it: - (Note: ”maâlem” meaning “master” in Arabic.) We have him; do you want to come in, or go away? - I will come in to see, I said to him. "I entered, and I found I *** P * ** and A *** S ***; the patient's hands were being tied behind his back, with his handkerchief, after having bandaged his mouth with a white cloth. The thing was happening in the little couch which is in the little outer courtyard, where the latrines are located, and it is in these latrines that the flesh and bones were thrown. The door had been barricaded with a beam; and, after I *** P *** and A *** S *** tied his hands behind his back, he was thrown to the ground by

M *** F *** and M *** F *** sons of R ***, etc., "that is to say by the seven who were present at the *operation*. There were some among them who watched the others. A basin of tinned copper was brought; they put this basin under his neck, and M *** F *** slaughtered him with his own hands. Y ***, M ***, F *** and I were holding his head. A ***, son of R ***, and I *** P *** were holding the feet, and were sitting on them. A *** S *** and the others held the body securely, to keep it from moving, until the blood finished flowing. I stayed another quarter of an hour, waiting until he was finally dead. So, I left them, and went to my master, to whom I gave a description of what had happened. "

..... "Did any of these seven individuals come out while you were still there? - No one before he was slaughtered and the blood drained." ..... "By means of what expedient have we let the servant in? - I have already said that I understood from Y*** M*** F*** that there were five gathered in the street, near the door; the servant came to ask after his master, and Y*** M*** answered: *Your master is still with us; he vaccinates a child; if you want to wait for him, come in, go and find him*. He came in by this means, and it happened as I stated. "-" What has been done with the blood, and who took it? "- After some procrastination the accused replies:" The truth is that A*** S*** *poured the blood into the bottle* he was holding. A new tin funnel was used, like those used by oil merchants. It was Y*** M*** F*** who took the basin to pour it into the bottle. After it was filled, A*** S*** gave it to Y*** A***[1]. "

[1] *Ib*., T. II, p. 148 to 152.

Perhaps it would be difficult to imagine an abundance and precision of detail more remarkable than those which escape the mouths of depositors. In any case, we will leave to the trial documents, which the reader may seek, the care of building it on many particularities that we delete, and we will put him in all simplicity on the path of the facts proper to make him understand the reason for the protests formulated against the condemnation which struck the Jews.

When Israel set out to find ways of protesting against the accusations which reached it, it turned out that one of the accomplices in the crime, the Jew P ***, was a subject of Austria, a happy chance which later gave M. Merlato, the Austrian consul, the opportunity to intervene in the debate, which there was no question of at first. Because, the day after the discovery of the remains of Father Thomas, the Consul of France, accompanied by Mr. Beaudin [1], religious of the Holy Land, Father François, Capuchin, and Sieur Salina, doctor, had gone to pay a visit to Mr. Merlato. The conversation having revolved all the time on the double assassination of Father Thomas and his servant, Mr. Merlato, ... raising his voice so as to be heard by all, had said: "that he believed that, for the the greater number, a feeling of fanaticism had inspired the crime; but that he believed that, for some of them, their cooperation might have been motivated by *the idea of trafficking in blood*. Then, turning to the consul of France ...: "It is from this conviction that I asked Cherif Pasha, - Governor General of Syria, - to spy on P ***, and, if need be, to search his house [2]. "

To this page, we must add an important part of the letter that Mr. Pierre Laurella, Austrian consul in Beirut, addressed to Mr. Joseph Bellier, consular agent of the same nation in Latakieh: "I do not know if you knew the horrible assassination carried out by the Jews of Damascus on the person of R. Father Thomas, Capuchin, and his servant. I am giving you a copy of what M. Merlato, Austrian consul wrote to me. However, it should not be advertised (sic); you probably understand the reason [3]. "

[1] Chancellor of the French consulate, and trader in Damascus.

[2] *Ib*., T. II, p. 207. M. Merlato having received orders from the Austrian Consul General in Alexandria, as well as the directions of M. E *** P ***, Austrian Consul General in Aleppo, "who imposed on him a new manner of looking in this affair, says M. Laurent, made himself the advocate of the Jews. "Laurent, *ibid*., p. 216-217. Did diplomatic demands oblige him to this change this approach? We do not judge him; and our only search is the truth as to the main fact.

[3] *Ib*., P. 288-9.

Now, here is the letter from M. Merlato: "Damascus, February 28, 1840. - Would we believe it? In the house of D *** A *** the horrible assassination of Father Thomas was committed! These infamous, to the number of three brothers, of an uncle of M *** A ***, ... of a barber and a servant, slaughtered the unfortunate old man, and *collected his blood*. Then, having put the corpse into very small pieces and smashed the skull and the bones, they threw the whole in a conduit of the Jewish quarter. The aforesaid barber and the servant declare the whole, and four others, so far, have also confessed. The latter are among the accomplices. The remains of the deceased were found at *the place indicated by the confessors, three of whom say that the crime resulted from religious principles*. We are now trying to find out where the blood was hidden. We still do not know the location of the murdered servant, but we suppose that he had the same end in some other house of these brigands, ... etc[1]. "

A very correct supposition, for it was not long before we learned what the consul Merlato did not know at that date. Soon, in fact, conceived suspicions had turned into certainty, and, on the following April 22, M. le Comte Ratti Menton, French consul in Damascus, the generous man whose conduct in this deplorable affair received such a fair tribute of official praise in the House of Representatives of France [2], wrote to Cherif Pasha: "I must add new information on the intrigues practiced by the Jews, and on the movements they give themselves ... I therefore submit to Your Excellency that a Jew, through his co-religionists, has asked, through the protégé of a consulate other than mine, to conspire with Sieur C***, and for all three to meet and deal with an important matter. This meeting took place with my consent, in order to know the purpose of the Jewish intermediary. He made four propositions. The first stipulates the "cessation of all translation of the Jewish books, *because*, he said, *it was a national humiliation* [3]. "The second corroborates the first. The third is an "intervention with me to obtain from Your Excellency the release of the mâallem (note: Arab-Berber word meaning instructor, chief) R *** F ***." The fourth, finally, "requests the adoption of measures suitable for

obtaining a less severe judgment in in favor of convicted persons, by switching the death penalty to any other punishment. "

[1] *Ib*., T. II, p. 289-290.

[2] June 2, on the occasion of chap. III of Foreign Affairs, Chamber of Deputies.

[3] The news received by the authorities is that the viceroy gave orders to stand firm against the Jews; and sensible people among these "have no hope of denying *what has been proved against them* in relation to the translation of their books, made by some of them to the Pasha, and which proves that *the blood* of all those who work on the Sabbath (Christians or Muslims) belongs to them. "*Ib*., II, p. 292.

In exchange of obtaining these four points, we will pay five hundred thousand piastres: namely, "one hundred and fifty thousand in cash at the time of ratification, and the three hundred and fifty thousand remaining after everything was finished. C *** remained free to share the total sum with which he sees fit. "

Sieur C *** asking the Jew where the five hundred thousand piastres in question would be taken ... the Jew replied that "this sum was not to be taken from anyone, but that it was ready in the synagogue cash register, called *fund for the poor*! "Signed: Count de RATTI-MENTON [1].

As for J *** P ***, this protege of Austria whom his consulate had first abandoned to the requirements of legality, he "constantly sought by his daring attitude, by availing himself of the name of the Austrian government and of that of his superiors, to impose it on the Egyptian justice and to encourage his co-defendants. "His answer [2] is, moreover, "modelled on that made by Mr.Merlato to Mr.Ratti-Menton around March 7, when a conflict arose between these two consuls concerning the jurisdiction of Chérif-Pacha. The consul of Austria, who had consented without difficulty to the incarceration of P*** in the prison of the local government, declared to the consul of France, *at the time of his reversal*, that he would not allow him to be judged by the Egyptian authority, but that he would send him to the court *of his superiors*. He did not explain

whether it was to his superiors in Aleppo, Alexandria. , Constantinople or Vienna [3]! "

[1] Laurent, *ibid*., T. II, p. 88-90. Under this name of the Poor's Fund therefore exists a national fund similar to the Perrette fund of Jansenism, to those of occult societies, and committed to the good care of the Synagogue.

[2] See p. 174.

[3] Laurent, ibid., T..II, p. 219.

However, the French consul remained unshakeable in the ways of duty and honor. His conduct was therefore attacked by the Jews and their protectors. "To defend the Jews, Mr. Hamont tells us, the Austrian consuls attacked the reputation of a French magistrate! It is a strange means, but it does not mitigate the accusation which weighs on the Austrians protected. We have reason to be astonished that a consul general of Austria, an educated man, versed in the customs of the Orientals, asked that the affair be examined *in special forms* ..... And who are therefore the Jews of Damascus so that *an exception to the general rule could be made in their favor? Merciless usurers*, hungry leeches, shameless traffickers, like *all those who inhabit* the Orient.[2] "

But, alas! as soon as "one examines with attention what was published on the disappearance of Father Thomas, one experiences a painful feeling ..... An honorable magistrate, the representative of France, insists with the lieutenants of Méhémet-Ali for justice be done; and what happens? THE JEWS OF EUROPE cry murder, murder! M. de Ratti-Menton is defamed; the communion of the Jews, protected by the Austrian consulate, utter cries of distress ..... and, *because the children of Israel went from Europe to Egypt*, a thick veil was drawn over this scene of blood [3], "and righteousness suspended its course.

[2] Hamont, *Egypt under Méhémet-Ali*, 2 vols. in-8 °, t. Ie r, p. 375; Paris, 1843.

[3] Representatives of Western Judaism; see below, Hamont, *Egypt under Méhémet-Ali*, p. 171; Paris, 1843. Laurent, t. II, p. 338.

"The Jews of Damascus offered gold to M. de Ratti-Menton, and the gold was refused [1];" but this irresistible agent, taken out of the national fund, as the French consul calls it, campaigned, and the Hebrew cause found defenders! The member of the Oriental Society who throws in the midst of our audience the dizzying and complete procedure of this affair, Mr. Achille Laurent, assures us that these defenders "were for the most part bought largely [2];" and, for his part , one of the men who possessed the Judaic world and the Talmud best, the former Rabbi Drach, pronounced this damning sentence: "The assassins of Father Thomas, *convicted of their crime*, have been saved from the vengeance of the law *by the united efforts of Jews from all countries ..... Money played the main role in this affair [3]. "*

But whether this denial of justice, whether or not the suspension of the laws of the State are the result of the work of this gold and the fruit of the demands of politics, is there nothing changed in the nature of the documents, the confessions and the judgment which give to this crime such a brutal accentuation, such a clear and harsh physiognomy? We are satisfied, for any answer, to place before the investigator authorities who answer personally for their words and their actions; once this task has been completed, we leave it to each reader, if they please, to judge themselves! But what we must formulate is that, in the camp of the enemies of the Church and of occult societies, the judgments favorable to Israel and insulters for France were not long in coming, and we will distinguish between the patrons of these Jews pursued by our indignant consul, the worthy friend of M. de Cavour, Maxime d'Azeglio, whose knowledge and *impartiality* are summed up in the following words:

[1] Laurent, *ib.*, T. II, p. 339.

[2] Laurent, t. I I, p. 266. *Journal de Toulouse*, July 10, 1840.

[3] *Harmony between the Church and the Synagogue*, vol. I, p. 79; Paris, 1844. The serious *Universal History of the Church* of Rohrbacher has given us the same language, t. XXVIII, p. 684, and XXIX, p. 247, etc.; Paris, 1852

"The accusations of cruelty, of murder of children, of magic, brought against the Israelites in less civilized times, *are fables* which cannot find credence in a time as enlightened as ours. The sad fact happened in Damascus in 1840, *the truth of which has been revealed and the justice obtained* by Sir Moses Montefiore and by the jurisconsult Crémieux [1], (note: Minister of Justice Adolphe Crémieux) shows precisely that such extravagances can only have partisans in a coarse and ignorant society [2].

However bold and ignorant these words may seem, we will refrain from neglecting them, and we will ask ourselves how it came about that, at the decisive moment, justice, after having spoken so plainly, has deceived universal expectation and suspended its last vindictions? Here it is:

Back in Cairo, Cherif-Pasha, the supreme magistrate and the governor general of Syria, kept telling "to whomever would listen to the circumstances of the murder. He assured that the Jews had murdered the Christians *for their blood* [3]. " And no more than this high magistrate should feel entitled to express his convictions aloud, for he had scrupulously surrounded himself with all the means of investigation which the boundless scope of his discretionary power placed within his reach. His conduct "having been constantly directed by feelings of loyalty," this eminent official held it in honor that it was impossible "to suspect his feelings for a single instant," and the result of the matter directed by him had been that, of sixteen Jews involved in the assassination of Father Thomas and his servant, two had died in the course of the proceedings, four *had obtained pardon* for making revelations, *and ten had been sentenced to death* [4].

[1] Grand master of the Masonic order, and Israelite.

[2] *The Church and the Synagogue*, p. 266, etc., 1859; same speech in the mouth of Sir Robert Peel; for politics and the occult world have their mysteries, which are all too often the same.

[3] M. Hamont, *Egypt, ib*., P. 274. Laurent, ib., T. II, p. 339.

[4] Laurent, *ibid*., T. II, p. 223. See. their names, ibid., t. II, p. 250, etc.

The execution of the condemned persons *was to follow*, and would have followed immediately upon the pronouncement of the sentence, if the Consul of France, Mr de Ratti-Menton, having the singular idea of giving to this judgment the sanction of the most solemn approval, would not have obtained the dispatch of the procedure to the son of Méhémet-Ali, to Ibrahim-Pasha, the generalissimo of the Egyptian troops in Syria. This delay changed the face of things, saved the lives of *the condemned*, and appeared, in the eyes of people foreign to the East, to call into question the justice of the judgment; for this was the precise moment when the delegates of the Jews of Europe, when the representatives of the Judaic omnipotence in the West arrived in Egypt. These skilful and enterprising men immediately addressed their plea to Mehemet-Ali, requested a review of the procedure, came to an understanding with this sovereign, and when they presented themselves to the audience, this prince said to them: " The prisoners are free; the broadest protection will be given to your brothers; *it is better, I think, than review and investigation*! The journey from Damascus is not safe today; to try again, moreover, is to awaken between Christians and Jews the hatred that I want to extinguish. I am going to tell the consuls *my will*; this very evening I will address my orders to Cherif-Pasha .... I love the Jews; they are obedient and industrious; I kindly extend this token of sympathy to their delegates. [1] "

However, here are the terms of the firman of Mehemet with which the Jews were reduced to content themselves: "By the presentation and the request of Messrs. Mosès Montefiore and Crémieux, who came to us *as delegates of all Europeans who profess religion* FROM MOSES, we have recognized that THEY DESIRE RELEASE and safety for those of the Jews who are detained and for those who have fled about the examination of the case of Father Thomas, a priest who disappeared from Damascus [2], him, and his servant Ibrahim. And as, *on account of such a large population, it would not be proper to refuse their request*, we order that the Jewish prisoners be set free, and to allow the fugitives to return safely, etc., etc. [3] "

[1] P. 251 to 254. The words grace, guilt and innocence were avoided in the firman (note: an oriental sovereign's edict); this act *of high and supreme will annulled the legal condemnation of the criminals.*

[2] But whose remains were found.

[3] Laurent, *ib*., T. II, p. 251 to 255. Legal documents.

What the Jews requested, and their wildest hopes could not be raised higher, Mehemet-Ali concedes to the Judaic omnipotence; it was the freedom of the condemned and *the silence of justice*. Renewing the inquiry would have been madness on their part; because then France, represented in the East by its consul, would have seen itself, even under the not very sensitive government of Louis-Philippe, obliged to keep all these Jews nailed under the gaze of the whole world, their heads down, their eyes and the beard in the blood of the victims! And these condemned men, subjected to the shame of a second investigation which the whole of France had followed, could they have made a movement without splashing this blood on their senior and numerous protectors?

Silence, among the European Israelites, an instant after this signal favor, would have been the supreme address! But this was what the Jews, eager to make all the echoes of Europe resound with the rowdy innocence of their condemned, never had the tact to feel. Their main advocate, Me Crémieux, had, it is true, the merit of protesting with a generous voice against the detestable and ferocious superstitions of his fellow Orthodox believers; but his happiness, we cannot say his triumph in this unhappy affair, was not modest; the Jews, no doubt, would not have allowed it! They do not yet allow it, and the pressure they exert on those who serve them is overwhelming. One day, in fact, quite recently, and it was in the midst of the Judaic assembly, in the year of grace 1864, this orator, who knows the weak side of his family and the illusions of their pride, suddenly returns to these painful, humiliating accusations, and thunders in his loudest voice: Away at last, he cried, the prejudices "of this country where had awakened twenty years before, against the Jews, this stupid and abominable calumny which represents as kneading unleavened bread with the blood of Christians at the Passover feasts; slander *that in the*

name of the Jews of the whole universe, - he added, - Sir Mosès Montefiore and I have abolished before the tribunal of this great Mehemet -Ali, whose spirit equaled courage [1]! "

Blinder than their lawyer, and with a daring that we dare not qualify, the most orthodox writers of French Judaism still dared yesterday to allow themselves, to the minister of history who glorified before the Chamber of Deputies the vigour of the consul of France against the Jews of Damascus, a joke that, out of respect for our readers, we would apologize for reporting if the taste and style, if Judaic blindness and stubbornness were not portrayed in inimitable features:

"A curious fact! The days of Rosch Haschana, we rang the schofar (note: an ancient musical horn typically made of a ram's horn, used for Jewish religious purposes) in the M *** hotel, which is next to M. Thiers. The tall man was surprised, seized, frightened by these strange and dismal sounds. Perhaps he believed that the day of judgment had arrived, *that the God of the Jews* was going to ask him to account *for his deplorable conduct in the Damascus affair, and that the victims of the Jesuits*, asking in vain for help from the French consul, protege of M. Thiers, came bloody from their graves to cry vengeance [2]. "

And certainly, if modesty had only permitted to give a sign of interest to *these wretches*, had it not been done in favour of the Jews of Damascus by the government of the sovereign who, in one of his liberal effusions, had told them in public audience: "As the water which drips drop by drop ends up piercing the hardest rock, so the unjust prejudice which pursues you will vanish before the progress of human reason and philosophy [3]!"

[1] *Israelite Archives*, religious, moral and literary collection ..., t. XXV, p. 519, in-8 °; Paris, 1864.

[2] *The Israelite Universe*, II, p. 52, October 1866. This is the tone and the audacity of these reviews, in which the names of Father Thomas and little Mortara keep appearing.

[3] Bédarride, *ib., Des Juifs*, p. 430. - One of our friends was entrusted by the government of 1830 with an important mission in the States of Méhémet. We even

believe that the main purpose of this mission was to know from this prince, and from the main characters initiated into the conduct of this horrible trial, the positive facts and the determining circumstances of this odious affair. As far as his duties of discretion allowed him, this very conscientious personage answered our questions, went into certain details, and assured us that no one in the East questioned this assassination. This grave man, whom we must refrain from naming, is still full of life; he could talk and maybe do better!

We received, in the presence of some friends, a similar testimony from a serious traveler, senator of the Empire, and whose investigations had occupied him for some time in Damascus. My servant, he tells us moreover, almost had the fate of Father Thomas; he only got out of the situation thanks to his muscular strength and a rare presence of mind.

But the monarch of whom M. Thiers was the minister had in his hands something more indisputable and stronger than the clamors of Judah; because, tells us the serious author of the *Universal History of the Church*, "all the documents of the process were sent to the court of France [1]."

They were sent there, and if the influence which dominates in revolutions, in which the Jews still have an immense part, has not made them disappear, they still are there; because the book which reproduced them four years before the upheaval of 1848, that is to say four years before the time when the Israelite Crémieux was *one of the provisional sovereigns of France*, ends with this advice to the reader that we report for the second time:

"All the documents relating to the proceedings against the Jews of Damascus, accused of the double assassination of Father Thomas and his servant Ibrahim-Amurah, being deposited at the Ministry of Foreign Affairs, it will be easy to see the accuracy of the reports. , notes and legal documents at the beginning of this third and final part [2]. "

[1] Rohrbacher, t. XXVIII, p. 684; Paris, 1852.

[2] Ach. Laurent, member of the Eastern Society, Historical Relation of Syrian Affairs since 1840, etc., etc., t. II, p. 399.

The reader will therefore find it easy to educate himself; and perhaps then these words of M. Hamont will strike him as those of a man of sense. "If in our France - a country of rectitude but so often of thoughtless generosity - the mass of the nation cannot believe the motives which led to the assassination of Father Thomas, that is understandable; but it is permissible for men who have *stayed* somewhere time *in the East*, to the men *who frequented the Jews*, to all those who lived among the Eastern peoples, to think differently [1] ", and we will, in a moment, once again, see the cause.

[1] Hamont, ib., P. 373, *Egypt under Mehemet-Ali*; 2 vol. in-8o, 1843. Laurent, t. II, p. 339.

CONCLUSION.

These immolations carried out by frankly Orthodox Jews date back *to all centuries*. - The religious law of the Talmud makes them a duty and a singular merit. One fine day we see them, under the reign of Philippe Auguste, *lifting the mask* and carrying out this Talmudic work out in the open ; because impunity, this time, seems to them legally acquired; but they counted without their host. Their habit, founded on the laws of prudence, is to deny with aplomb, the inexpressible aplomb which characterizes according to them any offense against the truth, this act which never ceased to arouse the unanimous disapproval of the peoples against them. But human justice has caught them a thousand times in the act. The most irrefutable pages of history, the most eminent secular court rulings, and the most unassailable minutes of the Church, will answer to the end of time the daring denials of the Jew.

And, something as natural as it is worthy of note, these facts, which are engendered by the same inspiration, the same religious idea, resemble each other with such a striking similarity that the interval of several centuries cannot alter their physiognomy or modify their character. This is why, if we look through the acts relating to the martyrdom of young

Simon and the acts of the procedure of Father Thomas, separated by a space of time almost four times secular, the thought of two distinct dates fades before the nature of the facts; one is the exact repetition of the other, and we believe we are witnessing the same drama.

By being guilty of these religious crimes, this people, who live only on their traditions, moreover, *as the following chapter will tell us*, to repeat what their fathers had done before Christ, addicted to the savage practices of idolatry, and cannibalistic fanatics, if the Bible is a history book!

Be that as it may, let us not forget the word which from the sons of Jacob rings in our ears: "The Israelites, to whom God revealed his doctrine and prescribed such just laws, are animated with kindness towards all creatures. - This is the dominant character in Israel; they can be called *a tender-hearted people*! [1] "Amen!

[1] *Israelite Archives*, XVIII, p. 845; 1867.

FINAL AND IMPORTANT NOTE
ON THE CONDUCT OF THE CONSUL DE FRANCE.

In their reports, MM. *** allow themselves to insult the honorable M. de Ratti-Menton, whom an administrative career of seventeen years and the most brilliant services were to protect from a reproach. But "if his zeal and impartiality in the procedure are unrecognized by some jealous enemies, France, religion and the entire populations of Egypt and Syria will take their conduct into account, as well as to Cherif-Pasha. It is true that M. de Ratti-Menton has refused the most generous offers, and that *his soul is not venal like that of several of his adversaries*; he, at least, is *not a seller of slaves*; and his name in our country is not a synonym of ignominy! He rejected with disgust the *millions that were offered to him*, and it was with indignation that we saw him called an inquisitor by Mr. Crémieux.[1]. "

[1] Laur., Ib., T. II, p. 364-5. Letter inserted on July 10, 1840 in the *Journal de Toulouse* of May 15, Alexandria.

" From the discussion which took place in the (French) tribune, it resulted that the conduct of our consular agent in Damascus had been, in this circumstance, worthy of praise ... M. le president of the council warmly took up the defense of the consul, recommended by both long and useful service and of the most honorable personal character. The words spoken by the Minister of Foreign Affairs fully confirmed what several organs of the press, very precisely informed, had already published on the active steps taken by the representative of some States of Germany who, yielding to the pressure from several Jewish banking houses, united their efforts to fight against the consul of France, to distort the facts of this deplorable affair, and thus to mislead opinion on the true cause of this double assassination [1]. "

June 5, 1840. Laurent, *ib*., T. II, p. 355-6.

Read all the documents in Achille Laurent, among others the letter from Mr. Barker, ex-consul of England in Aleppo, and since appointed in Sweden, April 1841, a letter of admirable courage, clarity and precision. *Ib*., t. II, p. 302, etc.

Among these numerous instances of Christians sacrificed by the Jews, one of the most sensational is the one that the victim herself, torn from their hands, had repeatedly told Mr. M ***, from whom it was heard by the Baron de Kalte, a Prussian officer. It is the story of the wife of a foreign merchant, kidnapped a few steps from her husband, and discovered at a critical moment by the most singular happiness. Already the ceremony was beginning. Stripped to the waist, and placed in front of two rabbis who had been reading the Hebrew ritual formulas on her for a few moments, they had just told her: You are going to die ..... However, mad with anxiety and terror, her husband was looking for her everywhere: Be careful, a friend had just reminded her, that in some cases the Jews kidnap Christians to immolate them ... etc., etc. Read this very interesting account and the letter from Baron de Kalte, Alexandria, February 6, 1841, Laurent, *ib*., P. 307 to 313.

CHAPTER SEVEN

FIRST DIVISION. - TALMUDIQUE MORALS. BIBLICAL ANTIQUES. SACRED ANTHROPOPHAGIA.

Always drawn towards polytheism, the Jew, from the earliest times, indulges in the filthy and atrocious practices of the Sabeist Cabalists, that is to say of the first worshipers of the stars. - What are these idolaters. - The Bible lists their crimes, which neither the law nor the prophets can stop. - This dreadful idolatry is established with its staff and its furniture even in the palace of the kings, even in the temple. - His supreme acts are human sacrifices, and sacred anthropophagy, the manducation of human flesh. - The Bible gives us the history and the key to these superstitions, which the Talmudic tradition transmitted to the descendants of these prevaricating Jews.

> "In truth, the religion of Israel, alone, with its horror of blood and its heavenly gentleness, is capable of saving the world from barbarism!" *Israelite Universe*, XI, p. 490, 1866.

What! the Jews, the true Orthodox of Judaism, are guilty of the cowardly assassinations that history has just pointed out to us! But what good are these perfidies? why this blood? why Christian blood? Whether the voice of the past tells us or that of our contemporaries, the answer remains the same and cannot change: it is that this is the wish of worship.

How? of worship? Could a religion then give birth to these detestable crimes, demand this tribute of human blood? - Yes, if this religion is nothing more than a disgusting mixture of absurd beliefs and odious practices, where the cabalistic superstitions of the Talmud intersect with those of certain peoples among whom the children of Israel have camped. And, therefore, the stupid ferocity of man no longer needs to surprise us, since, in every human being, belief is the ruler of actions. Even under the rod of Moses and Aaron, this people, whom Christ reproaches for their sacrilegious inventions and false traditions, mingled with those which are part of the divine law, falls and falls again unceasingly in the shameful superstitions of foreigners who surround it. And not only does he worship the golden calf to the feet of Sinai, but his vicious tendency leads him to the most incredible abominations. He bears witness to it against himself,

and this testimony is everlasting, for it is that of the books which his scattering has spread among the peoples. May we please open this story, the page which describes to us its inconstancy and the enormities of the Jew will be repeated over and over again, and we will find Israel almost always equal and identical to itself, that is, - say escaping, slipping from the hands of God. On this point, nothing changes; nothing will ever change it, except Christ, and perhaps the day of this radical change is beginning to dawn! Until then, if formerly its legislators, if its divine and pure law, if its divine government, if its priesthood could not prevent it from tottering and falling from abyss to abyss, what candor it would be to be astonished that, weaned from these legislators, from this government, from this priesthood, from this divine and pure law transformed into sacrilegious and adulterous law, he drags himself into the abyss from which once the paternal arm of his God unceasingly raised him?

Some blood! some blood ! he knew how to pour it in waves at the feet of *the gods* of gentility, a people whom sad scholars have described to us as possessed by the spirit of monotheism. Yes, blood, and which must have cost him a little more than that of the Christians! for it had to come out of his veins; it had to be the blood of his own children! And his wrath for *this religious crime* was extreme, since so many pages of Scripture repeat in quick succession the terrible threats of God against *this crime of habit*, that is to say against the acts of an idolatry which summarizes in his ritual *all the monstrosities of the magic sabbaths*; the vice of the cursed cities of the Dead Sea and beyond: homicide and anthropophagia. We are addressing readers, some of whom will undoubtedly remain astonished when they listen to us and ask us to account for our words. We cannot be surprised at their astonishment, and since the hands of the Jew are the pulpit of the Bible, above which he installed the Talmud, let us extract this first book and see by opening it whether the sons of Israel have degenerated when, faithful to their cabalistic traditions, and scrupulous observers of the rites transmitted by the great masters of the rabbinate, they taste and savor the blood of men fallen under the knife of sacrifice.

"Children of Israel," said the Lord, "you do not cease to indulge yourselves in the idolatrous practices of all the peoples around you; therefore be careful not, following their example, to give your children to be consecrated to the idol of Moloch: beware of those abominations which the text of my law explains to you. Walk before me in your righteousness, or fear my just vengeance [1]! "

[1] Nec polluamini omnibus quibus contaminatæ sunt universæ gentes. De semine tuo non dabis ut consecretur idolo Moloch. Cum masculo, etc., etc., etc., quia abominatio est. Cum omni pecore, etc., etc., nec maculaberis cum eo; mulier non succumbet, etc., etc., quia scelus est. *Leviticus*, Bible, XVIII, 21 to 25.

Moloch, Melchom, Baal, et t c, etc., are the same sun-god, or male and female light: Dianus-Diana, etc., etc. See our book God and the Gods, in a multitude of chapters, and dissertations on Moloch, Chamos, Béelphégor. Bible Vence D., t. III, p. 40 to 73, 5th ed., Paris, 1829. - In *cabalistic-Sabéic* worship, sometimes the consecrated person was passed through the fire, sometimes they roasted him, drank his blood and devoured his flesh. See Ibid. Bible, Wisdom, ch. XII, v. 5, etc.

Israel's daring infidelities, however, oblige the Lord to come back again and again, through the words of Moses and the prophets, on prohibitions and threats. Let's listen, and if we want to penetrate the cruel mysteries of Judaism, let's not miss a single one of these biblical words. " Smite, smite, saith the Lord, if ye be not afraid to kindle my wrath, smite the man in Israel, which giveth the idol of Molech one of his children, [1]. Ah! You laugh at my protests, and, far from rejecting any alliance with the inhabitants of the land of Canaan, and overturning their altars, you do evil in my face, you marry the daughters and the sons of these idolaters; you prostitute yourselves to their gods, you worship them; Israel becomes the servant of Baal and Astaroth, he worships abominations [2]!

"Ye dare to build even under the walls of Jerusalem the high places of Tophet, in the valley of the sons of Ennom (note: Ennom in Douay–Rheims Bible is the equivalent of Hinnom in the St James Bible), to consume therein your daughters with fire and offered your sons to Moloch! Therefore, I will overthrow Jerusalem [3], because you made this place renowned by sacrificing to foreign gods there, *by burning your*

children there, by offering them as a burnt offering to Baal, gorging the earth with the blood of the innocent. Therefore, I will make this city the object of bewilderment and the cruelest mockery of men! No one will pass there without terror, nor without cursing his wounds. The enemy will besiege them, and I will feed their inhabitants with the flesh of their sons and daughters. [4].

[1] *Ib*., Bible, Levit., Ch. XX, v. 2 to 6.

[2] *Ibid*., Bible, Judges, II, v. 2, 11, 17; - III, 6, 7, etc. ; id., IV Kings, ch. XVII, c. 11 to 13, 16, 17: "... et coluerunt immunditias."

[3] Bible, Jeremiah, ch. VII, v. 31-32; XXXII, 35, etc. "Ædificaverunt excelsa Topheth, ut incenderent filios suos, and filias suas igni ..."

[4] Bible, *ib*., Jeremiah, ch. XIX, c. 3, etc. "Ponam civitatem in stuporem and in sibilum, cibabo eos carnibus filiorum suorum and filiarum suarum, and unusquisque carnem amici sui comedet in obsidione."

O house of Israel, who would believe it? already, even in the desert, barely out of Egypt, under the formidable eye of Moses, in the shadow of the miraculous cloud which protected you, in the midst of the wonders with which the Most High was already satisfying you, instead of offering me hosts and sacrifices during these forty years of waiting, did you not carry beside my ark of the covenant *the tabernacle of your calf-headed Moloch*? the image of your homicidal divinities? *the star* of your god Rempham? that is why I will transport you later beyond Babylon [1]! Blessed therefore be king Josiah among your kings, for he commanded the pontiff Helcias to throw *out of the temple of the Lord* the vessels which were used for the worship of Baal and *of all the stars of the sky* [2]. Blessed this king, for he reduced them to ashes; he destroyed the omens established by your kings to sacrifice on the high places in the cities of Judah; he put to death those whose incense smoked in honor of the Sun, the Moon, the twelve signs and all the stars of the sky; he overturned the little houses built *in the very temple of the Lord* for the use *of the infamous* who served as an instrument for this filthy worship, and for which the fingers of women were practiced in sacred works! He

desecrated the high places, where the priests of idols came to sacrifice *from one end of his kingdom to the other*, and without omitting those of Topheth, so that no one might consecrate his son or daughter to Moloch by fire; he took away the horses given *to the Sun* by the kings of Judah, and burned the chariots of that god; he destroyed the altars erected by the kings of Judah on the dome of the chamber of Ahaz, and those which Manasseh had built in *the two courts of the temple of the Lord*; he desecrated the high places to the right of the mountain of Scandal, raised by Solomon to Astarte (note: also known as Ashtar), goddess of the Sidonians, to Chemosh the scandal of Moab, and to Moloch the abomination of the Ammonites; finally he killed the priests dedicated to the altars of the high places; he exterminated those *inspired by a spirit of Python*, and removed from the midst of the people all that urged them to foul and abominable acts.[3] However, alas! scarcely had the abomination been driven from the house of Israel when it entered it again with new violence, pushing the vigorous shoots of the plant which grows in its favorite soil, and all imaginable monstrosities were mingled. in the practices of this adulterous worship, so full of bait for the multitude and for the princes of Israel [4]! .....

But, let us finish convincing ourselves, *in front of the sacred text*, of the ferocity of this homicidal and filthy religion whose magic preserved the abominable rites, and which, always ready for revolt, Israel preferred to the worship of its god: Here they are, then, Lord, these people of the land of Canaan whom "you hated, whom you wanted to lose by the hand of our fathers," and whose abominations our fathers ceaselessly imitated! See these detestable works, these crimes of superstition and idolatry, this infamous debauchery, "these ungodly enchantments and sacrifices! They kill their own children without compassion; THEY EAT, *and they are the bowels of men; they drink, and* THIS IS THE BLOOD *of human victims* [5]! "

[1] Bible, Amos, ch. V, 25, etc., Dissert. on Moloch, *ib*., Dissert. on idolatry in the wilderness. Bible Vence D., t. XVII, p. 170; Paris, 1829. And portastis tabernaculum Moloch vestro ... sidus Dei vestri. - *Ib*., Acts of the Apostles, ch. VII, v. 39 to 44, etc. -

Leviticus, ch. XVII, c. 7. Immolabunt hostias dæmonibus (pilosis) cum quibus fornicati sunt. Levit. ch. XVII, c. 7.

[2] Sabism and Cabal, or Chaldean *astrology* taught by the sons of Ham. The Jews were, among all peoples, the princes of cabalistic magic and astrology; see below, ch. Cabal.

[3] Immunditias and abominationes quæ fuerant in terra Judah and Jerusalem, etc. Kings, liv. IV, all of chap. XXIII, etc., etc.

[4] Leviticus, ch. XVIII, c. 21, 22, 23. - Kings, liv. IV, ch. XXIII, v. 7, 11, 12, etc., etc.

[5] Et filiorum suorum necatores *sine misericordia* and comestores viscerum hominum, and *devoratores* sanguinis! Bible, Wisdom, chap. XII, v. 3, etc.

Here then, in spite of the threats of God, are the idolaters of whom Israel takes pleasure in making its models; this is the fabric of crimes *against nature* which have become the great acts of his religion! Aided by the poisonous counsels of the priesthood and the oracles of idolatry, human wisdom despises and rejects the tutelage of the divine priesthood; she perverts the holy ideas of atonement and sacrifice, and says to herself [1]: This human flesh which man eats, this human blood which he drinks, is the law of sacrifice in its highest and perfect conception. Because the one who prevaricates, the one who commits sin, the crime, is it not the being endowed with reason? is it not the man? The human person must therefore atone for sin. The victim will therefore not be an animal without reason, but man himself. And purification only takes place as long as the one who sacrifices identifies himself with the victim, as long as he makes her become what he himself is, that is to say his own flesh and his own blood. Now, manducation alone accomplishes this work. The religious man must therefore sacrifice and eat his fellow man.[2] And this is how, both from the Sabaist cabal, formerly pagan idolatry, and the idolatry of the Talmudic traditions [3] until today, take hold of eternal truths in order to corrupt them, to pervert them, and to overturn their meaning.

[1] It perverts the holy notions of charity, and says to itself: The search for man *by man*, has become the wish of worship (Bible, Reg., L. IV, ch. XXIII, v. 7: Effeminati, etc., etc.), it is the symbol of the great brotherhood of men; it is the lofty inspiration *of celestial love*, so superior, as Plato teaches in his *Banquet*, to the vulgar and miserable

instincts of natural love. The humble search for the brute by man is the elevation of the brute to man; it is the communion of the staggered kingdoms of nature. The unifying man, raising to himself *so many things by education* and *love*, recomposes the great whole, which is constantly divided, and ends by raising himself up to the gods; and these often reward him in a visible way by taking on, to unite with him, this form of the beast! Our book of the high phenomena of magic makes this subject more especially known and understood.

[2] Anthropophagia was a religious crime among almost all the peoples of the earth. See the Anthropophagy chapter, in our book Dieu et les dieux, 1854.

[3] IMPORTANT NOTE. We understand in the religion of the frankly Orthodox Jew, that is to say in Talmudic idolatry, the rabbinical or Pharisaic traditions that we said, in another chapter, no longer to be found in the Talmud, but which are transmitted orally, and which are part of the practical faith of the Talmudists.

But since everything below here changes, apart from what bears the seal of divine law, superstitions themselves must not be able to exempt themselves from undergoing this necessity for change *in their forms*. Let us therefore seek, by questioning the superstitious beliefs of the Jew, of which the Holy Scriptures themselves have given us *the history* and *the key*, let us seek if something justifies our thought; that is, if the religion of the Orthodox Talmudist, similar to that of the Jew once infected with idolatry, requires, while limiting itself to varying the form of the sacrifice, the death of human victims, and commands anthropophagy, the education of flesh or blood!

SECOND DIVISION. - BLOOD, AND WHY.

True Talmudists immolate Christians only to collect their blood; authentic examples. - Sacred uses of this blood, which vary, as the error, according to time and place; but need to consume this blood, which represents man and which is called his life. - Its virtues, its invaluable value. - He heals, he sanctifies, he saves. - Developments and proofs. - Eternal denials of the Jew. - Confession of one of the most famous rabbis in full office. - Anger of Judaic Reviews against this celebrity of the nation treated as a false priest. - Legitimate indignation of the scalded Jews. - Conclusion.

It was earlier demonstrated to us that certain Talmudist Jews immolate Christians *and collect their blood* with scrupulous greed. This is what many of the Orthodox of Judaism recognized century by century, and as for me, one of the Israelites who represent the East tells us, I was one of their rabbis, I know their mysteries, and I kept them secret; but, regenerated by the grace of baptism, and clothed in the monastic habit, I renounce them, and I publish them on good proofs. Let's listen:

The *mystery of the blood* is not known to all Jews. Only the rabbis, or khakhams, the literati, and the Pharisees, whom they call hasseïdem, are initiated into it. These are its faithful guardians, and three reasons should give us an understanding of sacred homicides:

1. the implacable hatred which they nourish against Christians, and which makes the assassination of these enemies meritorious;

2. works of superstition and *magic* familiar to the Jews, and for which this blood is necessary;

3. the fear felt by the rabbis that Jesus, the son of Mary, could be the true Messiah! for they then conceive the superstitious hope of saving themselves by sprinkling themselves with Christian blood.

Trying to demonstrate the atrocious hatred of the Jew for the Christian would, in truth, be wasting one's time in wanting to demonstrate the obvious. But the Judaic superstitions of which we have just recalled the origin, and which undergo numerous modifications, are less known than this hatred. Now, whatever the immunities which make Israel's temperament exceptional, *and which we shall have to describe*, God has covered the Jews with scabs, ulcers and characteristic ailments, for which they are convinced that "to anoint with the blood of a Christian is an effective remedy [1]! " It is customary, therefore, that on the evening of an Israelite wedding, after the severe fasting of the future spouses, the rabbi

presents each of them with a cooked egg. In this egg, he put the ash of a burnt cloth instead of salt; and this canvas was soaked in the blood of a Christian fallen under the knife. The rabbi, while the bride and groom are eating *the egg of the blood*, recites a few verses whose effectiveness is to give them the virtue of deceiving Christians, by becoming fat with their substance.

On the death of a Jew, the khakham or rabbi takes the white of an egg, mixes it with a few drops of the blood of a *martyred* Christian, sprinkles it on the heart of the dead man, and pronounces these words of Ezekiel: I will pour pure waters on you, and you will be cleansed. Likewise on July 9, the anniversary of the ruin of Jerusalem, the Jews put the ashes of the canvas soaked in Christian blood on their foreheads, and eat a salted egg of this ashes. We call this dish: *Seidaamaph-seïhas*. Finally, when the Passover day returns ..., each Israelite, after having given up his tongue to the most dreadful blasphemies against Christ and against all the saints, is required to eat a piece of unleavened bread the size of an olive; and this bread, which is called *ephikoïmon*, is prepared with the blood of a martyred Christian. In addition, and at the time of the *Purim* festival, Adar 14 (February), the Israelites contrived to kill a Christian in memory of their oppressor Aman. If the attempt is favorable to them, the rabbi kneads a few loaves of triangular shape with the blood of the murdered Christian, and honey,. "And if the rabbi has Christian friends, *he sends them this bread*! This shipment is called *mesloi-monnès*."

[1] Needless to say *how broadly* we want to admit exceptions, while recalling what is, in the midst of civilized peoples, the tyranny of hereditary superstitions.

These are their usual practices, and we must observe that on the night of this festival of Purim you will hardly meet a Jew who possesses himself, and who is in control. They are madmen in whom the curse of Moses is fulfilled: The Lord will strike you with blindness, madness and terror. In this circumstance, they try to kidnap Christian children, and keep them locked up until their Passover, which comes after the feast of Purim, in order to have *the blood of a martyred Christian*. The triangular shape of the breads used at the time of Purim is due to the belief of Christians in

the Holy Trinity, and their blood, which the Jew mixes with it, is an insult to this mystery, symbolized by the triangle [1].

[1] *Ruin of the Hebrew religion*, third ed., In Napoli de Roumania, 1834; pamphlet by a former rabbi. It is especially to the Eastern Jews, that is to say to those who have changed the least, that the words of this rabbi apply. These, not enveloped in the atmosphere of Christian civilization, are evidently backward! Printed in 1803, published in Greek in 1834. Laurent, 1846, c. II, p. 378, etc. Despite its triple edition, this work is rare; it is believed that it is among those that the Jews are eliminating. In ancient witchcraft, the shape of the hosts of black color, intended for the celebration of the mass of the Sabbaths, was also triangular.

We have just stated this strange fact that, for the Jew, the third reason for the use of the blood of Christians is the suspicion nourished among the rabbis "that *Jesus Christ could be the true Messiah*;" and this suspicion raises for many to the level of a true belief; but an indescribable pride represses and compresses in their hearts that faith which pursues them like remorse. Also, during the circumcision of a child, the khakham mixes in a glass of wine, with a drop of the child's blood, a drop of Christian blood, which he introduces into the mouth of the circumcised. From their bizarre interpretation of some words of the prophets, they imagine that, if circumcision is ineffective, "the unbaptized child will be able to save himself by means of the blood of this *martyred* Christian, who received baptism, and whose blood was shed *like that of Christ, in the midst of tortures* [1]! "

[1] *Ibid*.

"I have demonstrated *by many proofs*," said this rabbi-turned-monk, "the errors of the Jews, and I publish" mysteries which are not found in any of their books. “In fact, this custom of killing Christians and collecting their blood *is nowhere to be read*.” The fathers and the rabbis communicate the prescription of this verbally, *and by tradition*, to their children, whom they conjure with the threat of the greatest curses to keep it a secret even from their wives, *at the risk of the most terrible punishments and the greatest dangers*. "

At the age of thirteen, the Jews place a horn on their sons' heads, called *tiphilm*, a symbol of strength. "My father, by placing it on my head, revealed to me the mystery of blood. When you will be married, whatever the number of your children, you will reveal this mystery *only to one*, to the wisest, ... to the more unshakeable in his religion. Be careful never to reveal it to any woman! and that, on earth, you find no asylum, my son, if you divulge this mystery, *even if you were converted to Christianity*. Woe to you if you reveal it! Now, having adopted Our Lord as my Father and our Holy Church as my Mother, I am making the truth known in all the places where its domain extends [1].

And what this converted rabbi so didactically tells us is and was confirmed to us from all times and from all sides. It turns out that each year, wrote Thomas de Catimpré in the past, the Jews draw lots in a few provinces, to decide which city, or which village inhabited by them, should provide Christian blood to their co-religionists from other countries. A very learned Jew, and recently converted, affirmed to me that one of his co-religionists, on the point of death, had made this prediction to the Jews: "Know that you will not be able to cure yourselves of the shameful disease from which you are suffering, only by the use of Christian blood [2]! "- You just have to listen to them in turn, and you will hear each of them detail, according to the local superstition of the country in which they live, the marvelous virtue of *this blood*: it stops the hemorrhages, it rekindles the affection of the spouses; it delivers women who drink it from the inconveniences of their sex; it eases female incontinence; it preserves them from the bad breath; it is finally for the Jew the universal panacea, and whoever pours it out by killing a Christian, fulfills one of the great precepts of the law of sacrifices [3].

[1] *Ruin of the Hebrew religion*, Laurent, t. II, p. 378 to 393; 1846.

[2] Thomas de Catimpré, De *vita institenda*, lib. III, cap. XXIX, art. 23.

[3] Read *the Church and the Synagogue*, p. 314, etc. ; Rohrbacher, *Universal History of the Church*, t. XXII, p. 261; 1852. - Is the characteristic odor of the Jew a prejudice or not? The thoroughbred Jew, our friend Dr. Boudin, former president of the Anthropological Society told us, smells of bedbugs. - See on their scent a curious

passage from the Annals of Baronius: Cum eorum corporibus *tam gravis foetor* inhæserit. Ex eo enim et nomen sunt assecuti ut *foetentes* Judæi nomine dicerentur, etc. T. I p. 677 (72, XXXI).

Finally, among the Jews, these *traditional* superstitions are mingled with the teachings *of magic, the dogma of which is the cabalistic doctrine* widespread in the Talmud, and which unceasingly demands the blood of man. Lord Giles de Raiz collected the iridescent film that formed on the blood of his victims, then he subjected this film to "various fermentations, and digested the product in the philosophical egg of Athanor." Now, such is the reputation of the sons of Jacob, who are truly our fathers in occult science, affirms the cabalist Éliphas, that one said "this recipe drawn *from those old Hebrew grimoires* which would have been sufficient, *if they had been known*, to devote the Jews to the execration of the whole earth [1]. "

But if these facts are not bad lies, and if they have a language, what they tell us in fairly clear terms is that, without ceasing and always, with the Jew of pure orthodoxy, with one whom Christian civilization has not yet damaged, the demands of Talmudic dogma and those of superstition bring back the necessity of assassination, which procures this blood of Christians. The official documents of the interrogation of the assassins of Father Thomas reveal to the incredulous European of our days this mystery of high iniquity. - What do we do with the blood? asks the French consul of the accused S ***. - We use it for the *fath-ir* (the feast of the unleavened) - How do you know that it should be used for the unleavened? - I asked for what object had we spilled blood, and they told me it was for the feast of unleavened [2].

[1] Read the anticatholic Eliphas Lévi, *Hist.of magic*, p. 289; 1860. Execration formulated in the Koran, v. 1, p. 454; 2, p. 12, 1775.

[2] Laurent, t. II, p. 34-5.

Elsewhere, the Pasha addressing the Jew D ***: "For what purpose did you kill Father Thomas?" - D ***: "To have his blood. We collected it in a white bottle, or khalabiehs, which we put with the khakham [1] A ***, the blood being necessary for the performance of our religious duties. - What

is the use of blood in your religion? - It is used in unleavened bread. - Is this blood distributed to believers? — Ostensibly, no; it is given to the principal khakham. - Why didn't you keep it in your home? - The custom is that the blood remains with the khakhams (rabbis). " New request to D ***: "Why then did you kill this Father? - For the blood; because we need it for the celebration of our worship." Ask the khakham A ***: "Who handed over the blood in your hands? - The khakham Y *** had agreed with the A *** and with the others, to have a bottle of human blood, after which the said khakham informed me. The A*** promised him that this, even if it cost them a hundred purses, they would get it for him. I was then informed by them that they had brought a person "to slit his throat and collect the blood, and they said to me: Since you are the most reasonable, take it to the khakham Y ***.

[1] Note: Hakham (Khakham) is a term in Judaism, meaning a wise or skillful man;

- Have you checked with Khakham Y *** if he sends any to other places? - "The khakham informed me that he had to send some to Baghdad. - Did any letters come from Baghdad asking for it? -" The khakham Y *** told me so. - Is it true that the barber held the Father during the assassination? - I saw them all together on him, as well as S *** and the servant M ***. *When they slaughtered him, they were very happy, since it was a religious act*! "- Was the plan to kill a priest, or some other Christian?"

... The khakham Y *** "told us, all seven of us, that we needed human blood for the feast of unleavened bread; and that, since Father Thomas was still in the neighborhood, he had to be brought here under any pretext, to cut his throatt, and take the blood [1]. "

[1] *Ibid*. Interrog., Continuation, t. II, p. 34 to 49; translation by M. Beaudin, interpreter chancellor of the French consulate in Damascus. Laurent, *ib*., T. II, p. 299-300.

"And why is blood necessary? Asks the judicial authority to Rabbi A ***; do we put it in unleavened bread, and does everyone eat this bread?" - The rabbi: " The custom is that the blood put in the unleavened bread is

not for the people, but for the zealous. The khakham Y *** remains in the oven on the eve of the feast of the unleavened. There, the zealous people send him the flour from which he bakes bread; he kneads the dough himself, without anyone knowing *that he is putting blood in it*, and he sends the bread to those to whom the flour belonged!.....

- Your answer did not give us sufficient understanding of how the use of a person's blood can be permitted? - It is the secret of the great khakhams; they know this business, and *the manner of using the blood* .... "What we know is that the mode of this use varies; it is that it is *multiple*; it is, besides, that unleavened blood is not always kneaded with the flour, that we sometimes limit ourselves to putting it on the bread "a layer, a coating", as if to gild it. It will help us to grasp a few words from Ben-Noud, a Jewess known far away: words that we are about to hear, and which are confirmed by the testimony of one of our most distinguished travelers in the East, Mr. the count of Durfort-Civrac. We invite the reader to read his entire letter, addressed to the incorruptible consul of France, M. de Ratti-Menton, and we read there these words:

The Jewess Ben-Noud, daughter of Mourad, native of Aleppo, affirms to us "to remember perfectly *having seen*, at the age of six to seven years, in the city of Antioch, and in the house where she lived, two children hanging from the ceiling by the feet. " Scared, she ran to tell her aunt; the aunt replied that it was a punishment inflicted on the children, and took her out, in order to divert her attention. "On her return, the bodies were gone, but she saw the blood in one of the vessels which the Arabs call *laghen*, and which they use to wash the clothes."

[1] Read *ibid*. Interrog., Etc., t. II, p. 45, 58, 323, 319.

Eight years later, in 1834, she was living in Tripoli with a relative, and witnessed a horrible scene in that city of which no detail escaped her memory. From the top of a terrace where she was unnoticed, she saw a Christian, an old man with a white beard, invited by the Jews, with whom he traded, to come and eat oranges in a small courtyard adjoining the synagogue. He was offered narghileh, brandy, coffee, and then, when he

saw himself showered with courtesies, four or five Jews threw themselves on him, bandaged his mouth with a handkerchief, tied him up and hung by the feet. "Thus was he left from nine o'clock in the morning until noon; for it was a question" of making him expell from his nose and mouth the water whose evacuation is necessary so that the blood acquires the degree of purity required by the intended use. "

Just as the old man was about to expire, a time that must be watched with great care," the Jews cut his neck with one of those knives which the rabbis use to slaughter the victims, and the body remained suspended until all the blood had fallen into a basin. "

Three years later, Ben-Noud came to Latakie to visit one of her uncles; ... and, as long as she stayed there, the unleavened bread necessary for the Passover was *regularly* sent from Aleppo. Now, there are two kinds, she says: "The *mossa*, and the *mossa guesira* [1]." Similar to the first, the second also contains a coating of human blood, but in an amount too small to communicate a strong taste to the paste. "The Jews eat these unleavened breads for the seven days of their Passover; they only use mossa when mossa guesira runs out."

[1] *Guesira* means, they say, to slaughter, in Syrian.

"During the night preceding their Passover, there are *very few* Jewish families who do not *crucify* a rooster. Their wings are nailed to the wall, *and they torment it in every way*; each of the assistants comes to pierce it with an iron point, to make a mockery of the Passion of Jesus Christ, and consequently to be *associated with it from the heart*; "all this is done with great outbursts of laughter. "

Last year, this barbaric ceremony was performed in the house of Mr. Bélier, where the family of Ben-Noud's husband and a rabbi were located. "Ah! How would the Jews smile," she said, "the possibility of sacrificing a Christian instead of a rooster! They have two festivals in which they charge Christians with curses; and the Jews who seem the most fearful are

those who show in all these horrors the most relentlessness and cruelty [1]. "

In the face of these hideous facts, the smallest details of which have frightening precision, we see the intention remaining the same, whether the victim claimed by orthodox and traditional worship happens to be a Christian, a rooster, a lamb, or any other animal. In other words, the vow of worship is homicide, the death of a Christian, the eating of his blood; and the figure of sacrifice is accepted by the sacrificer only if it becomes impossible for him to attain its reality. Hence these words which seem to repeat themselves here: "The tragic end of Father Thomas *did not cause astonishment in Egypt*. The inhabitants are convinced, and *all have this conviction*, that the Jews sometimes cut the throats of Christian slaves *whose blood they take to mix it with unleavened bread*. If the descendants of the men who crucified Jesus Christ cannot buy children born in Christianity, say the Egyptians, they choose a very fat sheep, and stab him one after another, thus alluding to the death of the Savior of the world [2]. "

[1] Count of Durfort-Civrac, t. II, read p. 320 to 325. Celebrations and insults similar to those which, from and before Theodosius, they allowed themselves in Europe; see the great Police Treaty, t. I, p. 280, etc. ; Paris, 1705; and Imprecations: Baronius, Annales: Abusiones fere innumerabiles, etc., ann. 1320. t. XXVI, and p. 139.

[2] Hammont, Egypt under Méhémet-Ali, p. 367; Paris, 1843. - Anyone who wants to know more, says Laurent, will only have to read chapter XXXIII of the work of the doctor Paolo, concerning the hatred of the Jews against Christians, and the murders of Christian children, t. II, p. 382.

However, if these words are clear, if these facts are innumerable, if they are from all eras and all countries, and if history seems, by the precision and the lavishness of its details, to want to deliver them to us in somehow photographically, the Jew denies them; he denies them with the terrifying aplomb of which he was just now denying usury; with the aplomb which allows him to deny so many facts that the rest of the men have ranked as evidence. And this man to whom the Talmud allows to lie to the Christian, what does he counter to these heaps of testimony and proofs which the world objects to him? - He opposes his by his word as a Jew. Is

it enough ? In any case, our duty is to let it resound, this word, and to deliver it to the critic, who will place it, if he finds any weight in it, in one of the plates of his balance. Let's listen:

"Among so many *alleged* kidnappings of Christians made by the Israelites, and *so often reported in the East by public clamor* during the last two centuries; in the midst of the severe prosecutions which, as a result of formal accusations, had always been brought there so much by the Mohammedan authorities as by those of the local Christian communities, as well as by the consuls of the Western powers residing in this country; ... *it has never been possible to ascertain, neither legally, nor* EVEN BY LEGAL PRESUMPTIONS, any of the murders committed by the Israelites. ON THE CONTRARY, there were a thousand circumstances and a thousand historical facts which *evidently* demonstrated that it was an unworthy slander employed against *this unfortunate people*, either by premeditated malice or by blind fanaticism, to cover up, by this presumption generally accredited in the East, other crimes which were really committed there [1]. "

[1] *Israelite Archives*, XIX, p. 890-1; 1867.

"Even today, this error is sometimes repeated: that we need Christian blood for the celebration of our Passover. We have not forgotten the sad affair of Saratoff; we have not forgotten that a French brochure intended to prove that the Israelites used blood in their paschal ceremonies, was spread in Russia to strengthen the faltering convictions of the judges. Finally,we still remember that in an election which is only a few years away from us , an obscure lawyer dared to throw this old calumny in our face in an organ of the departmental press. We therefore have no right to believe it has been destroyed; perhaps it is only asleep, and will wake up Does it one day? That's why we have to fight it again [1]. "

"Each year, as the Jewish and Greek Easter holidays approached, the Israelites were subjected to mistreatment by the Greek populace, who add blind faith to the use of Christian blood for the making of unleavened bread. .

" In 1861, however, when the Israelites of Smyrna had to suffer more than usual from this systematic persecution, Bishop Sophronios, who then sat on the patriarchal throne, intervened forcefully,and published an encyclical following which Easter was not disturbed to this day.

"But, if this absurd prejudice has been abandoned, it is now sufficient to invent some calumny; and, however improbable it may be, it provides a certain class of people, friends of disorder, with the opportunity to foment hatred and discord between Christians and Jews [2]. "

My words were sacred for my co-religionists, adds the Jewish lawyer Crémieux in a solemn pronouncement, because they were those of the man "who had just obtained from Mehemet-Ali the release of our brothers, if slanderously accused of having kneaded their unleavened bread with the blood of Father Thomas [3]. "Ah! truly, "if there is an unhappy people on earth, it is assuredly the Jewish people. For eighteen centuries now that it has been scattered over the surface of the globe, there is no persecution, no evil, nor a torture that has not been systematically inflicted on him.

[1] *Israelite Archives*, II, p. 78; 1867.

[2] *Israelite Archives*, XVI, p. 738; 1867.

[3] *Israelite Archives*, I, p. 16; 1867. The reader will judge! for he has just read the documents of the trial, the words and the *firman* of Mehemet.

"However, the 1789 revolution was the death of barbaric prejudices, and, by proclaiming equality among all men, [1] it brought an end to the miserable situation of the Jewish nation."

"All the peoples of Europe have followed this example; only a few fanatics, the shame of our century and of civilization, continue to ... make themselves the instrument of the most odious persecutions." And, let us not be afraid of repeat ourselves: "Among the fables put into circulation

to maintain hatred against the Jews, the most absurd, the most ridiculous, if it were not odious, is without a doubt that which consists in imputing to them the use of the blood of a Christian child for making unleavened bread [2]! "

[1] Did it proclaim *moral equality*? the equality of the Talmudist and the follower of the Gospel, which would imply the equality of the Gospel and the Talmud! ... In any case, what does it matter to us, and what matters *to reason* what the Revolulion has proclaimed?

[2] *L'Univers israelite*, I, p. 34-5, September 1867.

Such is the eternal denial of the Jew, and we leave him all its repercussions against the strongest, against the most unanimous authorities in history, that is to say against the judgments of the human magistracy, and against the philosophical certainty engendered by human testimony. Every man who speaks of Judaic things has lied, the Jew tells us, except the Jew and the Jew's advocate. Never was a fact, and better still, never "*a legal presumption*" established against the Jew in the place of Christian blood in unleavened bread; and to doubt this assertion of Israel is to declare oneself fanatic!

What, for our part, we admit wholeheartedly is that odious and innumerable calumnies have been attached to the pursuit of the Jew, and we cannot be astonished at the injustices he suffered, for his invincible audacity, his characteristic stubbornness in denying all crimes, in the face of all evidence, and thinking of the crime of usury, is not this above all what miserably provoked them, these unjust suspicions and these calumnies to dire consequences? Let us, however, let the critic indulge himself for a moment in his assessments, and let us give Israel as its first response only Israel itself, represented by one of its most illustrious rabbis:

A Jewish preacher, a rabbi in full exercise of office, the *Israelite Universe* tells us, engages in "a violent outing against *religious fanaticism, in the midst of the Jewish people themselves*;" then, telling us

"the most heinous facts and the most absurd, attributed to the Israelites of a large and famous community of Gallicia, he adds: "We have lamentations over the persecutions that the Jews had to endure; ..... but ..... I praise in advance the man who will reveal to us *the horrible picture of Jewish fanaticism*. "

"And, this accusing rabbi, denouncer and slanderer of his brothers, provoking against them the hatred and contempt of the peoples", who is he? He is, and "we are in great pain to say it, - *the famous teacher Adolphe Jellinek*, preacher in Vienna! How, alas! Can we still complain of foreign attacks and persecutions, when we see *an orator from our sanctuary*, *a pastor* in Israel, thus striking *his flock* with all the poisonous and murderous weapons of denunciation and slander? "

"Fortunately the peoples, who see our conduct and our works, recognize the falsity of these hideous insinuations of a *false* Jewish *priest*, and no more believe in the murder of Christian children for the needs of our Passover than in the persecution by us. - even our pious rabbis and our scientists [1] .... "

[1] *Israelite Universe*, VI, p. 241-3; 1868. Let us note that this rabbi tells us about what he sees, what is happening before his eyes; and let the *Israelite Universe* deny what it ignores!

The Judaic body which is angry against the minister of his worship, against the illustrious rabbi whose eloquence reproaches the Jews for the heinous crimes of their fanaticism, assures us that the peoples no longer believe in the murders of children by men the Talmud for the needs of their Passover; but he forgets that in the very moment he comes, like his colleague from the *Israelite Archives*, to tell us the contrary, and to accuse the whole East of not being able to get rid of this belief! Would it have stood for eighteen centuries in the most *famous* and most *civilized* places on earth, this belief, without ever having had any other foundation than the imagination of the peoples? But to the only Jew of pure orthodoxy the merit or the crime of these acts, which repudiated with a legitimate indignation the detalmudized Jews of the most civilized parts of Europe.

CONCLUSION.

When, if we believe him himself, fed for forty years on miracles in the wilderness; when, living for centuries in the Holy Land with a life that familiarizes it with the miracle, Israel yields to the prestige of false gods, adores the most shameful deities, indulges in depravities which the Bible, its history, has never same point accused Sodom; when he immolates and delivers his own children to fire, eats the flesh of human victims and *drinks their blood* [1], he commits, by engaging in these monstrous acts, a crime of a different nature than when after death and the triumph of Christ, he immolates the Christians he abhors, and mixes their blood with the loaves that his religious code, tainted with magic, gives him as sacred loaves? No, no doubt! But besides, is Israel, by engaging in *these religious crimes*, doing anything other than what its fathers were doing? No, no doubt; not a thousand times again!

[1] See the beginning of this chapter.

So when Israel denies, against the human race that accuses it, these latest crimes, rarer and less complicated of horrors and turpitudes than those it once and with *its own hand* recorded in the pages of its history, how to go about not recognizing in his first admission, in *his biblical confession*, supported by the modern authorities that we have referenced, the moral denial of his current denials?

Or, and in other words, if the religious crimes of the Jew were *such vulgar* and public acts for a lapse of fifteen centuries, and while the Synagogue still professed the law of Moses in its purity, what can we say? And for what reason had these same crimes, or rather crimes of the same nature, but rarer and of a less malignant quality, suddenly ceased to occur among the sons of these same Jews? Who then would have rectified the meaning of these men? Who would have put them back on the right path? It is certainly not their religion, which, far from maintaining itself in its purity since Christ, has lost its priesthood, and which, crossing

Christian civilization, has become complicated by the new traditions of these self-righteous rabbis whose doctrines were those of the Cabal, soul of idolatry and magic altered in all the centuries of the blood of men [1]!

[1] Lire sur cette soif de sang la brochure de notre ami M. le docteur Boudin, médecin en chef de l'armée des Alpes et d'Italie, etc., etc. : *Sacrifices humains*, 1862 ; et notre livre *Dieu et les dieux*, 1854, ouvrage épuisé, que nous n'avons pas encore le temps de rééditer à notre goût.

PART THREE

CHAPTER EIGHT

FIRST DIVISION. - THE MARKET OF THE JEW. WESTERN ORTHODOXIA.

It is shouted everywhere that the Jew is on the march, that his customs are changing, what a greater wonder! - So has his belief changed? - This is the shining sign of a new era. - The indestructible core of Judaism remains formed of the Orthodox Talmudists; but below these rank the New Orthodox, the reformists and the Judaic free thinker. - Fury of the New Orthodox against the opponents of Talmudic fanaticism and immutability. - Attacks on Israelite fanaticism by the illustrious Rabbi Jellinek. - Bitter replies of the Israelite Universe, organ of Orthodoxy. - Judaism is no longer a religion, it is a dead thing, etc. - A great schism thus separates Judah in various parts, but, O marvel! without breaking them up as needed. - Example. - Reason and cunning of the reformists; they abort. - Grievances. - Wounds of Judaism. - Hypocrisy of the elders who tear each other apart; they are reproached by the youth. - Proselytism and change of role between the two parties. - How is orthodoxy judged by the Jews of our regions? - Facts. - The illustrious Chief Rabbi Klein and Mr. Isidor. - The latter is elected Chief Rabbi of France. - Curious and conclusive debates. - The Israelite family morally degenerates, and falls into complete decadence; such is the cry of the Judaic newspaper Neuzeit.

From all the regions of civilized Europe it cries out - and this phenomenon is of yesterday - it cries out that the acts of the Jew are beginning to denote a perceptible moral improvement; May the Jew change, transform and metamorphose! Then to what extent does this have any reality? We will see it on the way; but whatever this change, what will it teach us? He will teach us that a proportional change has taken place in the faith of the Jew; that rabbinical traditions have fallen into disrepute, and that a moral miracle gives the world the most sudden and unexpected spectacle, that of *the march* of the Jew. For, from the religious point of view, and consequently moral, the Jew was immobile,

his belief was immutable; the Talmudic dogma, in a word, more solid than the Divinity, was, according to the word of the rabbis, above God himself. And here all of a sudden, a*fter eighteen centuries of unshakeable fixity*, everything changes, everything is unstable, everything moves; shining sign of a new era and presage of grandiose events!

But what we propose above all to raise for the moment, it is not the consequences of this incredible fact, it is the fact itself; it is the enormous change, the incredible revolution which a few short years brought about in the belief of the Jew; it was the march which suddenly took him away from the Talmudic source from which he drew his faith; it is true that he walks unevenly in the various lands inhabited by the sons of Jacob; for, scarcely sensitive in the regions of the East, It is so rapid in some parts of the West that we can compare its pace better than the hasty pace of the routs.

It is therefore up to us today, since they have marched, to know what are and what becomes of the Jews, these men whose religion, *all alone* yesterday, constituted nationality; for is it not a strange, prodigious thing to see in the twinkling of an eye such a people decompose, and, *retaining in its most irreducible core its primitive orthodoxy*, suddenly form itself into bastard Orthodox, into believers in love with progress, as free thinkers, that is to say, members in whom the broken religious bond no longer leaves any bond other than that of race, kinship, blood.

Below the indissoluble nucleus of the pure Talmudists, that primitive and ancient category of which the Judaic body formerly comprised exclusively, we must therefore today rank the unbelievers of the new school and the new believers; but first of all those who, in the most civilized states of Europe, insist on retaining the name of Orthodox, in spite of the distance, in spite of the abyss which separates them from the Jews of the true orthodoxy; those valiant of the Pharisaic traditions whose words and actions have been reproduced quite frequently in our chapters. Yesterday again, before our eyes (1827-1844), these faithful Talmudists who populated our big cities treated women as being tiny; they

mercilessly chased from their roof the professor irreligently delicate enough to refuse to introduce his young pupils to the monstrous obscenities of the Talmud; and these children, docile to the lessons of their fathers, impatiently awaited the arrival of the Messiah, ready to plunder, to celebrate his welcome, the shops of the city of Strasbourg [1]! Certainly, if the new and modified orthodoxy no longer seems to us to deserve the renown of the ancient orthodoxy, may they receive our sincere congratulations! But, in congratulating them on what they cease to be, let us hasten to form a precise idea of the physiognomy under which it appears to us; then will it be possible for us to weigh in fairly just scales its poverty and its merit!

[1] See below, chap. *Messiah*; 1827.

To the indefinable scandal of the *Israelite Universe*, organ of this mitigated orthodoxy, but which retains its pretensions to the scrupulous purity of doctrines, the illustrious Rabbi Jellinek, who seems to sting her to life with this apostrophe, exclaimed from the top of his voice: "In this one century there is hardly a single man, wanting to improve the education of the youth, to raise the forms of divine service, to propagate the culture of civilization, to advance progress for the good of the people. Jews, who did not feel the spikes *of Jewish fanaticism*. We have lamentations about the persecutions that the Jews had to endure from other peoples, but the elegy recounting how members of Judaism cowardly humiliated and sought to lose the noblest men of their people, who had devoted all their strength to his education and his elevation, this elegy is not yet composed ..... Religious fury ... is placed with the sword drawn in front the door of instruction and conversion, inaccessible like any other religious fanaticism to any calm discussion ... "

Such are the words which wound the ancient and the new orthodoxy to the heart and which the *Israelite Universe* denounces in all the bitterness of its language, frightened of the progress whose course threatens to prevail, and which, however, itself, has initiated [1]!

It is that in truth times are changing, and even for Israel, oh wonder! Formerly the Talmudic authority had triumphed over the authority of Moses, and the Talmud had erased the Bible. Now, the men of Judaic progress say to us with conceit, here is the scent of freedom chasing before them the clouds of motionless orthodoxy ... Much better, "those who are called reformers want, all at once, to get rid of all the obstacles, and the Talmud, which since its appearance had enjoyed *an undisputed authority* ", sees itself " scorned and rejected ", made responsible for the previous sufferings ... of the Jewish nation; Finally, it is to him that Sieyès's famous words apply, turning him over: "What has he been? Everything! What must he be? Nothing." Ah! it is too little now, in truth, if one does not deny the Judaic faith; but also, what measure to observe?

[1] We give the textual lyrics; VI, p. 242, 1868.

[2] Read *Israelite Archives*, XII, p. 242, etc. ; 1867.

None, *the reason* tells us; for as soon as a book is offered to us *as divine*, a single stain, a single error, and the least that we discover in it, signals human weakness or lies in it, and kills it. He must die of it; and the organ of the lame orthodoxy of Judaism, the *Israelite Universe*, by entrusting its lamentations to the loud winds of publicity, only formulates the just consequences of the enormities finally seen, and pointed out by the very sons of Israel in the Talmud. No wonder then if, according to the words of the new Orthodox, "the gradual weakening of religious consciousness causes all Israelite life to disappear *within* the community, and causes it to be said *outside* that Judaism is no longer a religion, but a simple archaeological study, an old thing, *a dead thing*! "

This is why Judaism is nothing more than a corpse, and in vain Israel strives to revive it by warming it with its old love. Ambition prevails with him over faith, and among the divided brethren you hear one who retains a remnant of orthodoxy reproach in bitter terms the men of progress that, "*contrary to the simplest loyalty*, to the most vulgar good faith, *one makes oneself appointed chief and prince of Judaism when one shows a shining disdain for all its laws*; when one tramples underfoot the flag of one's

own regiment; "when finally, having to be guardian of Jerusalem, one lives" in the pagen camp [1]! "

The Protestant newspaper *the Cross* therefore confines itself to bringing to light an obvious truth when it expresses, in a civilized country, "the little idea that one has *of the energy it takes* to remain an orthodox Israelite [2]. . "

[1] *Israelite Universe*, XII, p. 538-39; 1866; id. supra.

[2] The Judaic review replies with a witty comment "that one also has little idea of the robust goodwill it takes to remain a Christian while denying Christ!" *Israelite Universe*, see p. 196; 1867. Because, today, most of the ministers of Protestantism deny the divinity of Christ!

It is well known, in fact, that in the most liberal regions of Europe, not only "the ancient code of Moses and the strictly orthodox Talmud are no longer the taste of the majority", but that the very simulacra of orthodoxy offend the myriad of Israelites. It is enough to say, it seems to me, "that a great schism has arisen between the Reformers and the Orthodox of all shades [3]. However, this deep dissent, and what was once judged an unpardonable crime, today prevents the two parties from agreeing on other points and fraternizing. For the reformers and orthodoxes of every rank also burn with the zeal to hold high and firm the national standard of Judaism. This is why we see them joining together, if necessary, their means and their forces in a common interest, and, for example, "to provide together with liberality the funds necessary for the erection of a magnificent temple at Pesth. " (*Ibid*.) It is true that, as a whitewashed sepulcher, the temple will contain only emptiness, only the corruption of divine law; but the magnificence of its exterior will proclaim the wealth and strength of the chosen people; and, if God is not glorified, at least the glory of Israel will shine.

[3] *Israelite Archives*, p. 563; 1866.

These two thrilling strains of the Hebrew people therefore come together in the desire to give the cult *an appearance*; and the reformists to

seize this desire to complete the ruin of bastard orthodoxy whose odious presence hurts both national interests and human common sense. The convocation of an Israelite synod was consequently one of the decoys they used to attract and reunite the new Orthodox on board. But the flair of these lame Talmudic champions vented the trap: What good is your synod, brothers? "A merger would be desirable, of course yes! *And no one will dispute this point*. But can it be achieved? Here we hesitate; for we might well end up with *a confusion*, instead of *a merger*, and parting more bitter than before the meeting. "

There are in fact "two extreme parties present: first the ultra-advanced, those who reject any ceremonial law,.... that treat the Synagogue's prescriptions with trifles and minutiae, and declare them good at most for infants, for children at the breast! " Now, "any reform, so long as it is only partial, will never satisfy the first, the men of progress, and will always alienate the second, those who continue to oppose some resistance to the violators of orthodoxy. The synod would therefore have held its sessions in pure loss!" Let us say the word, and let us not forget it: what is in the Reformers' wishes, "*is an abolition of traditional Judaism*; abolition *decreed in good and due form* by its authorized leaders. A partial victory would only increase their ambition, without satisfying their desires; and let us not believe that we exaggerate things! "

Everyone knows that the merger for which our men of progress have such great zeal "is *only a trap* set for the good faith of the public." But what they want is the "suppression of dietary laws and prohibitive provisions of the Sabbath ..., etc., etc. Who knows? perhaps they go so far as to flatter themselves, *in petto*, that circumcision, *this divine seal* that we wear on our flesh, according to the poetic expression of the Talmud, will be erased by a stroke of the pen of MM. the lecturers. Such are the hopes with which the party which pushes for the synod flatters itself, and which believes itself to be so master of the situation that it exposes them to the light of day [1]. "

Woe, woe to Israel! reply to these words the Jews of the *middle reform*, those who try to keep themselves in a certain environment between these brothers of the minor orthodoxy and the free thinkers; woe, since our kingdom is divided! Because "for some we are levelers dedicated to the cult of free thought, and others see us as *incomplete* and inconsistent *liberals*. A large number of Israelites, to merge more with modern society, find any voice unwelcome which talks to them about our interests and our duties; and *the false Orthodox*, who benefit from the defense of obscurantism after having started by slaying it, regret not seeing us face their insulting personalities [2]. "

[1] *Israelite Universe*, VIII, p. 358-59; 1868.

[2] *Israelite Archives*, XX, p. 915; 1867.

If the Talmud is a scourge for Israel, the mitigated orthodoxy, that is to say false or bastard, is no less than the reform itself a real plague for Judaism. And what is certain, says the Rev. Father Regensburg, a priest of Israelite blood, is that "the men of this category are *diminishing every day*; for they are hardly recruited among young people, and there is among them a great deal *of ignorance and hypocrisy* [1]. "

"They proudly adorn themselves with the title of Orthodox," resume the *Israelite Archives*, "and their only merit consists in following blindly, and without reflection, sometimes even *without good faith*, the good or bad practices that the Middle Ages bequeathed to us: it is of them that the prophet said: They have eyes and do not see [2]! "

The men of the bastard orthodoxy of the West, born yesterday and decrepit today, are moreover the first to address cruel words to each other, and who subdivide themselves into hostile factions. Also, the *Israelite Universe* tells us, “and everyone knows it, Rabbi Hildesheimer is Orthodox. But *as this expression is very elastic* and much abused, I think it necessary to add: Mr. Hildesheimer is orthodox in the noblest acceptation of the word. He is a true and generous philanthropist; doing good is a need for him ... In this way, he distinguishes himself from *the*

Orthodox of the school of Presbourg, who are not and remain Orthodox only as long as their orthodoxy does not conflict with their *home*; who, fearfully cautious, diplomatically put every word and every action on the scale, to ensure that no prejudice can result for them [3]. ”

[1] *Jewish Question*, p. 12; 1868.

[2] *Israelite Archives*, X, p. 446; 1867. “Much less,” adds this sheet, “will we still be concerned with those who believe themselves to be reformers or modern, and who observe no other religion than that of their good pleasure or their convenience; who only listen to the voice of their passions, accept no restraint as long as fortune smiles on them, timid and superstitious to the point of cowardice when misfortune reaches them, or when age and illnesses have bent their vain pride . "Ibid.

[3] *Israelite Universe*, IV, p. 176; 1866.

But themselves, and in a multitude of circumstances that it would be tedious to enumerate, do the Orthodox according to the Sanhedrin of Napoleon I not trample on frank orthodoxy? Does he remain orthodox, in fact, this Talmudist who not only ceases to see a simple and contemptible brute in the being with a human face foreign to the blood of Israel, but who calls him his brother, and who supports without shuddering, - how to let such words reach the ears of a true rabbi: - “that virtuous men of all the confessions will enjoy eternal salvation [1]!” Does this Talmudist remain orthodox who despises the interests of his God, who denies the Pharisaic tradition, and who, miserable flatterer of the unbelief of the century, proudly raises his head by proclaiming himself the adversary of proselytism? [2], while the Judaic Reform, - guilty perhaps of some distraction, and seizing the role that the orthodox abandons, - exclaims in a generous voice: "Your *obsolete* observances prevent Judaism from being accepted, and thus *make us fail in the proselytism that we must exercise* [3]." Is he finally the representative of an avowable orthodoxy, this conceited Talmudist who gives the Christian world the spectacle of the greed characteristic of his race for *nobiliary titles and honorary distinctions*? Listen to him mouth the trumpets of fame [4] to draw the public's eye to his chest, strangely adorned with the decorations and *crosses* which are the symbol of *the mysteries of Christianity*, and which

bear the names of its saints! Could he tell us which precepts of the Talmud allow him to strut about under these emblems of the Christian faith? ... And yet we raise only very minimal questions to the address of the Orthodox Jew! But what we want to point out to the observation of every judicious man, they are not words - despite our habit of catching them in the voice of the Jew himself - it is the deeds which teach us how the Israelites of the West judge and welcome the bastard orthodoxy which appeals to the tribunal of their conscience, at the same time as with a pleading hand it claims the favor of their suffrage:

[1] *Israelite Universe*, II, p. 84; 1866; see also *Israelite Archives*, III, p. 102; 1868.

[2] Jesus said to them, "Woe to you, scribes and Pharisees, hypocrites, who roam the earth and the seas to make one proselyte; and when you have done so, you make him worthy of hell twice as much as you do. . "St. Matthew, ch. XXIII, v. 14-15. Read Rohrbacher, *Hist. universe. of the Church*, t. XIX, p. 245; 1851: "They strive to attract Christians to their sect ..., etc." Proselytism is the essence of a religion which believes itself to be true.

[3] *Israelite Archives*, X, p. 448; 1867.

[4] Read Judaic magazines.

The place of chief rabbi of France is vacant; it is a question of raising a candidate there, and two competitors, who represent Western orthodoxy and Judaic reform in the highest degree, arise in front of the ballot box. The first is the Chief Rabbi of Colmar, Salomon Klein. Who does not know (in Israel) "the one who was the ornament of Judaism of the Upper Rhine and of all France, one could say of the Israelite family of the whole world [1]?" Chief rabbi of the capital of the empire, and progressive, the second is called Isidor. Which of these two champions will prevail over his rival? A decisive struggle, a moving struggle which makes all hearts beat faster, such is the Homeric stature of the candidate of orthodoxy!

And, who, speaking of this magnificent athlete, could extol his valor sufficiently? Let us listen: "Is it about philosophy? Is it about theology? Klein is a Talmudist. Is it about science? Klein is a classical scholar. So how much, for this reason, would his adversaries have liked? conquer it!

"And Klein, raising himself by the height of his character above the plebs of the teachers, is not one of those who would stoop to "conform the Torah (the divine law) to the ideas of the times "; on the contrary, he wants to conform "the ideas of the time to the Torah. We are sick of the lack of such men [2]!" So let us humble ourselves by their appearance, and feel happy if they deign to accept our support.

[1] *Israelite Universe*, IV, p. 145; 1867.

[2] *Israelite Universe*, V, p. 196; 1868.

Our support? Get behind such men! Behind them ! the supporters of the Reformation reply at will: "Any candidacy which would *bring us back* to the old system of narrow casuistry, and which would claim to *immobilize the Talmudic errors, would constitute an obstacle to the future of Judaism*, and must be rejected. [1]. "

So, reply the Orthodox with grieving hearts, the most serious of objections arises, stands against the chief rabbi of Colmar: he is the man of orthodoxy; he lacks the merit, above all other merit, of having deserted it; and the reproach which excludes him without return, is to having preserved his religious fidelity, "his incorruptibility; let us say the word, his fanaticism! ..... He committed an unforgivable fault: he refused to answer contrary to his conscience to Colonel Cerfberr (that is to say to the president of the consistory), who had the incredible idea *of catechizing him*, and of questioning him on his religious principles. Would he not qualify as hypocrite and coward any rabbi who, with a view to an appointment, would lie to his faith, and would seek to please by equivocal answers? "

However, in spite of this orthodoxy, of which the innovators make a crime for the one who is the candidate, what is not the amenity of manners of this scholar! For, among the rabbis of his constituency, he certainly encountered adversaries; and, however, "by the gentleness of his character, by his love of peace and his extreme tolerance, he succeeded in attaching all hearts." Better still, "the Judaism of the Upper Rhine, under

his strong and holy direction, is one of the most prosperous in France and the whole world [2]! "

[1] *Israelite Archives*, XII, p. 533; 1868.

[2] *Israelite Universe*, III, p. 138; 1866.

We will therefore think before deciding. We will therefore think of the timeliness, of the urgency of raising such a man to supreme functions! We think about it: a few months go by, and "the election which the French Synagogue had been preoccupied with for eighteen months has now been accomplished. The ballot has pronounced; it has pronounced in a brilliant manner", and what is its verdict? He is the one that "our number of November 15 announced in fairly explicit terms: Mr. Isidor, Chief Rabbi of Paris (and reformist), was called to the office of Chief Rabbi of France by twenty-two votes out of twenty-five voters [1]. "Bastard orthodoxy, daughter of pure orthodoxy already rejected, no longer appears in the elective councils of Judah except in the proportion of three to twenty-two. Oh disaster!

This, if we are not mistaken, is living history! This is the opinion which translates into an act of palpable eloquence. Yes, such are the facts which are being accomplished in the open in the very heart of our France, at the same time as, in the ancient capital of the German Empire, in Vienna, a Jewish sheet, the Neuzeit, not content with criticizing this orthodox cult, violently attacks "*the whole of* Israelite life, *the Talmud, the Schoulchan Arouch, the traditions*, the religious ceremonies of the domestic hearth", etc., etc.

And, not only does this Judaic body "*deliver practical Judaism and Talmudic teachings to the ridicule of the Jewish and Christian public*," but it hints "that the Israelite family is *morally* degenerating, shows a visible weakening of the sense of honor, ... *a complete decadence*! ..... It speaks like the missionaries, the traffickers of souls, who say to our brothers: The law of Moses condemns you; you cannot fulfill it, therefore you must desert it [2] ! "

[1] *Israelite Archives*, XXII, p. 1017; 1866.

[2] *Israelite Universe*, IV, p. 152; 1866.

Before these various and numerous apostles of the Reformation, that is to say of progress, Solomon Klein can therefore have all the wisdom, all the science, and much more than the morality of the great king Solomon his namesake; but what does this accumulation of merits matter to Western Judaism? an unforgivable fact condemns him: the Jew rubbed with civilization sees in him the man of the Pharisaic tradition, the apostle of the Talmud, the doctor who, under the sun of the nineteenth century, dares to clothe himself in orthodoxy! And although this Western orthodoxy, singularly collapsed on itself, is no more than *the shadow of that which our century professed at its birth*, Western Judaism rejects it. Orthodoxy! Ah! this word reminds him of the cause of his ancient sufferings; this word frightens him and disgusts him ... after having disgusted us!

This is why, we say, and we would like to say it again: Salomon Klein, "the ornament of the Israelite family throughout the world", requests from French Judaism the supreme pontificate, and three votes out of twenty-five of his shout: Amen, Amen, Amen! no one more than you is worthy of such office and honor. But in front of this eager homage, twenty-two other voices put themselves in the most dazzling unison to cry out to him: Back! O glory of the rabbinate! we know what is worth in itself and what orthodoxy has been worth to us! Away forever from the rabbi backward enough to dare to call himself Orthodox!

SECOND DIVISION. - THE REFORMISTS.

What do Reformers want? - Unite the present with the past; but how ? - They reject the Talmud, and the Bible is only a book of myths to them. - A religion (religare) is, above all for them, something which should not bind man. - Foolishness to attribute to Moses and to Jesus what belongs to those who preceded or followed them, to the progress of time, to humanity. - Anyone who adopts the unity of God, the immortality of God and of the soul, and interprets everything according to his meaning, can call himself an Israelite. - From the extent of this freedom will be born the universal religion, without disturbing any conscience. - Three curious examples of this practical tolerance. - The third is from Doctor Sée, professor at the Paris School of Medicine, accused of materialism and atheism. - The central consistory, the supreme council of the religious and social interests of Judaism, nevertheless believes that it must admit it into its bosom. - Curious revelations. - A large number of Israelites seek to conceal their belief. - This sort of homage which they render to their faith more convenient than that of martyrdom.

That the Jews paint themselves in our pages, that their own pencils teach us to know them, and not by fancy portraits, but by the reality of their features, that is one of the essential points of our plan. That is why, continuing to mingle with them and to draw our knowledge from their words and from their lives, we will ask them what are in Israel the people whom we have just seen reject as an insult the name of Orthodox. , and we will know from their words what characterizes in Judaism those whom we hear calling themselves the men of the Reformation and of progress. These newcomers would they be only weak-minded, only ardent men to imagine that a *divine* religion can and must progress and improve itself; that it must therefore submit to the ordering wisdom of man the God who is its author; that it can, in a word, last and grow by subjecting its beliefs to the whims of events, to the tyrannical and mobile demands of temporal interests, to the command of a few skilled maneuvers in directing its developments? But instead of indulging in crazy hypotheses, let's listen carefully to those we care about knowing, and learn to listen to them before judging them. - No, no, cried their tumultuous voices, we want to walk, we want to move forward, we cannot be "for this blissful and unintelligent *status quo* of which there are still coryphées! Still is not, especially at this moment. , neither the right nor *the advantage* of anyone. To unite the past with the present, so as to

prepare the future by useful *improvements* made in time, that is the secret of the duration of *a belief*. For half a century. , we have, despite the cries and protests of what is called orthodoxy, achieved a number of beneficial changes taxed at the origin of subversives and impious. We will quote ten for one: religious initiation, [1] *instruction of young girls*, preaching in the national language, etc., etc.; ..... and we are not at the end of this fruitful transformation. We must persevere in this, whatever may be thought by those who say that, since religious law is above rabbis and consistories, as it is above all of us, they must do no more than any of us [1]. "

[1] *Israelite Archives*, XIX, p. 835; 1866.

Here, the reformists are very careful to keep silent about the reforms which deal a mortal blow to the Judaic faith; but we have already seen the Talmud, the root of this faith, to be, in their view, only an archaeological relic, a venerable breastplate. Now, once this religious code has been relegated to cabinets of curiosities and placed under antique shop windows, what remains in Israel in terms of a sacred book? - The Bible, that marvelous work of which they were until our days the faithful and incorruptible guardians! - No, we know the opposite, and besides this is their language: "For us, Israelites, the Bible is neither a book of science nor even always a book of history." Thus, for example the account "of" Adam and Eve, Cain and Hebel, is not necessarily the story of an external story that happened on our earth; ... this story may well be a figurative story [1]. "The Bible and the truth therefore become two distinct things! How to express in clearer terms than no sacred book, no belief, no positive law binds to the word that God has revealed to him the people who claim to be elected? However, we pay homage to this absence of any ambiguity, and we thank our initiators of the development that the following lines give to their belief: " A religion is in our eyes neither an inflexible mould,... nor an inert material that lends itself to incessant experiences; it is a living being, *perfectible*, having in the past roots that should not be cut, and *renewing itself* with a necessary slowness [2]. Now, *never* more than today, "religious thought in general has exerted in the world, *in spite of certain appearances to the contrary, a greater influence*,... and Judaism cannot stand outside this current. Having, by a

happy privilege of its organization, neither mysteries [3] nor priestly caste to fend; basing its teachings on reason [4] and being able to invoke in support of its character, highly moral, the qualities of the race which practiced it, the Mosaic belief must take in the religious activity of our time the place which rightfully belongs to it [5]. "

[1] *Israelite Archives*, XIV, p. 613, and a thousand other passages; 1866.

[2] *Israelite Archives*, XX, p. 879; 1866.

[3] Nothing could be further from the truth! but would it be *an absurdity* more enormous than that of a religion without mysteries, that is to say, consequently, where it would be given to man to penetrate and understand God. To understand *is to contain*; man, that is to say the finite, would contain the infinite, if he understood God, which is equivalent to saying that the oyster scale could contain the Ocean, and well beyond!

[4] Which is unreason the way it is understood, if there are mysteries; for these mysteries require faith, such as reason accepts it: *Rationabile sit obsequium* ... Now the religion of Moses is filled with the mystery God, who imposed *a priestly lineage* on him. Those who use the language that we are exposing cannot therefore, without an indescribable infirmity of mind, claim "the Mosaic belief." But these progressives, as foreign to the rules of faith as to those of reason, dare to say: " An enlightened faith is no longer faith; reasoning faith no longer exists. "*Israelite Archives*, XI, p. four hundred ninety seven ; 1867.

[5] *Israelite Archives*, XXIII, p. 1059; 1867.

It will therefore seize this place, but without offending the rival religions, and will tell us the only way to bring about reconciliation between the hostile cults; because we ignore it, and here it is: it is "that we no longer attribute to Moses and Jesus what belongs to the predecessors, to the successors, *to the progress of time* or to the whole of humanity. Above all, it is. .. essential to clearly separate morality, which belongs to all, religious dogmas particular to each belief [3]. "But whatever our profession of faith, our words and our actions, "we are always judged outside with the habits of the established and official Church, of which Christianity offers us the model [4]." We are, on the contrary, the most absolute type of religious democracy, *and each of us is the supreme judge of the faith* [5].

[3] *Israelite Archives*, XI, p. 504; 1867. As if morality, *which is a rule of morals*, did not descend from religious law! As if the Gospel and the Talmud, therefore, did not **each generate their opposite morality**!

[4] Model offered to you by the Judaism of Moses, and which you endeavored to reestablish through the rabbinate, etc., etc. See chapter above.

[5] *Israelite Archives*, XV, p. 677; 1867. The last of the fools or the ignorant equals then with you the most eminent of the teachers, and the whole of all the teachers? Monstrous absurdity which constitutes and devastates Protestantism, a scourge not long before unknown to the Synagogue. Harmony, t. I, p. 62-3.

In a word, what is sufficient to be and to be said of the Israelite religion, we hope to see it adopted as a profession of faith by a preparatory synod composed of rabbis and laymen whose *humanitarian mission and duty* will be "to constitute all progress without schism!" And the sufficient points are reduced to three dogmas:" the unity of God, the immortality of God and the immortality of the soul. "We will declare, relying " on the spirit of the Bible and on the text of the Talmud (Horaioth, fol. 8), that whoever admits them is in fact an Israelite. " After which we will proclaim " three essential principles resulting from natural laws: free will, brotherhood, and freedom of interpretation. "

"By means of this principle, which is superior to tolerance since it consecrates the diversity of interpretation in the same worship [1]; by means of this freedom, each one, according to his conscience, will *preserve* the practices of the worship rendered to the unique God and immaterial, or will reform them according to the principles of a *liberal* and *humanitarian* Israelitism. "Thanks to the breadth of this" practical freedom, ... progress will spring, and universal religion will emerge without any conscience having really been troubled [2]! "

It is in truth only too easy to imagine to what degree the tolerance of a religion must extend [3] which, far from *binding* to God and uniting its believers to one another, frees them from all bonds, of any obligation, except that of governing each other in their own way, while this sense of

each continues to be called the common faith, while waiting for it to take hold of the nobler name of Catholic or universal faith !

[1] The Jews, fallen to the depths of confusion, cannot understand themselves; otherwise they would see that they are establishing as many cults in the same religion as there are individuals. We think we are dreaming by casting our eyes on these rantings!

[2] *Israelite Archives*, III, p. 118-9; 1868.

[3] *Religio* comes from *religare*, to bind.

But perhaps this convenient and liberal way of understanding a religion leads its sectarians to a tolerance bordering on indifference or contempt: a thought that we will content ourselves with relying on three examples, by delivering it to the reader.

First example. The president of a synagogue administration appears in Catholic processions every year. He thus pays a dazzling and public homage "to the symbols of a foreign cult," while, to complete the construction of this spectacle, "the secretary of the community escorts the canopy under which is carried *the image* of the Trinity (sic!) ". This fact, as stated, will no doubt appear quite strong. But who, therefore, after having penetrated the doctrine of the Judaic reformers, would think of being indignant at these insults to the feelings and faith of Israel, if not a champion of orthodoxy [1]?

Second example. The Consistory of Paris addresses to Mr. Low, chief rabbi of Szegedin, and of eminent knowledge, a letter of congratulations on the articles which he published in favor of the fusion of the rites in the sheets of Ben-chanania. Now, says a voice that accuses him: This eminent teacher in Israel declares himself favorable to the tendencies "which opened the abyss under modern Judaism ... He denies the obligation of our religious usages; he dismisses the most illustrious authorities in Israel that the Synagogue has recognized for many centuries. Are these the lofty considerations of which the Consistory of Paris is deeply touched by orthodoxy [2]? Yes, no doubt, and by what right to find him evil if the talent of this rabbi spreads some luster over his doctrines? For so the

interests of reforming Judaism demands; and who will question, if not a champion of orthodoxy?

[1] *Israelite Universe*, XI, p. 498; 1866.

[2] *Israelite Universe*, XII, p. 542; 1866.

Third example. We read in the same sheet which poses and practices at the same time the precepts of reformist tolerance: "We are accused of favoring materialism, nihilism, and why?" because our co-religionist, Dr. Sée, one of the professors of the Paris School of Medicine, accused of materialism, of atheism 1, whose parliamentary debates have just given the name to the echoes of the forum, — "*was recently appointed to the Israelite Consistory of Paris*. " Ah! really, therefore, let us leave aside the doctrines of Doctor Sée, which do not concern us and *do not engage our worship in any way*; but note that this distinguished doctor was called not to the Consistory of Paris, but to the CENTRAL Consistory. This administration brings together notables, but *being admitted does not imply that one takes care of worship, or that one is versed in Jewish questions*. [2]! "

[1] "I forgive a lot of things ... but I hate the atheist, the materialist. How do you expect me to have anything in common with a man who thinks he is a bunch of mud?" Napoleon I, *Sentiments sur le Christianisme*, p. 77.

[2] *Israelite Archives*, IX, p. 389; 1868.

This is the language of the *moderate* reformists, whom the Jews of a more frank liberalism call *incomplete liberals*! And yet the central Consistory, where these liberal appointments are made, *is the supreme council in charge of the administration of the religious and social interests of Judaism*! Not even being anything other than that, atheists and materialists do not seem to him in the least out of place in its midst!

This is why better a wise enemy than a friend such as you, shouts the champion of orthodoxy at the top of his voice to these champions of reform! Yes of course, the license is a bit strong; but "we would be the

first to laugh at the pavement which has just been thrown at the head of the central Consistory, if we were not *deeply saddened* by the coolness with which a publication which calls itself an Israelite comes to speak of *duties and the mission of our first religious administration*! " We, for our part, have expressed "our feeling about such an appointment, and we unfortunately have nothing to reply to the Catholic newspapers, which are *rightly surprised* by the choice we have just made... " And what! son of Jacob, "you believed that the central Consistory should deal with worship and Israelite religious questions? Profound error [1], and pardonable at most to the Orthodox!

The sheet of orthodoxy, in spite of this generous output, nevertheless insists on teaching us that M. Sée, the learned professor of the School of Medicine, is a little better than his renown or his scientific professions of faith; that he is, in a word, neither the materialist whom a certain public applauds, nor the antagonist of belief in God; and as proof: "A rabbi of the Upper Rhine, he affirms, sends us information which, according to him, confirms *the feelings of piety* of Mr. Sée, *his faith* in the immortality of the soul", and, this which will go beyond all belief, "in *the efficacy of prayers*;" but what is better, " the prayers of the Synagogue!" and much more, even of those who rise *in favor of the dead*!

Our language is serious; because "for almost two years since he had the misfortune of losing his daughter, the aforesaid rabbi *has been charged by him* to pray *for the repose of the soul of the deceased,* to recite the *Kadisch derabananan*; and, already before this sad event , the rabbi often met the eminent teacher in the cemetery of Schelestadt, visiting the graves of his pious parents, and reciting the *customary prayers* with lively emotion and *holy recollection* [2]. "

[1] *Israelite Universe*, X, p. 440; 1868. Catholics imagine the councils of the Church composed of unbelievers by profession!

[2] *Ib*., *Israelite Universe*, X, p. 476; 1868.

If so, what do you want? the tolerance described by the Israelite Archives allows each Judaic conscience to interpret its religion and its duties as it sees fit. So, everyone is free, in this way, to deny in public or to hide his belief from prying eyes, to draw a curtain on his faith, but without ceasing, for so little, to believe himself and to be an Israelite. These new religious customs have, moreover, the precious advantage of uniting the most dissident minds in a bundle, which popularizes them in Israel; because the reformist sheet hastens to teach us that, in our days, "*a great number of Israelites* seek to conceal or *to allow ignoring* the belief in which they were born!"

We will not, for our part, be reluctant to pay this sort of homage to their faith. Perhaps, however, spoiled as we are by reading the Lives of the Saints, we would be tempted to cry out: But in truth, what is a religion that blushes for itself? What is a reform which manifests itself in the world not by the affirmation, but by the negation of its beliefs, by the contrary of a profession of patent faith and of the affirmative courage of martyrdom?

Between the men of orthodoxy whom we have called bastard, because it is both the beginning and the negation of the reform, and the singular champions of a reform which deforms Judaism by laying its hand on its dogmas, choose who dares; and if progress allows time!

[1] *Israelite Archives*, XV, p. 675; 1867.

THIRD DIVISION. - THE FREE THINKING JEW.

Passage from the reformist Jew to the free-thinker Jew. - Kisses from Lamourette between the three daughters of the Bible brought face to face by the Israelite Hippolyte Rodrigue. - A single temple will contain all the fused cults, under the banners of Reason and of Eighteenth Century Philosophy. - This temple is the Alliance-Israelite-Universelle, open to the whole human race, under the leadership of Israel. - Done accomplished, it annihilates fanaticism and founds the great brotherhood. - What this alliance is. - Words of Mr. Crémieux, its president, one of the illustrations of Freemasonry and Judaism. - It prepares the Messianism of the new days; a "Jerusalem of a new order substituted for the double city of the Caesars and the Popes;" for "Israel is the greatness of God." She is the protector of all cults, even "against the laws still in force." - The peoples extend their hand to Israel, and ask forgiveness of the past. - He no longer had a center, but everything has changed. - Episode. - A striking and barely believable example of religious liberalism among the Jews. - A great rabbi intrepid defender of free thought. - Story. - One can "become a free thinker and remain an Israelite". - Same faith, same aspirations animating the Jew, the Freemason and the free thinker or solidarity. - Whoever enters occult societies is the ally of the Jew. - His newborn love for freedom ignores only Catholic worship. - Word from Eckert.

The prodigious and phantasmagoric precepts of the Judaic reform lead us, by a catchy and irresistible declivity, no longer to the precepts of any religion, or rather of a simulacrum of religion, but to the skeptical and avowed philosophy of the eighteenth century, which we actually see today establishing itself fully in Judaism. In the light of these doctrines, we testify that any contemptuous of a positive religion meets a natural ally in the reformist Jew, an auxiliary, a brother, another himself. And, if we take the trouble to climb, rising in the void, a new rung of the ladder whose base in our West rests on the false and pulverulent granite of Judaic orthodoxy, a simple glance will reveal in an even clearer light the extreme point at which all faith perishes in Israel. But let us progress only with a wise slowness, and let us contemplate at our ease the extent and the variety of this spectacle.

"Convinced that in religious matters the spirit is everything and the form little, - the Israelite Hippolyte Rodrigue - addresses successively the three daughters of the Bible: Judaism, Christianity, and Islamism." In his

most pathetic voice he exhorts and implores them "to put aside the external forms of worship which separate them [1], and to unite on the ground which is common to them, of the unity of God and of universal brotherhood. "

[1] The mysteries and the sacraments will be *forms* for this doctor in Israel!

"May temples rise everywhere, welcoming all men into their walls, without distinction of religious origin! May all hearts, filled with the same feelings of love, pour out before the same God, father of all beings. May all be nourished by the same principles of virtue, morality and religion, and sectarian hatreds will disappear, and harmony will reign on the earth, and *the Messianic times*, foretold by the prophets of Israel, *will be fulfilled.* "

In these resounding appeals of religious sentimentalism, the Review of Reformist Judaism admires "a greatness, an elevation and a generosity of ideas all the more admirable and contagious as the author exposes them with a warmth, a conviction and an enthusiasm that transport and take away the reader [1]. "And as the times have at last come, when the facts hasten to answer the words, the most vast, the most marvelous of temples, a temple whose stones are alive and endowed with thought, rises to receive into its elastic enclosure, under the forever sacred banner of reason and philosophy, all that the human race contains in its bosom: generous, hostile to mystery and ignorance, true sons of light and freedom. This temple will therefore house the Jewish religion, which survives everything and which nothing shakes; religion enlarged and made worthy of all humanity, cries to one of the princes of Israel to the tumultuous applause of his brothers. And, it is not from the bosom of Judaism, it is from France, our homeland, that the liberating idea starts, the idea which merges all beliefs and all cults; it is from our adored France " who regenerated the world, and received with happiness the holy *and generous maxims of the philosophy of the eighteenth century* [2]."

[1] *Israelite Archives*, XIV, p. 628-9; 1866.

[2] *Israelite Archives*, XXIV, p. 1074; 1866. Cosmopolitan philosophy, which renounces all patriotism, all duty, all special or positive affection, in order to devote itself *to the love of humanity,* and which says to the religion of Christ, after it has civilized the world: You are only lies and darkness!

But let us quit any figure of speech. This temple made up of living stones, what is it, if not the largest association that should ever amaze humanity by the number and the prodigious diversity of its members! Born yesterday, this association dates back to 1860, the title *Alliance-Israelite-Universelle*; their dogmas are those that the great association of Freemasonry and the most active societies of the occult have so far only taught in the shadows. Open to all mankind, *under the leadership of Israel,* "it attracts our attention with its distinguished services in favor of the equality *and the moral progress* of our co-religionists." And already their works resound from one end of the earth to the other; " for the program of the Alliance does not consist of empty phrases. It is the great work of humanity, the annihilation of error and fanaticism, the union of human society in a solid and faithful fraternity; and this program has become a fait accompli in Morocco and Persia, in Syria and Greece, in the Danubian principalities and in Sweden, that is to say in the north and in the south, "in the frigid zones and in those where the fires of a devouring sun are raging [1].

[1] *Israelite Universe*, VIII, p. 357; 1867.

We hear it, and who would believe it? this language which ranks Israel under the banner of the philosophical incredulity of the eighteenth century, is offered to our admiration by the Judaic leaf which claims to be one of the boulevards of orthodoxy! But let us close our ears to his words to open them to those of the great Alliance, eager to expose us its titles through the very voice of its illustrious president, one of the glories of modern Judaism, and, by an almost rigorous consequence, one of the coryphées of the Masonic association:

"Our century willingly does this justice, that religious fanaticism has disappeared among us." But, ... "let us have the courage to admit it, what

dominates ... is, - apart from an excessive love for material well-being - *indifference*! There is like a slow poison which has seeped into the heart of our hearts: religious *indifference*, *moral* indifference, indifference for *everything that makes the high strings of our nature vibrate.* All of this is covered with a kind of official hypocrisy that dares not admit to itself. "....

However, such, Jesus "has taken the place of authority for the established gods and has found his highest manifestation in the bosom of Rome; such, *a new-day Messianism must blossom* and develop; such, a Jerusalem of a new order, saintly seated between East and West, *must replace the double city of the Caesars and the Popes* [1]. However, I do not hide it, for a long series of years I have not fed any other thought other than the future of this work. As far as my strength was able to allow it, I raised the flag; it will soon float effectively in hands younger than mine [2]. "

"*The Alliance-Israelite-Universelle* has barely begun, and its salutary influence is already being felt in the distance ... It does not stop at our worship alone, it is addressed to all beliefs. *It wants to penetrate all religions* as it penetrates into all countries. How many nations are disappearing here! ... How many religions are vanishing in their turn! *Israel will not end*. This little tribe *is the greatness of God*! The religion of God! Israel will not perish; this religion is the unity of God [3]! "

"Here it is, this law which will one day be the law of the universe. All the revealed religions have taken it from this little people ... the Bible is everywhere. Its morality becomes the morality of all peoples. The Jewish religion is the mother of religions which spread civilization. Also, *as philosophy emancipates the human spirit*, religious aversions against the Jewish people are fading. One wonders why this odious persecution [4]! ... Well, gentlemen, let us continue our glorious mission. May enlightened men, *without distinction of worship, unite in this Association-Israelite-universal* whose goal is so noble, so largely civilizing. Destroy among the Jews the prejudices with which they are imbued in the persecution, which

breeds ignorance; found in the north, south, east, west, in numerous schools; put these neglected Jewish populations in touch with the authorities of all countries, whereby they will not be treated as enemies; at the first news *of an attack on a religion*, of violence excited by religious hatred, *to rise up as one man*, and to demand the support of all; make our voice heard in the cabinets of ministers, and even to the ears of princes, whatever religion is unrecognized, persecuted and affected, *even by measures written in laws still in force*, but rejected by the enlightenment of our time; *join with all those who protest*, and act with all our efforts; give a friendly hand to all those men who, born in a religion other than ours, extend their fraternal hand to us, recognizing that all religions of which morality is the base [5], of which God is supreme, are fraternal and should to be friends; thus to break down the barriers which separate *what must one day come together*; There you have it, Gentlemen, the beautiful, the great mission of our Alliance-Israelite-Universelle ... Let us walk firm and resolute in the path which has been laid out for us. I call our brothers of all religions to OUR ASSOCIATION our brothers and sisters of all faiths; let them come to us; ... with what eagerness we will go to them! We are extended a hand of brotherhood. *We ask forgiveness for the past*; the time has come to found an immortal association on an indestructible basis [6]. "

[1] A new power of which Israel would be the soul and the head, whose mission would be to overthrow any political and religious power that preceded itself. Now, this leader, this Messiah, to what idea does he respond?

[2] *Israelite Archives*, XXV, p. 600, 651; 1861.

[3] *Ibid*., P. 514-5.

[4] Why? This is because the Talmudic traditions, and not the Bible, were the law, the conscience of the Jew.

[5] What moral? that of the Talmud? of the Koran? etc., etc. And is the Israelite Alliance showing signs of life today in Italy, Russia, Spain, against the people who, by decree, demolish churches, and in the name of religious freedom, drive out religious? , abolish the charitable societies of Saint-Vincent de Paul, to the applause of liberal writers and Jewish-friendly political leaves ... etc., etc.

[6] *Ibid*., P. 514 to 520.

Long applause follows these words, which must seem surprising to anyone who knows the current course of the world only through circumscribed relationships. But it was natural that the Israelite people should show their great favor to "the institution which carries the flag of Israel so high" and who, *reminding him in the idiom consecrated by liberalism of his prophetic destinies*, "has quickly become, according to his own expressions, the beacon of salvation for his oppressed brethren. "

Earlier, "Israel, dispersed for eighteen centuries on the surface of the globe, had no more center, no more representatives, no more defenders of common interests. *Now everything is changed*! A flourishing society, and one which finds access to the most powerful thrones, is there, always ready to claim our rights, to fight these men who are both the enemies of our race and those of light and freedom! "

So says the president of the Alliance! And, among the approvers and the echoes of his words, some want to believe themselves to be Orthodox, while others mock orthodoxy; but, all together, these followers of the most atrociously exclusive religion that history has pointed out to us, all together these talmudists of yesterday lovingly proclaiming themselves the sons of the philosophy of the eighteenth century! And see them clap their hands to the revolutions that upset beliefs and empires; see them braiding crowns like the Voltaire, the Volney, the Grégoire, the Joseph II, the Garibaldi, the Michelet [2]. Their language is quite explicit, no doubt! and carry the light with you; he did not, however, equal the startling words which issue from M. *the Chief Rabbi of Belgium*. One could not, in truth, give more life than did *this pastor in Israel* to the painting which represents the *philosophical* sincerity of a Judaism which, by *the eclipse of its faith*, has become the refuge of those who deny their worship and their faith. But let's prepare the reader's mind for this surprise with a few more lines:

[1] Israelite Archives, XIV, p. 655; 1867.

(note: postscript "[1]" reference is missing in the text)

[2] See, directly or indirectly, throughout the journals cited, and for example, Israelites Archives, X, p. 463; 1867.

The Jewish journalist and free thinker Michel Bérend has just closed his eyes to Belgian soil, and opened them to the light of the other world. Charged by a newspaper to which he lent the assistance of his pen to give him, in the form of a parody, the report of a jubilee procession of Notre-Dame, Bérend had freely let his sarcastic and sacrilegious spirit spring forth; but a few moments after these insults to Catholicism, cholera surprised him in the theater and made him feel its devastating attacks ..... He was dying.

The hour of the funeral having sounded, his co-religionists *of free thought* carried him to the Israelite cemetery, where, turning his back on the pompous and liberal maxims of respect for all the cults proclaimed by the Universal Israelite Alliance, the Chief Rabbi of Belgium Aristide Astruc pronounced on the gaping tomb the eulogy of this insultor of the religion professed by the Belgians. The Journal of *Orthodox Judaism*, from which we borrow the account of this fact, endeavors to assert by foreign quotations the eminent merits of the free thinker, which his prudence does not allow him to praise in direct terms, and reports the text of this speech without adding a word of criticism:

"My brothers," cried the painfully affected chief rabbi, ... I cannot allow this prematurely opened tomb to be closed without depositing there a *just tribute* of regret and esteem; and allow me to tell you that the pain I am experiencing is mixed with a feeling of deep personal sadness; because Michel Bérend, whose exit from this world I am going to bless *in the name of religion*, greeted barely a few days ago ..... my entry into the bosom of this great city.

"You have all known the energy of his convictions, and the indomitable strength he used to ensure their triumph. *Passionate lover of freedom*, Berend has always fought for this noble and holy cause. Son of an old

race of persecuted people, he put his honor on every occasion to raise the flag of Israel, *which is that of religious freedom*. Farewell then, Berend; be blessed! *Like the young hero of the Bible, you died fighting* [1]. "

But this language is incomplete, and we owe it to ourselves to complete it. *The Moniteur des solidaires*, journal of free examination, frightened by this religious pageantry, treated as a mistake or inconsistency the intervention *of any religion* on the tomb of a free thinker. *Now, to isolate free thought from Judaism* was to offend the religion of the chief rabbi, who immediately replied: " You affirm that the intervention of the cult *that I represent* was only a mistake on this sad occasion ... Allow me to tell you, Sir, that you are mistaken ..... Berend was a member *of free thought*, we knew it. Judaism does not exclude anyone from its temples during life, nor from its cemeteries after death. Not only does he admit in the one and in the other the Israelites who have ceased to practice his rites, but he also receives strangers there, without asking them on the threshold for any form of confession. He calls them all, without distinction, to brotherhood here on earth, and to immortality in the life to come.

"This is why Berend was able to *become a free thinker by remaining an Israelite* ..... This is why, finally, *Freemasonry*, and also free thought, were able to participate without obstacle alongside Judaism at the tomb of a brother, of a friend, *of a co-religionist* that all, *Israelites, Freemasons and free thinkers, also regret* [2]. "

[1] *Israelite Universe*, II, p. 85-6; 1866. Daring to say that the flag of those for whom the Talmud is the code is the flag of religious liberty, and to make this liberty that of the free thinker, how much surpassing the limits of audacity!

[2] *Israelite Archives*, XXI, p. 927-928; 1866. This speech is, from beginning to end, the denial of the Talmud, of true Judaism.

Intimate union, equality, parity, therefore reign today, in the sense of rabbinic theology, between these three expressions of the same faith, of an identical aspiration: the Jew, the Freemason and the free thinker, to

which Belgium gives the name of solidaire. In other words, the theology of *liberal* Judaism begins, openly, to be nothing more than the philosophy of revolutionary sects!

For a long time we had in fact known, says the learned Protestant Eckert, that in the symbols of its lodges, Freemasonry, which includes among its initiates the majority of the Protestant clergy, "consecrates the cult of materialism, and that ' they preach there an abominable doctrine, a monstrous mixture *of philosophy, Judaism* and Christianity, which resolves itself, in the last analysis, to the crudest deism. "

[1] Ed. Eckert, lawyer in Dresden, Freemasonry, etc., etc., t. I, p. 123, etc. ; Liège, 1854; book that is becoming rare.

A large part of the sects of Protestantism, enrolled in the ranks of eighteenth-century philosophy and occult societies, in fact almost form with the members of occultism one and only one family. But *this family* only becomes complete by being confused in fact and often in heart with Judaism, and especially with the members of this cult that Israel calls its reformists and its free thinkers, that is to say with the majority of Western Jews. And, as a curious spectacle, we see the proponents of the bastard orthodoxy of which the minority of Jacob’s sons is composed in these regions, sharing fervently if not the opinions, at least the feelings of this thousand-name jumble of the representatives of free thought.

In other words, if our eyes are fixed on the philosophers of the eighteenth century, on the men of Protestantism, from where the arid breath of modern philosophy ends up chasing all religious ideas, and on the followers of societies of occultism from the corrupted moods of Christian blood, the simple observation of things makes us recognize, apart from any Masonic data, one and the same spirit which predestines them, by penetrating them, to be the shameful or patent auxiliaries of the Jew pushed like them to become a free thinker since he became a citizen, and reduced to retain this title, either to mutilate or to deny the doctrines of the Talmud.

CHAPTER NINE

FIRST DIVISION. - NEW MORALS, NEW MORES.

Social qualities of the Jew half-released from the Talmud, and judged by representatives of the Judaic press. - Observations limited to these two points: truthfulness, benevolence towards the Christian. - Is the simple destruction of Talmudic orthodoxy sufficient for the social regeneration of the Jew? - What are the feelings of the Jews for Christians today? - Protection granted to them by the emperors, the Popes and the upper classes. - Universal ingratitude. - Would this ingratitude still be the same, and although the Jew is calming down? - Example. - Death cry of the Jew against Rome, which has always been his most inviolable asylum. - Universal pretext and slogan. - The Mortara case. - A word on this case and comparisons. - Reason for the fury played by the Jews. Their own example. - Excessive intolerance, hateful lies and slander against the Archbishop of Algiers. - The admirable letter of this prelate, and the Jew. - Huge facts. - The texts. - Deep traces of belief in deeds, even after the belief has disappeared. - Notes. - Pius IX and European diplomacy militant in favor of the Jew. - M. Mirès to the Israelites, his co-religionists. - Russia and the Jews ...

The spectacle of Talmudic customs has just now become a surprise to us; a spectacle no less interesting, and more varied, would be that of the manners of the Jew for whom the Talmud is nothing more than a dead or dying letter, a shroud from which Israel must finish freeing its members if it does not want to be alternately the horror and the laughing stock of the people. With our eyes fixed on these Jews, whose march will in a moment provoke our attention, and whose confused multitude occupies from the highest to the lowest steps of the ladder of moral progress, we will limit ourselves to considering them in their relations with Christians from the simple point of view of these two social qualities: recognition and truthfulness, because we do not want to extend the field of our observations without limits. We will learn in this way whether the estrangement which suddenly manifested itself among the Western Jew for Talmudic orthodoxy is sufficient for the regeneration of this Jew, who continues to be one with the faithful Talmudis; and, perhaps, from this new glimpse of one of the faces of Judaism, some useful lesson will flow for us. It is more appropriate for us more than ever to admit happy

exceptions on this ground, and to acknowledge them *to the greatest extent*.

Well, these Jews whom we see moving away to such different degrees from each other from the absurd or hateful precepts of the Talmud, do they finally feel capable of some gratitude for the services rendered to them by the Christian world? for the benefits with which it fulfills them? And, without being guilty of an excess of candor, will Christian society henceforth have to trust the language which escapes the mouth of Israel, or which sometimes seems to be an overflow of its heart! This language was at certain times filled with tenderness and effusion for the Church; So Israel would have contracted some sacred debt from time to time? Let us consult two or three pages of history on this subject.

A modern Areopagus, who treats Judaic questions with rare and delicate benevolence, told us: "In general, although the Jews have always been *extremely hostile* to Christianity, never, from the day the Gospel established its empire In the world, neither the Church nor the Christian governments ever treated the Jews with the same severity *as the peasants had done* [1]! The emperors and the Popes protected their synagogues, forbade that anyone disturbs them in the exercise of their worship and the celebration of their festivals, that anyone disturbs them in their properties and their persons, and *they never permitted baptizing them against their will*!

[1] Cf. J. H. Boehmer, *Jus eccles*. protest. ad. tit. From Judæis, l. V, tit. IV, § 41.

The Jews, and it is important for us to know this well, so much of history was disfigured by historians of Judaic origin or tendency, "the Jews were protected by *the upper classes*; and the riots which broke out against them, just like those which took place at the origin of the Crusades, were brutal violence by perverse and low-level men, *which the authorities and the clergy disapproved of and stopped with all their power* [1]. "

Such is the general truth, validated in all encounters by the exceptions whose proper function is to confirm the rule, but which treacherous people or which false spirits exploit too often with regrettable success. The Jews, however, these implacable enemies of the law of Christ in spite of their singular greed for the distinctions marked with the sign of the Savior, [2] showed themselves everywhere enemies of the upper classes and of the clergy, that is to say of those whom their position rendered the instruments and columns of civilization. Any feeling of gratitude and respect for the truth therefore froze and died in the heart of the Jew, as soon as justice demanded it in favor of the Christian. But let us let the word give way on this point to the facts; and, since it is for us to judge in Israel those whose orthodoxy allowed itself to be conquered, let us take to witness this truth, a thousand times repeated by history, only the facts of the present time, the time where the Jew de-Talmudizes himself.

[1] *Encyclopedic dictionary of Catholic theology*, by the most learned professors and doctors of theology of Germany, translated by Goschler, t. XII, p. 445-450, in-8o; Paris, 1861. Read also the great *Treaty of the police*, Delamare, t. I, p. 279, etc. ; 1705.

[2] Honorary and noble crosses, orders and distinctions. Going through the Judaic reviews of two or three years, we see with what fury of vanity, in spite of their horror of the Crucified, the Jews adorn themselves with our crosses and the Orders which bear the name of *our saints* and of *our mysteries*.

Today, the spirit of revolutions unleashes and lifts on all sides both its waves and its foam against the walls of the Eternal City, against the seat of apostolic power, assailed by both the most brutal and the most hypocritical fury: magnificent opportunity for Judaism, primitive soul of heresies, eternal soul of revolts against the principles of Christian society, to rise up against the tiara, if Judaism is ungrateful ... Ah! yes, perish at last, perish Rome forever! This frenzied cry is repeated from mouth to mouth like the death cry of Calvary; but Israel needed a motive, and whatever, for this new splendor.

The motive was an act which Israel, swollen with its old and implacable anger, suddenly denounced to the four winds of heaven, under the title of attack on the freedom of conscience. So shouted it its publicists who,

strong of the errors and the prejudices widespread and nourished even within the Christian States by the Jews and the allies of the Jewish nation, never let a day pass without tiring of this sickening repetition the echoes of the whole world [1]. It is therefore for us to know what was hardly said except by hostile voices, and we will repeat it with a quick word.

A Christian was a servant in a Jewish house; and, in its wisdom, Roman law forbids *in formal terms* for the Jew, who can only violate it at his own risk and peril, to have a Christian as a servant.[2] The servant believed, rightly or wrongly, to have to baptize at the point of death the child of this Jew, whose name is Mortara. However, *everyone in Rome is aware* that every baptized child falls, for the maintenance of the vows of baptism, under the tutelage of Roman laws. This is the fact; and pure courtesy urges us to leave Judaism full freedom to give it the most fantastic accompaniments. Placed that we are from the *exclusively secular point of view of legality*, we will confine ourselves to saying to the Jew: The law, this law which you had accepted in your capacity as inhabitant of Rome, lasts or not (*dura lex, sed lex*), was not treacherous. She was warning you; and yet it pleased you to willfully ignore it; the consequence of the offense is therefore your work. To you, *stranger by origin*, and whom Rome knows to be the implacable enemy of her beliefs, Rome was willing to open her bosom whenever you were rejected elsewhere; but it was not without laying down its precise conditions for this reception. By what right to vent your mournful grievances against her because you liked to accept them and break them? And what state in the world would allow the foreigner to violate the pact by virtue of which it tolerates it, adopts it and protects it?

[1] Read Judaic Reviews, and see the note at the end of this first chapter division.

[2] This prohibition was once universal in Catholicity. See the great Police Treaty, t. I, p. 279, etc.; Paris, 1705.

From time to time it escapes the Jew to teach us that thousands of facts, not similar, but much more cruel, are accomplished to the prejudice of his faith, either in the immense and silent empire of the Russians [1], or in the

States heretics. His own pages cannot open without multiplying the proofs that, until recently, Christians and converts of his nation reproached him for acts of proselytism and intolerance more numerous and more serious than those for which he dares to reproach Rome; and the history of the *truly incredible persecutions of the Church in the Protestant States* [2] testifies to the very point of view chosen by Israel, the relative benignity of Rome towards the Jews. But let us admit, if necessary to please the Jew, a certain intolerance on the part of the papacy; let us grant him that the fact Mortara, as painted by his infidel brushes, is a fruit produced by all religions and all latitudes. Well, don't the statistics tell us in this case that Rome, if we suppose her guilty, is a thousand times less so than the regions dominated by the Talmud, heresy or schism [3]? Why, however, is the cup of the Jew's fury almost unchallenged on the one State for which, at certain times so easily erased from his memories, he felt it his duty to profess such lively gratitude? - Ah! Rome is the seat of Catholicism, whose existence exasperates Judah; more than ever Rome is weak; more than ever she is surrounded by implacable conspirators who are only waiting for the last moment of her agony. The enigma of which we are looking for the word therefore opens its depths to the light, and the city of the vicars of Christ is accused by the Jews only because they want to give themselves the right to encourage and excite with their cries, those who ask for his death.

[1] *Israelite Archives*, XXIV, p. 1121; December 15, 1867.

[2] Sweden, Germany, Great Britain, and c. . . Read, as a prodigious sample, *the political, social and religious Ireland*, of M. Gustave de Beaumont, former deputy, collaborator of M. de Tocqueville, grandson of General Lafayette.

The clamors of the liberals of Vienna, concerning some Jews who had taken refuge in convents, led the *Gazeta Narodowa* in Lemberg to publish the following information (October 1867):

"In all their speeches, the German liberals place special emphasis on freedom of conscience, and in any law they introduce the paragraph that everyone is free to change their religion. But if a Jew wants to make use of this right, they call it act of violence, because, as in the cases presented to the Reichstag, the people in question had preferred Catholic baptism to Protestant baptism and had taken refuge in Catholic convents.

German liberals do not seem to know why Jewish women want to be baptized and take refuge in convents, we are willing to tell them.

"It has happened very often with us that elderly Jews, who wanted to change their religion and thought they were hiding in some well-closed establishment, were taken by force by fanaticized Jews and disappeared forever. Two years ago, returning from a pilgrimage, a Jewess from the Czartkow circle, who wanted to convert, was attacked and kidnapped by the Jews; she was transported to a nearby Jewish inn, where she was strangled before the door to the room where the murderers had locked themselves with her could be broken down. Why did Dr. Mühlfeld not then question the minister on the investigation opened on this subject and on the punishment of the culprits? "

"With us, in Galicia, it is not necessary to urge the Jews to be baptized. The position of women in Jewish society, especially among the Orthodox Jews of Galicia, is enough to persuade them to adopt Christianity. ... "

[3] See note A at the end of this division.

More keenly than others, perhaps, the Jews even today feel the need to bring out of the vices of religious ignorance the children whom their parents want to let stagnate there. Their zeal is often, in this respect, that which they reproach the most zealous Christians, and the spirit of proselytism which characterized the Pharisees their fathers [1] pierces on every page the cover of words in the text of their Reviews; it is difficult, in any case, to display and proclaim the rights of the Jew there over the men of his blood with a boldness of more valiant zeal. We will cite in this connection a city where, according to their language, "we must see real miracles" operated by their hands, and this city is Venice. Almost all the Jews there belong to the lower social classes; now they are noticed by an invincible idleness, and by a disgusting ignorance united with the most unspeakable shamelessness. Here, then, Israel tells us, "it was not only a question of rescuing, ... it was necessary to educate the children and steal them, so to speak, from their parents, in order to send them to other routes ..... So many struggles to support for that !! what obstacles to overcome! And nevertheless we have been able to overcome everything! "

[1] S. Matth., Evang., Cap. XXIII, 15.

These words say something, to be sure, but especially from the mouth of the Jew. And if the Jew, whose veracity it is important for us to assess by touchstone; if the Jew, who tears his throat to make the world resound with his Mortara stories, sets the example of cracking down to the point of crime against those who share his faith, when the cry of conscience leads them to change it; if the Jew makes it his duty to kidnap, "to steal, so to speak, their children from fathers," in order to bring them out of their ignorance, and above all of their religious ignorance, with what front does this same Jew [2] dare , disfiguring all truth, obviously insulting, launching the reproach of ravishing the orphans of Algeria, still covered with the corpses of their mothers, in the face of this archbishop who does not steal them, he who does not violate them , he, who does not use any art to draw them into his arms, him, but who confines himself to snatching them from prostitution and death? What! these saved children are victims! you call them Mortara! Your compassion drowns them with tears! But what is the cause of your grievances? What is the reason for your despair? Could this be because in the midst of the French people, whose Christian civilization protects the Jew, these orphans run the risk of not increasing the number of Muslims who, however, only yesterday, treated the Jew, even in our Algeria, as they treat the vilest animals [3]? Could it be because these children, whom no one will dare to make Jews, risk increasing the number of Christians? However, put aside any semblance of declamation, and let us listen to the language coming out of the mouth of the Jew, because he notes, in addition to his love for the truth, his respect and his gratitude for these Christians to whom he owes and what he is and what he has; this is what our nineteenth century ignores with an ignorance that one might call marvelous! The Jew speaks, silence:

[1] *Univers israelite*, XI, p. 530; 1867.
(Note footnote "[1]" does not have any reference in the text)

[2] This same Jew is the writer of the same magazines.

[3] Our settlers and our soldiers remember the time when the Moslem stamped his foot on the Jew, or spat on him, as he pleased, when he met him on his way.

So, Monsignor the Archbishop, "because you gave the orphans *a piece of bread*, their souls belong to you as if they had sold them to the prince of darkness, at the hour of midnight, for a piece of gold! ... "Yes, the Archbishop of Algiers, Mgr de Lavigerie, wrote to the Marshal Governor of Algeria, and," no longer putting any brakes *on his unbridled intolerance*, he reproaches the government for helping to raise mosques, to grant subsidies to Arab schools, to tolerate religious meetings, to facilitate pilgrimages to Mecca, to give, *something really incredibly*, on behalf of France, *the teaching of the Koran* to Algerian youth, etc. ..... But these de*plorable declamations, which reveal the most ardent religious hatred*, the fiery apostle, if he does not yet have them on his lips and under his pen, no doubt also has them in his heart against the Jews and the Protestants, guilty of the same crimes, he, the public official, who takes an oath of submission and fidelity to the law of the State proclaiming religious freedom and the equality of religions. - Ah! may Heaven and the lucky star of France preserve us forever from the domination of these people [1]! "

Thus speaks Judaism among us, and such is its style! Let us place, for any answer*, next to his text the text of the bishop*, and let the eye of each see if the Judaic veracity respects or insults the spirit and the letter [2].

[1] *Israelite Universe*, p. 436-7; 1868. - The Jewish rabbi, *salaried by the State*, can call himself a public official; but the Christian clergy does not have this *privilege of wages*; it receives from the State only what an annuitant receives from it, the interest of a capital; that is to say, by virtue of the Concordat, a minimal indemnity for his property, which it pleased the State to seize. A deputy from the left, Mr. Ollivier, had the right to make this observation towards the end of the session of the Legislative Body, session of July 10, 1868.

[2] This letter, worthy of the Fathers of the Church, is too long for that we do not limit ourselves to extracts. *Le Monde* reproduced it on May 15, 1868.

And first of all, that in the presence of this rapid episode, none of our readers is careful not to cry out: O my God! What then could this fragment of the Algerian religious question have in common with the study of the Jew! For perhaps no incident gives a more vivid notion of the

spirit which, even today, and on the very ground that we offer it to tread, animates the Jew against the principles of Christian civilization. Let us therefore hasten to return to this land of Africa, to the land where, in their jumble of believers and unbelievers, the men of Judah make themselves the avowed auxiliaries of the Koran against Christ.

Monsignor the Archbishop of Algiers addresses the Marshal Governor of Algeria: "Algiers, April 23, 1868. - Mr. Marshal, *the acts* here give my words a comment that is more eloquent than all the speeches. Tell me, Monsieur le Maréchal, at this moment, who attracts the Arabs to his side, despite the dangers of their neighborhood? Who welcomes them in his seminars, in his asylums, in his own house? Who looks after them? Who gives a refuge to their widows, to their children? Who *sacrifices* the lives of his priests, of his nuns for them? [3] And, on the contrary, who drives them away like human flocks? ... You know it; and I also know it ! ...

[3] Bonus pastor vitam dat pro ovibus suis.

" Better than anyone, *you know what these odious insinuations are worth*, that Your Excellency is not afraid to renew following an anti-Christian press: that I want to make these poor Arabs pay by the sacrifice of their religion for the bread which Catholic charity distributes to them by my hands. No, *it is not, it will not be so on the part of a bishop*! I did not say, *nor let* a word *be said* in this direction to the Arabs whom I am helping. I did not want, *and I have declared it loudly*, that only one of the twelve hundred children taken in by me should be baptized other than at the time of death; and even then, at the time of death, I allowed it only for those who were not of the age of reason. I wanted, I want them to retain *all their freedom* in this regard; and, if they prefer to remain Mohammedans when they are old enough to make a reasoned decision, I will none the less continue my paternal dedication and support to them.

"I will teach them, it is true, that it is better to help oneself by working against the blows of fortune than to fall asleep in death by invoking fate; that it is better to have a family than to live, under the pretext of divorce or polygamy, in a perpetual and shameful debauchery; that it is better to

love and help all men, whatever race they belong to, than to kill dogs of Christians. (O the fiery apostle!) ... This is what I will teach them. Who would dare to find fault with it?

"Better than anybody else, Monsieur le Maréchal, you know that I live in solitude, in the deepest retreat, fleeing the world, only occupying myself with my duties and my works as a bishop. If so, like you tell me, *the Algerian population is even more tightened around me*, it is because it considers the ideas and the principles which I support *as its port of salvation after so many storms*!

"They are my flock, Monsieur le Maréchal; they are the souls of which I am the pastor; and you reproach them for their trust in me! And you reproach me for loving them, for seeking to save them! And you make me hear, that if I do not separate myself from them, I am not Caesar's friend!.....

"I know the Emperor! ... The duty of every honest man, in the presence of the crisis which illuminates our Algerian questions at this grim day, is to tell him with as much respect as courage that he has been deceived. Your Excellency has been deceived himself [1] .. and it is at the very source of the trouble which goes back to the system of which I speak. "... Because Mgr Pavy, the successor of Mgr Dupuch, first bishop of Algiers," was not very happy ..... The venerable superior of his major seminary was publicly threatened with prison, and *even the galleys*, for having taken in from the mud of Algiers some little native *orphans* whom he wanted to make into men! "

"And while they were thus denied all freedom of the apostolate, my two venerable predecessors had the sorrow *of seeing mosques erected at great expense, most often useless*; of seeing schools, religious meetings *where the fanaticism of the natives was exalted* [2]; to see the pilgrimage to Mecca [3] facilitated, *accomplished at the expense of the State by the Muslims* of Algeria; to see finally *something truly incredible!* being given*, in the*

name of France, lessons of the Koran *to those who had never known it*, such as the inhabitants of Kabylia. I had to see the same trials continue ..."

[1] Monsignor of Algiers testifies highly, moreover, *and with reason*, of what sincere esteem is worthy of the Marshal.

[2] Which results in the revolt of the Arabs, and the massacre of Christians!

[3] To which the world owed one of the longest and cruelest revivals of Asian cholera.

Also, "in spite of the authorization which I had obtained from an august benevolence, I could not succeed, because of the obstinate resistance which was opposed to me, to establish at my expense, in Kabylia, even of simple houses of Sisters, to distribute medicines and alms to the natives, who ASKED for it, [1]!

"*When the terrible famine which has just covered Algeria with corpses* [2] spread its ravages, I wanted to obey my calling and to fulfill my duty as bishop by taking in the native orphans. I did it, but I soon heard disturbing words around me about the future of my work. The silence kept by you in the Senate on *my work*, *which assured* the province of Algiers alone, for Arab widows and orphans, *four or five times more help than that of the State*, soon confirmed my concerns. But all doubt ceased for me when I knew that you had said, at the time of the installation of the Brothers at Ben Aknoun *, that their work would be only transitory, that *the orphans* would be claimed after the harvest by *their* respective *tribes*, and that they could not be denied; adding that in a few months the orphanage would be closed. " * (Note - Ben Aknoun is a suburb of Algiers).

"That is to say, Monsieur le Maréchal, that these children *without father, without mother, all abandoned, and delivered to death*, but taken in by me thanks to the charity of the bishops, priests, Christians of France, watched over, cared for at the perils of their days by our Sisters, more than twenty of whom suffered typhus from them, several of whom have already succumbed victims of their charity, we would have saved them, and saved at this price, only for the deliver after a few months, *without*

protection, without defense, without parents, boys and girls, to the *bestial* passions of their co-religionists! It would have been a thousand times better to let them perish! ...

[1] Tolerance! freedom of worship! religious freedom!

[2] This famine killed two hundred and seventeen thousand Arabs, and destroyed four and a half million head of cattle. Speech by Mr. Le Hon, after the great inquiry in Algeria, session of April 13, 1869, to the Legislative Body.

[3] Passions too well known to those who know the Muslim, the civilized of the Koran! this book that we took the trouble to read.

"To their fathers, to their mothers, I would have returned them without difficulty; but I am the father and the protector of all those of these children whose fathers, whose mothers no longer exist. They belong to me, because the life which still animates them, it is I who have preserved it for them. It is strength alone which will tear them from their asylum; and, if it tears them away, I will find in my bishop's heart such accents that they will raise up *against the authors of such attacks* all those who still deserve on earth the name of men and that of Christians. "

So there you have it, if we repeat the textual words of the Israelite Universe to Bishop of Algiers, - words which seem to have been sent *to a prince of the witches' sabbath*, - here is "the piece of bread" at the price of which the “souls of orphans belong (to the bishop) as if they had sold them to the prince of darkness, at the hour of midnight, for a piece of gold!” This father of orphans snatched by him from death, and who, if it pleases them to remain disciples of the Koran in his hands, "will nevertheless continue to them his devotion and his fatherly care," what is he, according to the Judaic text? He is "the fiery apostle who no longer puts any restraint on his unleashed intolerance;" and the words dictated by the spirit of counsel, wisdom and strength, the words of this bishop around whom, according to the word of M . Marshal, *the whole colony* is hurrying, these are "the declamations which reveal the most ardent religious hatred!" But this fiery apostle, this Christian monster, would it not be Christ acting in the guise of a bishop? .... Yes, no doubt, and

Judaism recognized it, it is Christ, it is himself; for this indefatigable cry of the Jew resounds at his sight: Let not this man reign over us! Ah! "may the sky and the lucky star of France preserve us forever from the domination of these people [1]!" Finally the kidnappers of small Mortara, according to the Judaic expression, would they be here the bishop whom the voice curses of our Jews, the pastor who gives his life for his sheep, *white or black*, or the kidnappers with whom Israel associates him, those who would come to snatch from the hands of the apostle the abandoned whom he conquered over death and debauchery at the cost of the blood of its priests? This question arises before us in its simplicity; and, since we are studying the moral qualities of Israel, we pray anyone other than a Jew to resolve it by adding to it what he thinks of Judaic *truthfulness*, benevolence and *gratitude*.

[1] *Nolumus hunc regnare super nos*. - Israelite universe, X, p. 436-7 juin 1868.

Each religious belief is therefore recognized by its works, *which* characterize *it*. In other words, and we will repeat it over and over again, one of the most important truths in this world, but which is always forgotten, is this: Man acts according to what he believes.

Leaning on the sword, the religion of Mahomet, despite the splendid maxims with which the Koran adorns itself, is the religion of pride and libertinism! Considered in its fruits, what does it show us? An unbridled license of morals, a homicidal fatalism which undermines the laws of common sense and social progress; a fierce despotism, a savage contempt for the life of man: contempt for the subject, contempt for the weak, contempt for him whom it makes a slave; contempt especially for the infidel, for this dog with a human face, Jew, idolatrous or Christian, who refuses to bend his life to the law of the prophet; extermination of this dog wherever there is profit in doing so (See note B at the end of this division), wherever its domination threatens that of the child of the prophet; contempt still for the woman, to be without soul, and not the companion but the servant of the man, one of his instruments of debauchery! impossible civilization, in a word, doctrinal and practical barbarism!

But the same spectacle with the Jew of frank Talmudic orthodoxy. Its religious law is a law of exclusion and hatred; but he will not flee from you; no, because he lives off you. His eye absorbs you and his wisdom devours you; you are his fat. Theft, usury, spoliation, are o*ne of his religious rights* over the Christian; for the non-Jew is before his face but a simple brute unfit to possess; and, for the Jew, the property that this brute owns is theft. No law imposes respect for property on him, no respect for the life of this infidel, and often even it is the opposite [1]. Whether you call him or reject him, count on always having him as your neighbour; but whether you persecute him or he bends under the weight of your blessings, you will never have him for your neighbour; he will never hold you for his fellow man! In short, the anti-social doctrine of the Talmudist is the death of Christian civilization, and these pages show only too clearly to what extent the son of the one who talmudized still differs, in his affections and sympathies, from his father! Such is the depth of the traces left in the nature of peoples by the habits of their religious faith.

The law of the Christian, on the contrary, is a law of union, love and fraternity. It makes pride a crime, hatred a crime; and humility, one of its capital virtues, keeps *whatever it penetrates* within the reach of the least of men. Every man, no matter what he believes, no matter what he is, is his neighbor, which means his brother; and his religious life is a life of dedication which places his knowledge, his intelligence, his heart and his life at the service of all his goods.

[1] See above and below.

Every sincere Christian, it is true, does not have the perfection of his law, of his rule of life, just as every Orthodox Jew, *and far from it*, does not burden his acts with the enormities of the Talmud; but every serious Christian strives every day to bring his daily deviations closer to the supreme rectitude of his rule of faith; and the great men of Christianity, its saints, heroes of devotion for the most part, are a veritable prodigy of moral beauty, the one marvel that Heaven can envy on earth. Their faith makes them what they are, and nothing should seem more natural, for no

one can imagine a principle of civilization that does not emanate from the Christian law, heir to the law of Moses.

But after allowing ourselves to follow for a few steps the reflections which fall outside our subject, let us hasten to return to them.

NOTE.

The Jews themselves give us documents which would become invaluable in a serious investigation. So we read these words in one of their reviews, about Mortara senior, *accused of having become a Christian*:

How? 'Or' What ! Mr. Mortara, - "the one who appealed to the protection, to the sympathy of *universal Judaism*, and went to Paris, to London, where he obtained from noble and generous co-religionists *considerable sums*, in order to that he could re-establish his affairs, ruined by the crime of Bologna; Mr. Mortara, after having thus, in the name of his misfortune, explo*ited the charity and the holy brotherhood of Israel*, would have committed a shameful treason? No, we do not believe him no, we do not want to believe it! Human perversity has not yet reached that! "*Israelite Universe*, VII, p. 294-5; 1867.

“The Alliance Israelite Universelle,” the Israelite Archives tell us, “received a bequest of 25,000 francs from Sir Scott, whose executor is Baron Arthur de Rothschild, in London.” Now this lord, *this gentleman*, was a pseudonym, it was quite simply a Jew by the name of Blumenthal, who "fought under *Garibaldi*, received a wound, which earned him the rank of officer, with the decoration of the Italian order" (cross of Saint-Maurice, etc.); he was a zealous Israelite, *an ardent defender of our cause*. During Garibaldi's expedition in 1860, he asked the general for permission to go to Rome, with some companions disguised as Capuchins, to kidnap young Mortara. It was because of an unforeseen departure that this attempt could not take place. Sir Scott (this Jew) liked to do good under the veil of the anonymous ... Rarely nowadays is his name not displayed in such circumstances. "(Sic, because we are not correcting this style!) Israelite Archives, p. 391-2, May 1, 1867. - See in a thousand places the cries of hatred of the Jew against Rome. Ib., Arch. Isr., P. 9, 14, 15, etc., January 1, 1869.

NOTE.

"I am summing up, Monsieur le Maréchal. Basically, Your Excellency is addressing two accusations to me, and both will be the greatest honor of my life. One is to have raised the first, and a little too much, according to you, the funeral veil which hid Algeria's misfortunes from France's eyes. If it is a crime, it is mine, etc. "- Read more, and what we have omitted from this *admirable letter*. The system followed to this day, and which was so favorable to the Koran, did it have a political result? Answer: “You were telling me that in the event of a European war one could not count here on the loyalty of twenty natives, in the presence of an insurrection.” What to think of this result? "- Morally, they took our vices, without acquiring any of our qualities, etc., etc."

Bishop de Lavigerie also wrote to the *Gazette du Midi*, on May 11, a letter made public, in which we read, among other things, this sentence: "As a man and as a Frenchman, I think I can say that I associate myself *with the unanimous wishes of the settlers of my diocese*, and that I wish with them for the modification of a system which stifles all life by suppressing all initiative and all freedom. "- Following this letter, we read in the *Gazette du Midi*:" It is time to know who commands in our colony? Is it the public power, or *an occult power*? Is it the Head of State? ... or is it this deplorable centralization populated by ci-devant Saint-Simonians [1], and Turks disguised as French, having at their head, like dark influence, but preponderant, a man who had become Moslem, and that the Algerian press designates under the name of the Renegade. We know too well in Algeria all that this active and multiple influence... has done to paralyze the hoped-for results of the Emperor's last trip, etc. "E. Roux, and *Monde*, May 15, 1868.

[1] Among them well-known Jews.

NOTE A.

If we put some faith in the word of a Pope, which is spoken in broad daylight, in the midst of a whole people witnessing his acts, we will judge by the following address of what Pius IX had to suffer from the interference of the diplomacy of some Jewish-driven governments. And what would these governments say if the Pope, in the name of justice, and no longer of arbitrary

liberalism, placed himself in their States, through his diplomats, at the head of the most legitimate reforms?

It is about a circumstance where the young Edgard Mortara himself advances at the head of his comrades of the seminary, who delegated it to offer to Pius IX the homage of a light present. The Pope welcomes him, and, without making the slightest allusion against the Jews, exciters of all the diplomatic noise that he is about to point out, he reminds the young baptized one himself of the incessant calumnies for which his Christian education became the pretext: "You are very dear to me, my son, because I acquired you for Christ *at a very great price*. - You have cost me a good ransom! - Because of you, a universal outburst has broken out against me and against this Apostolic See. Governments and peoples, the powerful of this world and journalists, *who are also the strong in our days*, have declared war on me. Even kings have put themselves at the head of this campaign, and have their ministers write diplomatic notes. All because of you. I pass over kings in silence. I only want to *recall the outrages, calumnies and curses* uttered by an innumerable crowd of private individuals who seemed indignant that the good Lord gave you the gift of his true faith in pulling you out of the shadows of death, where your family is still immersed. - Above all, they complained of the fate that would have been done to your parents because you had been regenerated by holy Baptism, and that you received such instruction that it pleased God to grant it to you. - And yet nobody pities me, the Father of all the faithful, from whom the schism *tears away thousands of children* in Poland, *or seeks to corrupt them* by his pernicious teaching. - The peoples, as well as the governments, are silent when I cry out, groaning about the fate of this part of the flock of Jesus Christ, *ravaged by thieves in broad daylight*. - Nobody moves to run to the aid of the father and his children! "(To Sainte-Agnès, April 12, 1867.)

More far-sighted, more loyal than his blind co-religionists, the famous financier Mirès gave the Israelites, his brothers, advice dictated to him by wisdom and genius. It was to declare oneself loudly, not the unjust and implacable accusers, but the *grateful* and generous defenders of the Sovereign Pontiff, reduced to hoisting on the vessel of the Church the flag of alarm and distress. "In my opinion," he cried to them, "the emancipation of the Jews in France creates for them duties which they cannot infringe without jeopardizing *their own security*; these duties, patriotism dictates, because this patriotism corresponds to the general interest [1]. "

"The republicans of 1848 understood perfectly that, extended to everyone, *political power became the property of the proletariat*. For me, universal suffrage at all times is legalized force; and I cannot forget that, the day where force rules, *law has perished*. It is this dominant feeling in my mind that attached me *to the temporal power of the Pope, although belonging to the Jewish community*! Also, by defending the right represented by the temporal power of the Popes, do I pretend to defend society and my co-religionists at the same time [2]! "

[1] *Israel Archives*, IX, p. 390. May 1, 1868.

[2] M. Mirès is not the only Israelite of his opinion, but woe to anyone who imitates him! Read the *Israeli Universe*, VI, p. 286, February 1867.

"I consider this power as *the last bulwark of modern societies*. And if, by *the will* of the proletariat, decorated with this great name of universal suffrage, it becomes lawful to wrest from the papacy its ten times secular possessions, this same right, this same legality *will necessarily extend to all properties*, as soon as the interest of the greatest number demands it, *that is to say as soon as it is claimed that it requires it*. Woe to the minorities! Whether these minorities are civil or religious, ... they will all succumb [1]. "

And the Jews are a minority everywhere.

Ten thousand-headed despotism will treat them as one-headed despotism elsewhere treats them. Let us cite an example, among a thousand, of the latter.

We wrote to the *Nouvelle Presse* libre on July 20, 1868:

"The Russian government continues to work in Lithuania, and even in Poland, for the eradication of Catholicism. Commissions have been formed for this purpose to transform Catholic churches into schismatic churches, and to convert the population with the knout, if necessary. However, the Russian press is not content with the persecution of a single denomination, and is now attacking another religion *widely represented in the country*, namely the Jewish religion. Russian newspapers are full of the most violent invectives, the meaning of which is as follows: "In all of Russia, all the inhabitants must be real Russians. A true Russian can only be schismatic. Apart from the fact that the Jews are

distinguished from the Russians by their *hateful* and *ungodly* religion, they must, *for other reasons*, be regarded as enemies of Russia .....

"On the other hand, the Jews are very dangerous for us in Poland, and even more dangerous than the Poles, because they own most of the capital, *because they hold future economic development of the country in their hands*, and finally because they show more attachment to the Poles than to us. Let them be driven out of Poland! *We must relegate the Jews to the most distant provinces*, in the middle of the pure Russian lands of the empire, beyond Moscow, Kasan, for example, and that we attract in Poland and Lithuania Russian traders in place of the Jews. In the event that this is difficult, or impossible, *then the Jews should be forced to give up trade, and turn them into laborers and plowmen*. The Russian St. Petersburg newspaper, Viedomosti, is the most moderate of all, and it puts it this way: "We can *and we must hate and despise the Jews*. We have to keep this brood out of the world, but how? "

"In the meantime, the Jews of Wilna have fallen into such poverty *that it is not uncommon to see them starve.* All Russian newspapers (*Wiedomosti, Wiestnik, Golos, etc*.) *welcome such facts* and exclaim: "The Jews will be lost on their own if, little by little, their property and their assets are taken away from them. *They must be made beggars*; in this way we are certain that they will Russify themselves.

"These are the real aims of the Mongols. We will stop there; what we have said is enough to build the world on Russian tolerance." - Do the Jews not find in these lines a lesson in tolerance and justice?

[1] Letter from M. Mirès to M. Cucheval-Clarigny, editor-in-chief of the Press, November 9, 1866.

NOTE B.

"In Europe, we are too inclined to ignore the inveterate hatred of Muslims against all those who are not of their religion, and especially against Christians. Today the strength is in Christendom, they feel that they would be ostracized, and stripped of any benefit of the rights of nations, if they did not hide the spirit that animates them; and when their ferocity is reflected from time to time by some of those acts which make Europe shudder (the massacres of Syria, etc.),

They are quick to disavow them, and public opinion too easily explains them by this tendency to cruelty which unfortunately persists in the depths of the most civilized races. When we surprised the Muslim in their private life; when we have seen his behaviour when he believes himself beyond the reach of this public opinion of Europe which weighs on him, it obsesses him, and in fact this cunning, shrewd, disdainful, sumptuous and arrogant being who misleads so many of our co-religionists, and deceives them with the hope of their transformation, we are convinced that his slightest acts are inspired by an implacable fanaticism, and we are no longer astonished that, in this witnessless struggle, in the center of Africa, he dared to undertake to erase Christianity by halting the generation in a whole countries population of so many millions of men ", that is to say he introduced the custom of "practicing castration of the enemy on the ground. "(*Twelve Years in Upper Ethiopia*, by M. Arnauld d'Abbadie, t. I, p. 224; Paris 1868. Excellent and very remarkable work, written by one of our most eminent travelers and investigators.)

According to the Koran for the Muslim, and according to the Talmud for the Jew, the Christian is a brute whom it is deserving to get rid of. The Koran is therefore the greatest obstacle imaginable to civilization, to the fusion of races, to the union of the Arab to the French, to the Christian!

Every Mohammedan is a missionary, and his instrument of conversion is the sword; his paradise on earth and in heaven is the possession of pleasures; in other words, his happiness is in these words: divorce, polygamy, excruciating and murderous debauchery. - In short, the supreme principle with which the Koran fills the intelligence and the heart of its disciple, it is contempt, hatred and death to anyone who refuses to be with Muhammad. The result of his policy, within the empires created for him by his immense conquests, was a deadly veil of ignorance, a despicable degradation, villainy, extermination (even today in Syria) and the depopulation of flourishing lands turned to deserts. Wherever the Koran has reigned, we see that its follower has become not a civilized man, but a destroyer of civilization, a barbarian; and to promote the doctrine, the belief, which makes this man what he is, is to promote barbarism. - This is why, in the session of July 16 to 17, 1868, of the Legislative Body, one of the most advanced men of the opposition, M. Favre, said to the Minister of State: preacher of religion, *and especially of the Moslem religion*! "Words of high reason! And yet the minister drops *this prodigious response* from the *height of the French tribune*:

"The honorable Mr. Jules Favre is astonished that children brought up in the Moslem religion study the Koran, and draw from it *lessons of morals and respect* which are written there in high words and in great thoughts. Societies which would not be based on *great moral principles* would not live long, and Muslim society occupied a large part of the earth. We must not have these disdains; and when I am interrupted to tell me that we must teach the Muslim people civilization, let me answer that societies do not change in a few days, under the more or less vehement words of a few speakers, and that it takes time, labor, and daily effort for a nation that is cast into granite in its institutions to be gradually merged, transformed, and absorbed by *a new civilization*. (That's right! - Very-good! very-good! ")

A new civilization! we are told. The law of the saber and of fatalism would therefore have been the law of a civilization? Mohammedanism and civilization had not ceased to this day to take themselves for the two antipodes; and what the bishops, what the enlightened men of Algeria *have been asking for nearly forty years*, is that, under the regime of freedom of conscience, we finally begin to allow the civilizers of Christianity "*to toil and daily effort* "necessary to transform these granite barbarians into living members of an honest civilization. No doubt animated by excellent intentions, the Minister of State, this man endowed with such a great intelligence, would speak quite a different language, and would not have the Jews for his auxiliaries, if he had a little better knowledge of the Koran, the little catechism of Catholics, the history of European civilization, and the so poorly and little known history of the Church.

SECOND DIVISION. - NEW MORALS, NEW MORES.

Following. - Social qualities of the Jew. - Acknowledgement. - Mr. Mirès; his advice to the Jews not to touch the gold of the Church, and to show it some gratitude. - Clever answer, and fury. - Bitter reproaches about the appalling tyranny which martyrs them in the ghettos. - Work aimed at transporting all the Jews out of the abominable city of Rome; results. - What is the Ghetto? - Rebuttal of the Jew by the descriptions or the words of M. Thiers, former minister; - Mr. Sauzet, former president of the Chamber of Deputies; - the anti-Catholic M. Renan, of the Institute; - from Mr. Bail, patron of the Jewish cause. - Rebuttal of the Jew by the so remarkable declaration of their largest assembly in modern times. - What the Jew owes to the Church; curious and admirable piece. - Ease of the Jew, even freed from the shackles of the Talmud, to deny the word of his representatives. - This word was for him only a ruse of war, he intends only hatred to the Church and to the papacy. - Acts of the Popes and the Roman clergy, disinterested defenders and protectors of the Jew; they assure him for his worship a freedom that so many governments refuse even today to the Catholic. - Will the most implacable enemy of the Jew paint us better than he does himself in our days his horror for any truth that hurts him, his hereditary hatred for the Christian? - Is the Jew who paints himself in his pages, as we quote them, a man that can confess civilization? - Exceptions. - Notes. - The Avignon Ghetto. - The ghettos (tre ghetti); that of Rome.

We have just exposed without mise-en-scène and without extravigent sentences, that is to say in all simplicity, what is, in the year 1868, the behavior of the Jew in the face of historical evidence: his physiognomy, his countenance , his word before the splendours of Christian virtue; let us now ask the reader, who has become perhaps a little less naive, a little less liberal towards the Jew, to tell us in what approximate measure of time he judges that the spirit of gratitude which is natural to civilized peoples must end up warming up and reviving the heart of this man. But in order to make it easier for the observer to glance, let's focus his gaze on the wall of the Roman Ghetto, and first recall a fact:

After having offered to the Jews the advice inspired by his high intelligence, to be no longer the blind destroyers, but the conservatives of papal power, M. Mirès, continuing to plead the cause of recognition and prudence, conjured the bank Judaic to put a brake on its fiery lusts, and to refuse the help of its financial industry and its power to the despoilers of

the clergy of Italy ..... Respect yourself; respect your nation; do not soil your hands with this gold ...

Of this gold? What! We ? we ? "replied Judaism with passion," to get our hands dirty by bringing them to the gold of the Christian priesthood, to the gold of the Church? Thus, "according to this unexpected champion of the security of Israel, ... every Israelite would be bound to remain alien to any financial transaction concerning a government which papal Rome regards as an enemy ....." M. Mirès to defend ... against the Israelite bankers the interests of the Jews, "to remind them of the unjust and secular reprobation of which we have been the victims, *to urge them not to give it another hold*! There is something buffoon about this. ..... Recognition, says M. Mirès, *links us to the Popes*, to Pius IX, who suppressed the Ghetto. This is what we are not afraid to say after the scandal of the Mortara affair [1].! .... "

Recognition? Oh ! Oh ! those who use this language forget "that the benefits have been counterbalanced by the persecutions; they speak of the Ghetto, but doesn't the Ghetto yet exist in Rome [2]? ..."

Indulging in his sarcastic verve against the Israelite who dares to stop the hand of his compatriots before the gold of the Church held out to him by the Revolution, and proclaim aloud Israel's debt of gratitude to the Sovereign Pontiffs, the *Judaic Review* throws before it this cry of alarm and horror: Do you hear it? “An Israelite pleads the cause of *our deadliest enemies*!” Ah! what M. Mirès wants, "belonging to the Jewish community, is the perpetual maintenance of the Ghetto of Rome, the *appalling* tyranny exercised over our poor brothers, *their untold sufferings*, their humiliation, *their martyrdom*. This is what an Israeli pen dares to defend in the face of Israel and the civilized world! Ah! M. Mirès, if one treated you in Paris as ours are treated under the domination of the Roman priests! ... if, instead of a splendid house , you were given for habitation a miserable and deleterious recess, without sun and air, on the infected and cursed banks of the Tiber, ... if we made your children living corpses, doomed from birth to misfortune and degradation , you

would perhaps sing less of the glory *of the persecutors of your brothers* [3]."

[1] *Israelite Archives*, XI, p. 489, June 1, 1867.

[2] *Israelite Archives*, I I, p. 54, January 15, 1867.

[3] *Israelite Universe*, IV, p. 149-150; 1866. This song to the glory of the persecutors is in fact only the advice not to dirty your hands with gold taken from your masters. And those foul and cursed banks of the river of the Eternal City, *where the people-king lived so proudly*, who chained you there? And that dreadful tyranny which turns your children into living corpses, which forces you to endure it? But why would your pen bind itself to more justice and truthfulness towards the great Pontiffs of Christianity than just now towards the Archbishop of Algiers, the apostle of Algeria? See examples of this current outburst of the Jews against the Pope, *Ib., Univers Israelite*, XII, p. 554; 1867, et c, etc.

Deserting Rome, fleeing this Babylon that devours it, that is, from now on, if we had to add faith to the word of the Jew, that is the only hope, that is the imperious preoccupation of Judaism panting; and with his most strident voice he denounces her to all winds; he astonishes with his grievances, he stuns all the echoes of Europe; he goes further: the care, the duty to tear himself away from this odious stay becomes his dream, his work; and this work, which could not be viable because it would have been the despair and the desolation of the Roman Jew, was born in the midst of an agitation as violent as it was factitious. But let us listen to the Jew himself, and let the knowledge of things precede our judgment:

"Our plan to gather the necessary resources so that the Israelites of Rome could leave this abominable land was f*avorably received everywhere*. Isolated subscriptions, opened by the newspapers, would produce little result; *great things must be done greatly*. But let the *Alliance-Israelite-Universelle* get to work, and success is not in doubt. Only, we will have to send two competent men to Rome to study the situation, establish statistics and calculations, stop the ways and means, and ensure that when the time comes all our Roman co-religionists *without exception* will leave this sinister city *without regretting the fish of*

the Tiber! It will be the most glorious event in modern Israelite history [1]. "

[1] *L'Univers israelite*, XXth year, p. 55; September 1864. - These lyrics already tell us what sound effect this composition is, and what will emerge from this puffiness.

And while the conservative sheet of Judaism spoke thus, that of progress spoke to us this language: "The proposal which we made in our issue of September 15, to put an end to the *truly intolerable* situation of the Israelites who are still papal subjects, has echoed in generous hearts. It has earned us letters and observations ... "such as the following:" I completely endorse your idea *of a universal subscription for mass expatriation ...* "

Get Israel out of the Ghetto, the papal jail, the Roman cesspool, that is the word; Here, would say those whom the virtue of the Jew does not leave without mistrust, the set up to astonish the simple and to make an explosion against the Holy See ... But "this event, the most glorious of modern Israelite history," was to lead to abortion ... We knew it, we wanted it so in the Judaic camp, and the *Israelite Archives* of September 15, 1864 told us: "The recent convention which all of Europe is currently preoccupied with is (that is to say, the handing over of Rome to the triumphant revolution) will undoubtedly render the execution of the project that we have conceived unnecessary. We will welcome it; but you have to wait before deciding [1].

Israel will therefore remain in this Rome that its cursed mouth, which inspires only anger and blasphemies in Judaic pens, but from which it would be its terror and its desolation to hear itself proscribed. He will stay in the Ghetto, if he does not prefer *another part of the city* to this wall, morally and legally suppressed although its wall continues, like Rome itself, to stand. But what, after all, is the Ghetto, this place of curse and death; this name before which Israel, swelling its voice, wants to make the Israelite recoil with shame, who claims in favor of the Roman Pontiffs the recognition of his brothers?

[1] P. 858-9. - And already, the following month, this urgent, universal subscription, undertaking "to do things greatly," amounted to the redemptive figure of three hundred and forty-three francs... of what to transport and appear elsewhere something like a quarter of a Jew! P. 943.

One word says it: the Ghetto is a district of Rome, and its very special destination is to be inhabited by Jews. *No Christian has the right to settle there*, and no Jew had formerly, in Rome, the right to settle elsewhere.

It was, ultimately, a sort of feudal stronghold, *or rather an enclosure* assigned to foreigners of the Jewish race living in the city of Rome, that is to say to the Roman Jew. Every evening, and whenever a sedition seemed to be to be feared, the door of this place closed and protected the Jew from the anger often very just of the Christian, at the same time as it protected the Christian from his incursions and his nocturnal industries. This is the mystery of the Ghetto; and it was on the condition that foreigners of the Judaic race were allowed to stay in the states where the Christian's interest was concerned that they should accept as their residence this closed quarter, subject to some of the servitudes of our war places, where the interest of the Jew and public order ordered the government to establish these enclosures!

But the emancipated Jew is not content with breaking down the wall of the Ghetto with his foot. Once the equal of the Christian, he wants, and we will see him, to attain the object of his desires, to become his judge, his legislator, to ascend, to sit at the highest summits of power; and when, already victorious, he sets out towards new conquests, woe to the statesman who, to stop his impetus, rejects the Judaic word by the language of experience and by the word of history. That if our testimony is challenged, let us be silent, and, true to our habit of letting people make themselves known for themselves, let us call for our help the trembling mouth of the Jew. Eager to open up, he tells us:

"M. Thiers also spoke of the freedom of worship in the Roman States, saying that there is a synagogue in Rome. How can *a man of good faith, a historian, a man who has spent part of his life in Italy, and who has seen*

the appalling fate of the martyrs of the Ghetto, can he produce such a sad argument, against which his conscience should have risen with indignation! "

"*The absence in the Senate of an Israelite* who could have responded to the incredible assertions of several prelates about the unfortunate Israelites of Rome has been regretted among us. But there are several of our own in the Legislative Body; what did they say to Mr. Thiers [1]?" — Nothing! that is to say all that there was to answer in an assembly of which several members have, as it is said of M. Thiers, "spent part of their life in Italy" and without seeing there what the Jews see in it. But one of the former *presidents* of our legislative assemblies, one of those famous jurisconsults who made Rome both a second homeland and the very special object of their comparative studies, succeeds the historian legislator; let's listen:

"We have complained of a harassing and inquisitorial police; it is its softness, and sometimes its inertia, that we could accuse. We must especially be astonished at the forbearance with which it suffered the intrigues and scandalous hiring of Piedmontese emissaries, sheltering under diplomatic protections to openly incite the subjects of the Pope to revolt and his soldiers to desertion.

[1] *Israelite Universe*, p. 416; November 1864.

"The Roman government has been accused of intolerance; and true, enlightened, practical tolerance, that which professes not carelessness for principles, but benevolence for people, is pushed in Rome *to its limits*. Everyone freely follows his belief and exercises his worship in peace; Rome has *always been the refuge of the Jews*, and *they themselves called it their paradise*, in the Middle Ages, when the barbarities of ignorance persecuted them mercilessly throughout the world. Europe. Rome still today offers *a protective shelter* to the people who are the enemy of its faith. *This people has, in Rome itself, a synagogue and a district where it can force the owners of the houses to receive it; and yet it has the freedom to leave it to live in the rest of the city*. He is then only bound to

observe the general rules of the religious police of the city, *from which he is freed as long as he remains in the suburb which forms his domain*. It is one of the many benefits of Pius IX that several obstacles were abolished, *less heavy* however than those which still weighed on the Jews at the beginning of this century, *at the center of Protestant civilizations*. If there may have remained at the base of certain laws some vestiges of ancient severity, which still survive for a certain time even after the texts have been destroyed, we can count on the benevolent wisdom which has done the work to generously complete it. Nothing will be refused that will reconcile the rights of civil liberty with the unwavering and vital respect for the Catholic faith [1]. "

[1] "Protestants can also praise the enlightened policy of the Roman court." ..... *Rome in front of Europe*, by M. Paul Sauzet, former president of the Chamber of Deputies, p. 304 to 306, 3rd ed. in-12, J. Lecoffre; Paris, 1866.

What to say, between these gloomy howls of the Jew against *the terrible tyranny* that Rome exercises over his brothers, *the martyrs of the Ghetto*, left to unspeakable *sufferings*, and these calm, serious, even more explicit affirmations than those of M. Thiers, and which one of the most independent men of France, one of the most highly regarded men of Europe from the dual point of view of intellectual and moral merit, is not afraid to develop before the world! What to say ? We who also know this city of Rome that everyone knows today, and let speak, after M. Thiers and M. Sauzet, one of the most valiant auxiliaries of the Jew, one of those writers who the Jew declared himself an admirer, for the very natural reason that his deicidal pen attacks the very divinity of Christ:

"A stranger *everywhere*," M. Renan rightly said, "*without a country, without any interest other than those of his sect*, the Talmudist (that is to say orthodox) Jew has often been *a scourge* for the countries where fate has brought him. "And if we want to know him," think of the Jew of the East, etc., wicked when he is persecuted, arrogant and insolent when he feels protected! ... Undoubtedly the detestable social organization of the East, since the second half of the Middle Ages, is the first cause of this evil; but *the spirit*, which I would like to call *Talmudic*, that is to blame.

But *the practices of Pharisaism and Talmudism* made this regime of confinement *a necessity for the Jewish people* [1]! "

One of the advocates of the Judaic cause, M. Bail, whose school is so different from ours, would have, until a few years ago, lacked sincerity, if, in his book written in favor of the Jews, he would not have used this language: "Modern Rome offers a remarkable spectacle ... She sets the example of *gentleness and equity*, and the Jews of Italy themselves claim her mediation with *the greatest confidence*. In all times the Roman States were their asylum, and *the Pontiffs were the first to teach the tolerance of which they are the apostles* [2]. "

Perhaps we are already cruelly abusing the obvious? One word, however, remains to be said; for, when it comes to the gratitude which the Jews owe to the Roman Pontiff, whom they overwhelm with their bloodiest and grossest calumnies since the misfortune overwhelms Rome, no word can equal that which *the greatest Judaic assembly of modern times* addressed *in official terms* not only to the papacy, but to the Christian priesthood. What the Jews themselves are going to tell us, they will doubtless not deny! And yet, who knows? ... But, they speak, it is up to us to be silent and to hear the words of the representatives of Judaism:

[1] *Israelite Archives*, XII, p. 534, June 15, 1868. The Archives quote this passage while combating it, of course!

[2] *The Jews in the Nineteenth Century*, p. 125, or Considerations on their civil status, 2nd ed.; Paris, 1816. See note A, at the end of chap.

"The deputies of the Empire of France and the Kingdom of Italy at the Hebrew Synod decreed on May 30, 1806, filled with gratitude for the *successive* benefits *of the Christian clergy*, in past centuries, *in favor of the Israelites of the various States of Europe*; full of gratitude for the welcome that various Pontiffs (Popes) and several other ecclesiastics gave at different times to the Israelites of various countries, while barbarism, prejudice and reunited ignorance persecuted *and expelled* the Jews from the bosom of the societies; order that the expression of these sentiments

be recorded in the minutes of this day, *so that they may stand forever as a genuine testimony* of the gratitude of the Israelites in this assembly for the blessings which the generations that preceded them have received ecclesiastics from various countries of Europe. Order, moreover, that a copy of these sentiments will be sent to His Excellency the Minister of Worship [1]. "

[1] Extract from the minutes of the meeting of February 5, 1807. - See the minutes of the meetings of the assembly of French deputies professing the Jewish religion, p. 169 and following. Chez Desenne, 1 vol. in-8o. Paris, 1806.

This judgment was adopted following a very remarkable speech by Mr. Avigdor (Isaac Samuel), member of the Israelite assembly from the Alpes-Maritimes. We extract the following passage: "The most famous Christian moralists have defended persecutions, professed tolerance, and preached fraternal charity. Saint Athanasius, Book I, says: " It is an execrable heresy to want to persuade by force, by blows, by imprisonment, those that we could not convince by reason. " - " Nothing is more contrary to religion, says Saint Justin martyr, than constraint. " (Book V.) Etc., etc., etc.

"It is as a result of these sacred principles of morality that, at different times, THE ROMAN PONTIFIES PROTECTED AND WELCOMED IN THEIR STATES *the Jews persecuted and expelled from various parts of Europe, and that the ecclesiastics of all countries* have often defended in several states of this part of the world. Towards the middle of the seventh century, Saint Gregory defended the Jews, and protected them *throughout the Christian world*. In the tenth century, the bishops of Spain opposed with the greatest *energy* the people who wanted to slaughter them. Pontiff Alexander II wrote to his bishops a letter full of congratulations for the wise conduct they had taken on this subject; and, in the eleventh century, the Jews, in great numbers in the dioceses of Uzès and de Clermont, were strongly protected by the bishops. Saint Bernard defended them, in the twelfth century, from the fury of the Crusaders. Innocent II and Alexander III also protected them. In the thirteenth century, Gregoire IX preserved them, as well in England as in France and in Spain, from the

great misfortunes with which they were threatened: he forbade, under pain of excommunication, to constrain their conscience and disturb their festivals. Clement V did more than protect them, he further facilitated their means of instruction, and Clement VII granted them *asylum* in Avignon, while they were persecuted throughout the rest of Europe [1].

"But the people of Israel, always unhappy and almost always oppressed, never had *the means or the occasion* to express their gratitude FOR SO MANY BENEFITS; gratitude *all the sweeter to bear witness*, because it owes it to disinterested men, and doubly respectable. For eighteen centuries, the circumstance in which we find ourselves *is the only one which has presented itself* to make known the feelings which we hold in our hearts. This great and happy circumstance, which we owe to our august and immortal Emperor, is also the most suitable, the most beautiful, as the most glorious, to express to the philanthropists of all countries, *and in particular to the ecclesiastics,* our *entire gratitude towards them and towards their predecessors*. Let us therefore hasten, gentlemen, to take advantage of this memorable time; and let us pay them this just tribute of gratitude which we owe them; let resound *in this chamber* the expression of our gratitude, and let us show them WITH SOLEMNITY *our sincere* thanks *for the successive benefits with which they have showered the generations which preceded us*. "

[1] Did the Jews insult the Popes, their benefactors, because of this asylum offered to them by the Ghetto? etc., etc.....

Thus speaks the Right Honorable Orator, and the minutes end with these words: "*The assembly applauded* Mr. Avigdor's speech: they deliberated on its entire inclusion in the minutes, as well as the printing, and adopted the decree which follows: "Such is the expression of the assembly, *official organ of the Jewish nation*. "Session of February 5, 1807.

Here then is a language as noble and clear as it is authentic. Honor to the loyal and numerous men, no doubt, who held it, honor to those who maintain it! Now, what these Israelites of yesterday affirmed to us with

such a generous voice, will the principal organs of our Judaism dare to deny it today? Why not? and who knows? we said just a moment ago. If, however, someone thinks that we are excessive, let the Bédarride Israelite take care of clearing up the cloudy point.

..... "When the whole of Europe was intolerant, Rome preached charity and gave examples of gentleness to those who were outside the bosom of the Church. It is not that the Holy See has ever proclaimed freedom of worship. The Popes welcomed the Jews to their states, but it was always with the ulterior motive to convert them to Christianity. In this respect, Rome is today what it was in the Middle Ages; *it tolerates* the Jews in its midst, but *this is only so that they can serve as living proof of the truth of Christianity* [1]; which leads one to saying that, if the Popes want to convert the Jews, it is in their interest *to let some of them survive* [2]. "

[1] So there would be a proof of this truth, even in the eyes of the Jews!

[2] *The Jews in France, Italy*, etc., p. 423, 2nd ed. ; Paris, 1861. J. Bédarride, former president of the bar, imperial court of Montpellier, knight of the Legion of honor, mayor of Aix, etc. See his praise by Mr. Borély, former attorney general at the court of Aix, his compatriot, Israelite; and the praise of Mr. G. Bédarride, advocate general in court of cassation, Israélite. *Arch. Israelites*, p. 21; 1st Jan. 1869, etc.

To allow a few *Jews* to subsist, and to preserve *a sample* of the Jewish nation, such was, in the language of Israel, the object of the apparent beneficence of the Church; and the benefits of these Popes, whom the solemn assembly of the Sanhedrin was thanking just now in such strong terms, did not extend beyond the limits of this religious selfishness! We see with what ease the recognition of the Jew himself who has freed himself from the bonds of Talmudic orthodoxy; we see with what ease he renounces his own word: the official word of those whose mouths he affirms if need be, expresses his thought, the wish of his heart! This is how, in a word, one of the eminent men of Judaism measures on his own heart the heart and charity of the Popes.

But do not imagine ourselves to be quits, with such appreciators, for words of such cruel dryness; let us not imagine that this language is the

only one which makes resound against the Church the calculations of ingratitude: no, and on all sides in Israel these hateful feelings are bursting against the representatives *of the Savior of men*, against these heads of the Christian priesthood who were the protectors and *saviors* of the Jewish nation down through the ages. One of the French organs of this nation returns to the charge on the same point, and we will follow it with sustained attention, for each of these traits is *a trait* of the Judaic *character*.

It is said "that Israel owes gratitude to the Papacy for welcoming it when so many peoples banished it. *We deny this recognition*. The Popes tolerated, desired the Jews in Rome, to have living trophies within them and eternally, to show, in their abjection and their misfortunes, *a shining proof of triumphant Christianity*; to teach also to the princes and the peoples *that it is not necessary to treat the Jews like other men*, and that the divine law: Love your neighbor as yourself, is not applicable to them. For if the Popes had acted out of humanity, out of religious or social duty, would they have *treated or allowed the Jews to be treated* with such cruelty and violence? "

"The Jews owe no more gratitude to the Papacy *than the prisoner owes to his jailer*. No doubt the meeting of the notables Israelites in Paris, in 1807, made a demonstration to the praise of several Popes, and recalled their benevolence for the Jews; *but was it not* ONLY to induce Catholics around the world to stop oppressing our brethren, *and not to proclaim facts the authenticity of which is so questionable*?

"The demonstration of the notables *was a political act of great skill*! ..."

[1] *Israelite Universe*, VII, p. 293-4; 1867.

What! it is the Jews themselves who want to force us to see in the act of justice and recognition which we honor the representatives of their nation as an act of cunning and deceit! Their word is certainly not in doubt. Well, after having listened to them, let two acts of the Papacy tell us with some developments if there is more correctness in the sad and

ignominious interpretation of these Jews than in the simple and noble declaration of the great Hebrew Synod. In order to reveal the friends of the Jewish nation, we will choose two reputedly barbaric eras.

The Jews, during the first three crusades, "had had to fear or to suffer; in the fourth, they were at peace. Pope Innocent III made an ordinance for them in the year 1216 ... which shows us his conviction on the true relationship of Jews and Christians. They are indeed, he says, living witnesses of the true Christian faith. But the Christian must not exterminate them, or even oppress them, so that he does not lose his own knowledge of the law.... Though they would rather persist in the hardening of their hearts, than seek to understand the secrets of their law, and to come to the knowledge of Christ, *they have no less right to our protection*. Thus, as *they claim* our help, we take them under the aegis of our protection ... And, *following in the footsteps of our predecessors* of happy memory: of Calixte, of Eugene, Alexander, Clement and Celestin, we forbid *anyone to even force a Jew to baptize*, for he who is forced to do so is not supposed to have faith. But, if he agrees to receive it, let no one stand in the way. No Christian should allow himself to assault them [1], nor to take over their property, or *to change their customs* without *legal* judgment. Let no one disturb them on their feast days, either by striking them or throwing stones at them; and that no one imposes works on them during these days *which they can do in other times* [2]. Those who contravene these defenses will be excommunicated [3]! "

[1] Assault and insult were and still are customary against the Jew in many of the huge states where the Qur'an rules. We have abolished these odious abuses in Algeria.

[2] The Church therefore respects their religious days more than they do themselves, for they no longer even observe the Sabbath day. The Christians who insulted the Jews in this way only returned the favor. Read as a sample the following: When the Jews “met those among them who had been converted, they insulted them, and often even pursued them with stones to assassinate them.” Constantine, l. I, Cod. Th. De. Judæis. - "... Forbidding the Jews to mix anything in their festivals and in their entertainment that was offensive to the Christian religion ..... and above all to burn a cross at their feast of Mordecai." Law of 408, Honorius and Theodosius . - Forbid "the Jews to appear in public, nor to open the doors and windows of their houses on Good Friday and during Easter, because they used to insult the piety of Christians in those days. . "The gains of

usury had" made them insolent. They affected, to insult Christians, to appear, during the Holy Week, more beautifully dressed than usual, and to spend it in rejoicing; and they appeared on the contrary sad and in mourning in the time of Easter. Childebert, son of the great Clovis, put an end to this scandal by an edict of the year 533, which forbade the Jews to appear in public during the holy time of the Passion and at Easter. He also forbade them having any servant or Christian slaves ... "Pope Innocent III writes" that he was informed that it was suffered in France that the Jews could employ Christian women as nurse maids to nourish their children, and that these shameful people took the opportunity to commit a huge crime against our Holy Religion. That whenever these women received the body of Our Lord Jesus Christ, at Easter, they oblige them during the three days following the holidays to express their milk in the latrine before giving to breastfeed their children. That they were committing several other abominations that it was important to stop. He finally concludes his letter with very express prohibitions against Christian women serving the Jews, either as nurses of their children, or otherwise, under penalty of excommunication. "

Extract from" this excellent letter of 1212, which deserved to be included among the laws that we read in Canon Law. "*Grand Treaty of the Police*, t. I, p. 279-280; Paris, 1705.

[3] Innocent, l. II, epist. 302, Rohrbacher, *Universal History of the Church*, vol. XVII, p. 157; Paris, 1851.

More than a century and a half goes by, and the most dreadful of plagues, the plague and its distressing train of evils, has befallen the world. Plague is the effect of poison; the air is poisoned, the waters are poisoned, and the poisoners are the Jews! it is these implacable enemies of Christians: there is the cry of blind fury, the cry of homicidal despair; and the Jews are slain by the thousands. But above the sacred heads which vainly swallow this odious storm, there is one which dominates it; and this head, this powerful voice which soothes him, it is the head, it is the voice of the Sovereign Pontiff: "Defense, cries Clement VI, prohibition to all Christians *to impute* to the Jews crimes of which they are not guilty; prohibition of taking their lives; prohibition of attacking their property; prohibition of exercising against them any violence without *the order and sentence of lawful judges*, prohibition of forcing them to receive baptism. "

The fury of the populace, calmed for a moment, is rekindled with the scourge; but Clément, a second time, gets up [2]: No! the culprits are not the Jews; nothing proves their crime, but your murders are hateful. If you find them at fault, let your courts do justice; if not, *that every bishop should rise up*, and, that in the name of the Holy See *he must hurl the thunderbolts of excommunication against whoever dares to worry a Jew*.

[2] *Bulles*, July 1, 4; 2nd, September 26, 1348.

Thus spoke the Church; but such were the exasperations of evil, and such had been the savage customs of Israel, that, outside the States where temporal power permitted the Pope to speak as a sovereign, that is to say outside Avignon and the county Venaissin, the homicidal and vengeful fury of the peoples followed their course only too long.

Braving the flood of all threats, the Popes, as we can see *by their words and by their actions*, do not limit themselves to wanting to keep safe and sound a sample of Judaism. It is not even enough for them to meet in the entire Jewish nation a living witness to the truth of the Catholic Scriptures, of which Israel is terrified by considering itself! No, what they want, as the Church wanted and will always want, is that, *while respecting the laws of each* Christian *State* which welcomes them, the Jews, freed from all anxiety, enjoy in peace the fullest protection, and the serene fullness of their religious freedom; this freedom *that even today* most Christian governments *refuse*, in the name of the principles of liberalism, to their Catholic subjects.

But the Jew posed before us; he painted himself in his words; he feared neither to open up to us nor to develop his soul to us; he has given us the measure of his social qualities with his own hand. We will be careful not to insult him, to qualify him, and, as a simple historian, it suffices to ask this question: Could his most implacable enemies find, in order to describe to us his brutal contempt for the truths which wound him, his daring war on very truths which he has recognized, and his ingratitude towards his benefactors, words which fall on his flesh in sharper and

more cruelly drenched features than those which have just formed in his mouth and soaked in his saliva [2].

[1] Read the great *Police Treaty*, ib., T. I, p. 280, etc. - Id. Rohrbacher, Uni*versal History of the Church*, t. XX, p. 350, etc., 1851.

[2] "When the wind of the century turns to unbelief, to the persecution of the Church, as in our days, the Jew, forgetting the oppression under which he has lived so long, and the generous hand extended to him by the Church, becomes arrogant, insolent, hateful; he fills the world with his grievances; he associates himself with all the activities hostile to the Church, and becomes by his revolutionary intolerance the most inconsistent of sectarians . "(Goschler, Jew by birth, German Dict. Encycl., Supra, - p. 453; 1861.) Every time the Church has its Palm Sunday, let him throw his clothes under the footsteps of the triumphant and let the echoes of his hosanna resound. But every time she takes the road to Calvary, let us be on our guard, and let us not wonder if he spits in her face, if he strikes her in the head, if he loads her with his cross, and if he prefers Barabbas or Garibaldi to her. Read *the Judaic Reviews* on Garibaldi, etc

In short, the Jew of the nineteenth century, the one who only half respects the Talmud, or the one who has just turned his back on it, but who still undergoes the yoke of national habits drawn from its doctrines, is there a man that civilization can admit? The feelings which animate him in the presence of the most obvious historical truths, or under the influence of the blessings with which he is filled, are they those of a being whose civilization has dilated the soul and softened the heart?

Others will answer, if they see fit, these questions that the facts have posed. That a part be made however, and the widest possible, with the exceptions, but especially in our regions; such is our invariable rule, and no habit is sweeter to us.

NOTE ON THE GHETTO.

The Church "has vigorously condemned, through the body of the Pontiffs, the fury of these cruel enmities, even though they were reprisals. It has covered the trembling Jews with its aegis; it did not confine itself to snatching them from popular passions; it opened inviolable asylums for them where they found

safety. It was Rome that gave the example of this protective charity; it granted the Jews a separate district, and several other cities imitated the initiative of the Roman Pontiffs. Thanks to the places of refuge, the Jews lived together around their Synagogue, in accordance with their laws, under the authority of their spiritual leaders, and they had full and complete enjoyment of the exercise of their worship. Hence the *Ghettos*, whose origin is linked to *an ideal of hospitality which is too forgotten*, too slandered in our days. Philanthropy paints a gloomy picture of them, and rightly deplores their dilapidation and uncleanliness. Philanthropy turns them into gloomy pictures, and rightly deplores their antiquity and uncleanness. But we forget that they date from a time when generally all cities had the same appearance. In the Middle Ages, Christian civilization did not take pride in transforming the fragile dwellings of this world into palaces ..... If, with the progress of the century, we have singularly embellished the cities of terrestrial exile, we should not be surprised that the Jews did not follow this movement. The Ghetto remained stationary like the populations who lived there. *It was the Jews who kept them in the state they are in*; it even appears that dilapidated dwellings do not displease them; *because even today they prefer them to others*. Since the beginning of his reign, Pius IX has placed *all the districts of Rome* at their disposal, *and yet they persist in not leaving the Ghetto*, and they remain voluntarily attached to it. The Israelites are obviously committing injustice and ingratitude when they rise up today against an institution that once saved them [1]. "

[1] *Jewish question*, by R. P. Ratisbonne, Israelite convert, p. 16-17; Paris, 1868, 31 pages.

THIRD DIVISION. - NEW MORALS, NEW MORES.

Following. - Tolerance of the Jew; its claims, its presumption born of the failings of the Christian faith and the Talmudic faith. - Greatness of his pride when he compares what he has been since he ceased to believe, to what has become of Christian peoples since they lost their faith. - He considers himself insulted by the freedoms of Christian worship. - Curious examples. - Calls to the principles of our Revolution. - His weights and measures always other for him than for others. - His atrocious way of understanding the freedom of worship. - His mission. - For him, freedom of worship is the destruction of Christian worship. - Loyal protests of some Israelites against this fanaticism. - Cry of Germany against the savage despotism of the Jew. - Equality is no longer enough for him; he dominates, and wants exceptional consideration. - Curious and unheard of example! - Another example: Israel's insolence against the Emperor himself, whom he called his angel a moment before, and why. - Another example: Christians threatened even in the heart of their ancient solemnities. - The same right would allow him to request the closure of churches, and the suppression of the Christian name. - What the Jew is, and what he was yesterday; immense progress, a word from M. Crémieux. - Duty of the Israelite to turn against the Church the very study of theology, and to bring it into line with Judaic philosophy, which is that of the eighteenth century. - Man or idea, the Judaic Messiah is near, the people must fall at his feet. - "Jerusalem city of the future." - The rationalist Kluber on the Jew, in his book On the Law of the Germanic Confederation. - The theologians of Germany on the Jew. - Summary of the chapter, and conclusion.

At the moment when the characteristic morality that the Christian drew from his faith drops and seems to fail, when the Christian faith was flourishing, the Jew feels his social value growing, which rises, seeks the day, and develops, as the Talmudic faith, the source of an anti-social morality, dies out in him. This is why we see his pride grow and exceed all limits when he begins to compare what he is since he stopped believing, with what becomes of the Catholic populations *since they lost the faith*; since, as a just consequence of this loss, they have raised to their level this man who, day by day, makes himself their moral equal. This feeling of complacency in itself, which multiplies the strength of the Jew tenfold, is only affirmed and displayed in our midst in a way that is too sensitive; and so little that we follow this being, whose perseverance is never wearies, and whose boldness is indomitable, we see the rising tide

of his pretensions rising, growing, breaking, and striking, shaking him on all his shores; on the ancient rock of Christian civilization.

A group of a few examples taken at random will be the thermometer for us of the already brutal demands which are beginning to emerge and increase in the Judaic camp, and which will soon surprise us too late! Yesterday again the Jew, humble and crawling, pretended to agitate for the freedom of his worship, so widely respected in our kingdom; today this same Jew, the upstart of the day, considers himself insulted by the freedom of ours. Thus, for example, the Corpus Christi processions continue, as in past times, to follow their ordinary course in the city of Marseille: these Christian processions that *the Sultan leaves free* to develop their pious lines *in the streets of Constantinople*. And all of a sudden, in front of their peaceful banners, the Jew feels threatened, rises up, rebels, and in a thundering voice cries out: Stop! Christian! "These exterior ceremonies of Catholicism violate the law to our detriment; they often outrage both the feelings and even the people of citizens belonging to other cults." So go home; go, seek the shade of your churches, and leave free to the Jew the whole width of the public highway, the paving stones of your ancient very Christian kings. Rear [1]!

The law of Moses punishes with death anyone who violates the holy day of the Sabbath [2], that is, anyone who dares to steal from God the day he has reserved for himself, converting the day of the Lord into a day of work. Well, this Jew whom we have just made a citizen, made our equal, our peer, this Jew will he deign to allow us the observance of this day which must be so sacred to him, *if the law of Moses is his law*? Will he allow Christians to respect this day, which liberal and Protestant populations surround with such deep respect? Woe, for example, woe, on the free soil of England, to the daring, were he prince, who, defying the public eye, would dare to profane by *outside* work or by worldly celebrations the rest of Sunday! The people, insulted in their faith by such an act, would immediately do justice to it. But in France, the law so ridiculously observed which prohibits the scandal of this work, is a scandal for the Jew; it must be shouted at and kicked out of our Codes if

the Jew is to be silent. Thirty-eight million citizens of which the French population is composed number in their midst some seventy-four thousand Jews, of whom barely a quarter care about the observance of Judaic law.[3] Well, before this handful of men Christian and French law must be humbled! In the pestle, in the pillory, this Sunday law! cries Judah from the top of his stands; because "our most inviolable rights, those of our conscience and our free will as a religious minority," are violated if this law remains [4]!

[1] The law of 18 Germinal Year X only allows the local authority to prohibit Catholics from outside worship ceremonies if there is the probable consequence of some disturbance of public order. - Exception, contrary example: On Sunday June 6, 1869, in Paris, during the procession of the Madeleine, at the rising God, one of the assistants braving the public whose indignation could hardly be controlled, stood upright, head covered, and refused to walk away. A vigorous punch suddenly made him loose two teeth; who was this champion of the Blessed Sacrament? A Jew, exasperated by the brutality of this provocateur. We admire not the liveliness of the act, but the noble movement which inspired it, and the freedom of worship had on this day an unexpected defender! - Reading *the World and the Law*, etc., etc ..., June 10, 1869.

[2] *Exodus*, XXXV, v. 2, etc.

[3] Read Judaic Reviews.

[4] Arch. israel., XVI, p. 733, 1867. - Ib., XV, p. 717, 1867. - Id., Down with the crucifixes in the courts, ib., XIX, p. 584, 1869.

Are we *French citizens* or not, we, members and *citizens of the Jewish nation*? Probably yes! Now, "if the conditions of freedom in which citizens live today ..... are full and complete, how can we reconcile with them the existence of a law which is their living negation?" And that no one comes to us say: But we will use this law "with all the measure and moderation imaginable ...." - No: "there *is no transaction or conciliation* possible. If we leave this law still standing, it is permissible to say that the immortal principles which shine on the frontispiece *of our revolution* are subject to a derogation, both in terms of freedom of conscience and that of the principle of equality [2]. "

[2] *Israelite Archives*, XVI, p. 708-9; 1866.

This is the language of the man who crawled at our feet yesterday. Now, in the name of the principle of modern laws, the Christian law must be gone. The Jew wants it, he demands it, because he sees it as an offense against his religious law, the very one, he is not afraid to tell us, that God gave him through the hands of Moses. It is therefore up to us to take a look at this day of rest among the Hebrews; it is up to us to see if the Jew has the right to curse our legislation; it is up to us to see what he dares among us, and, first of all, if he would find it good that the people allow themselves towards him what he, a Jew, regarded as a duty to allow himself in his Judaic homeland either against the man of his race, or against the host welcomed in the city of Moses.

The seventh day of the week, the Hebrew lawgiver tells us, and we were careful to recall it earlier, "is the Sabbath of your God. You shall not do *any work* on that day, neither you nor your son or daughter, neither your servant or your beasts of service, *nor the stranger* (*advena*) who will be within the walls of your cities. Observe my Sabbath, since it must be holy to you ...; six days, but the seventh day is the Sabbath, and the rest consecrated to the Lord. Whoever (omnis) works on that day, *shall be punished with death* [1].

Death penalty for working on the seventh day, such is your faith, such is, *you say*, your law, which "is not susceptible, - and you add it this very day - neither of conversion nor of reform [2]. "And, among Christians, it is you, men of retaliation, it is you who come to cry out dead to the dying law and so gentle the text of which is no more today than a historical monument of the respect that the public carried yesterday in the day of the Lord your God [3]! What to say in the face of these enormities, except that the Jew understands everything in his *very particular* way! Let us therefore listen to him express to us in all the candor of his language what should be, when it comes only to Christians, tolerance and freedom of worship:

[1] Bible, *Exodus*, XX, 10; ib., XXXI, 14-15, etc., etc.

[2] Israelite Archives, XVII, p. 801; 1867.

[3] Let us add that the Jew no longer observes, so to speak, neither the dietary laws, nor the law of the Sabbath, nor so many other religious laws without the observance of which there is no longer a Jew. See, in this work, the example of the violation given by those who should see to the preservation of these laws: “The number of Sabbath-keepers is so small!” *Israelite Universe*, IV, p. 187, etc.; 1866. - So some in Israel have sought to imitate the work, unfortunately so necessary among Christians, of keeping *the Lord's day*. *Israelite Universe*, IX, p, 388; 1867. Read Id., II, 1866; id., p. 68 to 72, etc., etc., etc.

"We do not limit ourselves, in Italy, *to practicing the freedom of worship* by isolated facts, except to trample on it if the whim or the interest requires it; it is loudly proclaimed; it constitutes *the basis of the government*. The first laws that the Prince Regent published in the *delivered provinces* were the statute, *the abolition of religious corporations, the abolition of the Concordat*, the declaration of the complete equality of citizens of all religions ... Following any *such improvements*, it is easy to foresee what our co-religionists of Veneto will be able to do ... They are able to show themselves, immediately, *up to the new times*, and they bring a precious contingent to *Israelitism of kingdom* [1]. "

Turning then to England, the organ of Judaic liberalism exclaims: "You say that humanity has reached its manly age? " However "we have not heard that London, which loves *meetings*, has demanded the abolition of the Bible Society" [2]! ...

And you, France, what is your courage wearing down? because "the establishment of *renegades* (that is to say of converted Jews) directed in Paris itself by abbots Regensburg and other *ejusdem farinæ* [3] has not yet *been expropriated for reasons of public utility*." How then! leave standing in a free country institutions that liberalism cannot admit, and which horrify it! Well, we, "until the sun shines, we cannot extinguish our torch *... the mission given by God to Israel is far from over* [4]."

[1] *Israelite Archives*, XX, p. 905-906; 1866. Instead of talking about Israelitism, let's say about *the Judaization* of the kingdom: a sort of civilization undertaken by the Secret Societies, which are only the instrument of the Jew. The moral proof emerges from this fact that they only think and want what he thinks and what he wants.

[2] If the law of Moses were your law, would you make war against the missionaries of that law?

[3] *ejusdem farinæ* (Note: latin - "of the same kidney; of the same sort")

[4] *Israelite Archives*, VIII, p. 363; 1867. Let us repeat that our quotations in quotation marks are literal; what is outside is, or the extract of too long passages, or what connects the whole according to our general sense.

Faced with such precise Judaic texts, the same question comes out of a thousand mouths, and, from a thousand sides at once, we say to ourselves: Freedom of worship, for the Jew, in the countries that welcome him, is therefore the destruction of Christian worship? is it therefore the subjugation of populations to the laws of this Revolution that, in all kingdoms, his dominating genius inspires and directs against Christian civilization? Trading houses and usury houses; houses of debauchery and orgy, so be it! and let him rise up everywhere; speculators will not fail either to hold them or to secure their funds; but, of religious corporations, point! No, no more retirement homes open to broken lives, heartbroken, sorry hearts; no more houses intended for the clearing of lands, for the obstinate cultivation of the sciences, for in-depth studies of theology, and for the perfection of the Christian life. Christians out! Christians of all sects at the door of the sacred edifice of their institutions, and may this edifice collapse on their heads! The texts are precise, and are not rare! Here then is the freedom which, among the Christian peoples who assimilate it, deign to grant them the Jew, this false son of freedom, with whom they had the audacity to make their equal.

These torches which the Jew threatens to extinguish only when the *sun* shines, or *the light* - mystical terms for the use of the occult world, and which signify the doctrine of revolutions - are not these the formidable torches which the regenerative philosophy of Israel brandishes? Is not this what, even from the mouths of wise and loyal Israelites, wrings against

Israel the resounding cry of fanaticism [1]? Is this not the scarecrow which forces one to back down and withdraw from the direction of the Israelite works of honorable members like the scholar whose words we are recording: "I do not hesitate to recognize with difficulty that the feelings of tolerance have not yet penetrated among our co-religionists as much as it would be desirable: I therefore believe that it is in the interest of our work, as in that of my dignity, *to withdraw*. "LS Koenigswater, corresponding member of the Institute [2].

[1] *Israelite Universe*, VII, p. 292, and alias; 1868.

[2] *Israelite Archives*, XIII, p. 1055, December 1, 1866. This intolerance pierces and manifests itself with a certain brilliance in the style of some of these gentlemen, and manifests itself even in the writings in which they set themselves up as professors of good taste: Example: The chief of the consistory central raised the staff, etc., etc., over the head of one of those Israelites. *Meeting him in the street, he walked over him, his gaze charged with sparks of hatred, and addressing him with ignoble threats*, ... formulated in hideous terms. These are the very terms of the complainant that we are reporting. *Israelite universe*: V, p. 196-7, 1867. And the following month he adds:

..... "We are told that a paper, known for its extreme presumptuousness, alluding to the scandal of December 5, speaks of mud (sic). This is quite natural; there are so many on the toast of his editor-in-chief! It is even one of the fruitful elements of his work. Certain heads, like sterile fields, cannot produce anything without manure ..... But we, *who write with a quill, and not with a stable broom*, we do not want to dirty our hands to send back to the said sheet what naturally belongs to it. "Univ. israel., VI, p. 279; 1867.

But let's take a look around us; Aren't these reformers of Christian civilization those who are already terrorizing Austria, and whose fierce enthusiasm inspires in the *Historical and Political papers* of Germany this page that the *Jewish Universe* reproduces by covering it with its insults: "It is very difficult to get an idea of the current merry-go-round of the Jews in Vienna. If all the bloodthirsty Jews who once surrounded the house of Pilate, crying: Crucify him! Crucify him! were suddenly changed into journalists, while retaining their character of primitive ferocity, they could not manifest a more savage hatred against Christ than is currently done by the band of Jews who dominate public opinion by terrorizing it ..... "

“Since the Emperor's famous response to the bishops, a veritable fury has arisen among the Jews for journalism and terror. Infamous caricatures of the bishops, and especially the Cardinal of Vienna, are on display in every shop window. The populace is excited in such a way against the clergy, that the exaltation provoked in 1793, in Paris, by the Voltairians against the French clergy, seems almost child's play. *The Jew reigns in Vienna*, and he shows it by pouring out his cup full of anger and fury on the Church, on the bishops and the clergy. Thanks to these newspapers, the lost people are so excited that they hear them utter in the streets the most revolting invectives against the passing priest ..... "

"The equality which he has just acquired is no longer enough for the Jew: he wants to be preferred, to dominate. There are not even men of talent and spirit, among the Jews, who do not manifest this desire; and, in the utmost seriousness, they demand exceptional consideration for their people. When you pull the smallest Jew a little by the tip of the ear, *all the Jews around the world* cry out about this treatment, this brutal attack. When one allows oneself the observation that perhaps the little Jew only had what he deserved, one is treated as a reactionary and an obscurantist. The history of the Jews can be summed up in these words: For fifteen centuries Christians mistreated the Jews [1]; today the Jews mistreat us [2]. "

[1] Why? See in our chapters.

[2] *Israelite Universe*, p. 293-4; 1868.

The Jews, who form a compact body, a national association, a family whose members support each other wrongly above any Christian, the Jews, who have gold, press, talent, genius, *and some of whose strong heads* exercise such a mysterious sway over Masonic affiliations; the Jews therefore possess in the highest degree the gift of being counted, of being feared, of being adulated and fulfilled by the powerful of the earth, and we see them endlessly using and abusing this gift. Places, functions, privileges, honors, therefore fall on all sides on the head of Israel; and if we doubted the prosperous vein which seems to pursue him, our eyes, as

we walk over the public sheets signed with his name, should salute the evidence of it. The Jew himself is therefore far from denying it, except during the hours when his daring demands make the cry of boundless ambition and insatiable lust heard. "Let us thank the Almighty, - he cried in this noble country, - for having placed on the throne a prince who was the first, in his diplomatic reports, to declare abroad that France only contained of the French [1]. One would say, in truth, that Napoleon III imposed on himself the generous task of consoling the Jewish race for the unspeakable sufferings which it endured in the past, and which it still endures in many so-called civilized countries [2] ! "Ah! glory and honor "to our great and powerful sovereign, who places himself, like the Angel with the flaming sword, between homicidal barbarism and our poor brothers". Elsewhere, on the contrary, "we see, to the shame of our time, persecutors, looters, ferocious beasts dressed as Christians and Europeans, rise in rank and keep ministerial portfolios [3]".

"Let us also give thanks to the higher administration, which, drawing its inspiration from such noble thoughts, has never ceased to give us proof of its benevolent interest [4]"; and, since the circumstance lends itself to it, let us eagerly yield to the voice of duty which calls us to recognize a truly sweet and touching trait of this delicate solicitude, of this lofty and vigilant protection:

A young man of Judaic blood was teased in a college "by one of his comrades, *who kept calling him a Jew at all times*. The father complained to the minister of public education and asked for protection. The *minister immediately* went to the said college; he made *a stern warning* to the professor of the class, who had not wanted to intervene, and the professor had to write a letter of apology to the father of the family, wounded in his religion [5] ".

[1] *Arch. Israelites*., VII, p. 300; 1867.

[2] *Israelite Universe*, V, p. 193; 1867.

[3] *Israelite Universe*, X. p. 433; 1868.

[4] *Israelite Archives*, VII, p. 300; 1867.

[5] *Israelite Archives*, XXII, p. 991; 1866.

... Thus, one of those quarrels of toddlers which, from insulter to insulted, ends in any other way between pupils of French blood; one of those schoolboy teasing where the superiors would see only clumsiness in their intervention, and leave to the generosity of the classmates the take care of the final justice, here is which, on the spot, rises to the proportions *of a business of state*; this is what motivates the sumptuous and immediate intervention of the highest representative of public power, when it comes to ... the son of a king? - no, from the son of a Jew, whom one of his schoolmates dares to call a Jew, and who takes the four letters of his name for the most intolerable of insults [1]!

Others will shrug their shoulders at the ridiculousness that is condensed in this miserable incident; as for us, we find in it the immense merit of characterizing the high and solid position of the Jew in the midst of the simple citizens of the Empire; we admire the importance, the power of this persecuted! How then could we not clap our hands at this signal demonstration, at this humble genuflection before Israel, since it teaches us that the daring demands of the Jew no longer know how to accept restraint, since it reveals to us that his irresistible greatness develops as a direct result of the eagerness of the strong to satisfy it! And shall we be afraid of having said too much when we see him claim that the State itself, that the very person of its head, the one he has just called his comforter and his angel, bows down, humbles himself before him, and retracts like an insult his word of literary imperial, if, in the chances of his language, one meets a word which, addressed to a Christian people, seems to bear witness to a Christian belief ... Someone might exclaim: but you are dreaming! and some unhealthy vision haunts your eyes! Well, the honorable Israelite Cremieux consents to take our word off and take it; let's listen:

[1] Also the affection of the Jews for M. Duruy is limitless; moreover, it does not stop at this single cause. Two lines, which we will be careful not to spoil the style, will allow us to judge:

"See rather this ardor, this activity, this commotion of the French bishops and archbishops ..... Witness the bitter war that they wage against M. Duruy, Minister of Public Education, on the occasion of his remarkable circular relating to the secondary education of young girls; to the Minister *whom posterity will bless*, as all men of progress already admire and *friends of the enlightenment* for all that he has done good and great in the field of public education! "*Archiv. israel*., II, p. 68; 1868. - The seed of the Jew will undoubtedly bless him, since the *Israelite Archives* are committed to it!

"My dear Guéroult, I have just read the preface that Napoleon III puts at the head of the *Life of Julius Caesar*. On the one hand, a system of fanaticism, quite mixed however; on the other hand, the duty for the people, widely presented besides, to admit, according to the times, the ideas of *Caesar*, *Charlemagne*, *Napoleon* Ist, had aroused all my attention, when continuing my reading I arrived at these words: "Happy are the peoples who understand them! Woe to those who ignore and fight them! THEY DO LIKE THE JEWS, THEY CRUCIFY THEIR MESSIAH. "How did Napoleon III write this sentence? Where then has the historian found the historical proof of this statement which he formulates so clearly?" *The Jews crucified their Messiah*! "The Jewish religion, which, in the countries where its followers enjoy civil and political rights, walks the equal of other religions; which, in the countries where its followers still suffer from unworthy contempt or odious persecution, maintains with so much courage her immortal vitality,

"*The Jewish religion awaits its Messiah*.

"THE CATHOLIC RELIGION ONLY WANTS *this Messiah, unrecognized by the Jews, to have been crucified by them*.

"But to write the preface of Julius Caesar from the Catholic point of view! To present *a religious claim* as a historical axiom! That we are far from this broad thought of Napoleon I affirming the Jewish religion by

the convocation of the great Sanhedrin, and by the organization of Israelite worship!

"We live in a time, in a country where religion and worship *must be closed in consciences and moved in the temple.* May a priest in a church, from the height of the pulpit, support the *advent of the Messiah and the blindness of the Jews who disregarded him and crucified him*, I understand this expression of the Catholic faith, of which the rabbi, in the synagogue, from the height of another pulpit, will prove the inanity. But that the head of a vast empire throws *such a dangerous word* into a page of history; that it denounces again to the universe, in a book that is being translated into all languages, that it denounces especially to France, where he concentrates in his hands the supreme power, the *blindness of the Jews guilty of having crucified their Messiah*, WHEN THIS MESSIAH IS JESUS CHRIST; may he revive this terrible and painful accusation, may the floods of Jewish blood that she has spread seemed to have stifled among nations enlightened by the torch of philosophy, it is a very unfortunate inspiration!

"Please, my dear Guéroult, make room for my protests in your journal (*l'Opinion nationale*). I send you the expression of my old friendship. Paris, February 27, 1865. - AD. CRÉMIEUX."

"One thing, observes M. Lechêne, first struck us in this daring challenge thrown at the head of the Emperor and at the face of two hundred million Catholics, it is the path which the Jews took in the world since the day when Christian societies admitted them into their midst and granted them a generous participation in civil and political rights. And since M. Crémieux quotes the Sanhedrin assembled in 1807 by Napoleon I, let him take the trouble to reread the minutes of this Hebrew assembly, and let him compare *the humility, the recognition of the Jews of the time with the unheard-of claims of contemporary Judaism* [1]. "

[1] "Certainly, when Napoleon I said to General Bertrand:" I know men, and I tell you that Jesus Christ was not a man; " When he pronounced, with the accent of conviction,

this profound word, he was far from foreseeing that one day the Jews, rehabilitated by him, would make it a crime for his successor to affirm this same truth. O power of gold!

"M. Crémieux, emancipated for fifty years, demands today that Catholics, and the Emperor himself, *enclose their faith in the depths of their consciences*; he forbids that this faith be manifested outside the temple ... At the rate at which the Jews are going, *what will Christian society be like at the end of the century*!

"M. Crémieux, for the success of his cause, even goes so far as to deny history. He argues that Catholics alone recognize Jesus Christ as their Messiah. Does he ignore that at this point Protestants do not differ from Catholics?

(Sacred texts follow.)

"Do we need other texts to convince Mr. Crémieux *that the Jews*, blind and guilty, *crucified their Messiah*?

"Paris, March 2, 1865, published on 5 *id*. ADOLPHE LECHÊNE."

However, the flood of these enormous pretensions, before which Christianity must recoil, this flood increases and threatens to reach us, no longer even outside our temples, but even under the cover of our Christian meetings, even in the forum of our ancient solemnities. One more step, and, even tomorrow, the preacher will be forbidden to preach the Passion of Christ; but, under the pretext of public order, and from today the Jew forbids us, according to the measure of his strength, to represent its mysteries.

That if our words, after what we have just explained, could still seem excessive, let us open our eyes, read and judge: "In the presence of the *high benevolence* shown to us by the Emperor's government, ... WE ARE AMAZED that the higher authority has recently *tolerated* certain shows in the two departments of Alsace. The newspapers of this province announced that the Bavarian Society of the Life and Passion of Our Lord Jesus Christ, gave a long series of performances before an always very large audience, in the city of Strasbourg, where she was even honored by the presence of the highest dignitaries of the Church, as well as by the *prefect* of Bas-Rhin, *the mayor, and others*. This Society also gave performances in Colmar. Is not such a spectacle likely to awaken

religious intolerance, perhaps the ancient fanaticism *of the less enlightened populations against the Jews, that they are shown as the authors of the death of the God of Christians*? We have the right to be wary of this kind of exhibition [1]. "

[1] *Israelite Universe*, VIII, p. 343-4; 1868. Strasbourg hears these words of tolerance! the city where the classmates of Drach, our old acquaintance, were waiting for the coming of the Messiah to fall on the Christians and plunder them. Second Letter from a Converted Rabbi, p. 319; Paris, 1827.

Very clearly said, for sure! But this kind of Christian exhibitions, which the Jew claims to prohibit in Christian countries, is repeated everywhere with the most solemn publicity, each time the Passion of Christ is preached to us; whenever the Holy Week ceremonies bring back the public worship of the cross; each time that the august solemnities of the Tomb are reborn, where each year the whole people prostrate themselves before the body of the Messiah whom the Jews pierced with their blows. And for centuries, in the days when this religious mourning has stirred multitudes, each believer has joined in the prayers of the Church against those whom she then publicly calls *the perfidious enemies* of the Savior (*pro perfidis Judæis*). What greater insult to Judaism! How then, after the outburst of these prodigious grievances, how could the Jew refrain from requesting, in the name of the order and respect that the Synagogue is entitled to demand of us, the closure of our churches, the reform of our liturgies, the suppression *of public worship* and the abolition of *the* Christian *name*! For he who dares to call himself a Christian can only be for the Jew the accomplice of a scoundrel, but the worshiper of an infamous who makes him infamous himself if the innocence of Christ is proclaimed, and if the Jew associates himself with the condemnation that his fathers brought against this culprit. This, he tells us about the representation of our mysteries, is what he could not suffer if he is our equal; this is what he will not suffer, this is what he begins to no longer suffer!

Certainly, Mr. Crémieux, the illustrious president of the *Alliance Israelite Universelle*, and one of the high dignitaries of Masonry, is by no

means unaware of *this Judaic progress*, this progress of things which already tends to make the one who wears the Christian name, were he minister of an empire and were he emperor, so flexible, so considerate before the Jew! Far from ignoring it, he proclaims it, he glorifies it, and we want to repeat his words, because they have become a monument of history: "How everything has changed for us, Gentlemen, *in such a short time*! When I was a child ... I could not walk through the streets of my hometown without receiving some insult. How many struggles I fought with my fists! Yes, I tell you, Gentlemen, I am proud of the Jews, and I must be relieved of this feeling of vanity, for when I was a child *they counted me for nothing* [1] ... "

[1] *Israelite Archives*, I, p. 13; 1867.

The Jew counted for nothing; whereas today it is necessary that the States, that the powers of this world, that the sovereigns count and count humbly with him. But where does this sinister wonder come from? - It comes to us from the failings of the Christian faith. The relaxed Christian imagines a little quickly that the Jew, because he denies the beliefs of his fathers, is no longer a Jew. It comes to us again and rather, this sinister wonder, of the progress of occult societies, filled with these apostate Christians who want what the Jew wants, that is to say the Judaic civilization, the one given to us by our tutor and our master, the Jewish philosopher, the Jew of the *Universal Alliance*. This Judaic civilization is therefore beginning to openly take the place of Christian civilization, and the Jew, as a consequence, to cry out to us: Make way for the master! Replaced by one whose doctrines you follow and who delivered you from the imbecility of the Christian faith; back the faith that has had its day!

Yes, already "in the field of science the light begins to shine." There is little left for the children of progress except to push a worm-eaten religion with its foot, and the day of its fall is felt. - "Inaugurated by the learned and speculative Germany, the renovation of theological studies is acclimatized in France, which, thanks to its generalizing and expansive spirit, can be called to do for the religious synthesis what it once did for the civil and political reconstitution of the world. And every Israelite *must*

feel the desire to cooperate in this work, in which his most sacred interests are engaged [1]. "

It is evident that, recast as law and history were by the Revolution, Roman theology must agree with Judaic philosophy; the Christian word must be silent; those who owe so much light to the lessons of Judaism must stop insulting the Jew by giving Christ, ignoble and vulgar sufferer, the sacred name of the Messiah; it is necessary that, on a ground where respect is due to the sons of Jacob as to equals, the spectacle of the cross of Calvary disappears; the reason of each individual must give the world a God judged by it to be reasonable; language must proscribe the foolishness of an incarnate God, of a redeeming God who died on a gallows; it is necessary that, from one end of the earth to the other, no longer a stupid faith, but a belief hostile to the supernatural, that is to say, truly anti-Christian and worthy of the clearness of science which affects to be called modern [2], binds and cements to one another the members of the great human family! *Man* or *idea*, the Messiah whom the Jew awaits, this glorious enemy of the Savior of Christians, has not come, but he is coming, his day is approaching! and already beginning to bow before Israel the peoples led at its feet by the Regenerating Societies of progress and of light! ... May all humanity, docile to the philosophy of the *universal* Israelite *Alliance*, therefore follow without hesitation the Jew, this truly cosmopolitan people, the only one who is and can be [3], and who from today governs the intelligence and the interests of the most progressive nations; may this humanity finally turn its eyes to the metropolis of the regenerated world; and that this metropolis be neither London, nor Paris, nor Rome, but Jerusalem raised from its ruins, a new Jerusalem "called to great destinies", and which happens to be "at the same time the city of the past and of the future [4]. "

[1] *Israelite Universe*, V, p. 223; 1867. The Judaic or anti-Christian spirit has entered modern science, and has often vitiated its admirable discoveries, but without making one of the truths of Catholicism pale; this is what true scholars know.

[2] We only know real science, with no meaning of date.

[3] See below, *id*., For the Messiah.

[4] Isidore, Chief Rabbi of France. *Israelite Archives*, XI, p. 495, 1868.

SUMMARY AND CONCLUSION

Of the two chapters: *the March of the Jew, and New Mores*.

Such has been the word that the Jew has been making for some time now, and most of the details of the table which this chapter and the preceding one have just offered to the eye are summed up more or less in the page which we are going to borrow from of master writers, before summarizing ourselves.

A keen observer, the rationalist Kluber, pointed out to us, in his book *On the Law of the Germanic Confederation*, "that for some time, in the face of rabbinic Judaism or Talmudism, there had been forming, among a relatively small number of Jews, a *reformed* or non-rabbinical *Judaism* prepared by Moses Mendelssohn, who professed belief in God and *natural morals*, but freed himself from the yoke of ceremonial worship, the dietary laws of Judaism, and strict observance of the Sabbath. - This Judaism will be transformed, in all likelihood, said Kluber, into a pure deism or a natural religion, whose supporters will not need to belong to the Judaic race [2]! "

[2] Kluber, 4th ed., § 516, note 4, Germanic law.

If, some time after these words of Kluber, our eyes rest on the Jews of France and Germany, we already see them, in fact, breaking down into three essentially distinct groups: the Talmudists, the Reformed or Protestants of Judaism. , and the indifferent.

The Talmudists, tell us the most learned professors of the theological faculty of Germany, whose holy priest Goschler, of Israelite origin, gathered the lights in a beam, "the Talmudists, composed of the *old generation*, of the people of the countryside and those of the lower class

of the cities, recognize the religious authority of the rabbis, the legislative authority of the Talmud, scrupulously observe *not the Mosaic law*, but the rabbinical law, mingle with Christians only for their affairs of interest, and continue to be the traditional enemies of the Church. "

"IT IS THE INDESTRUCTIBLE CORE OF THE NATION that will endure *to the end in its stubbornness and faithfulness in keeping the Scriptures*."

"The reformed, enlightened, rich, well brought up, shook off the yoke of the rabbis, the old-fashioned forms of the Synagogue and the *national mores* of their ancestors. But not having the Christian faith, wishing however to keep their historical name and their fundamental dogmas, feeling the *need for a belief and the void of purely rabbinical rites*, they invented a reformed cult whose language is still Hebrew and whose ceremonies are those of tradition, but where they introduced order , of decency, a more regular song, the use of the organ, of preaching and of a shining light, *etc., etc.* feast days, *most of them only once a year, they practice absolutely no Judaic rites, and live as long as they can and preferably with Christians*. "

The indifferent, whose ranks begin to merge with those of free thinkers, similar to those "of all religions, worry neither about tradition, nor about reform, nor about rabbis, nor synagogues, nor about Moses, nor of the Consistory, hardly of circumcision! They preserve the name of Jews only by an honorable human respect ... When the occasion presents itself, they readily marry Christian women, without hesitation have their children baptized, and, "remarkable progress", practice in this case, with regard to the religious beliefs of their family, a tolerance which could serve as an example to many named Catholics. "

"The complete emancipation of the Jews of France, by involving them in all ranks of society, by making them participate *unwittingly in all the benefits of Christianity*, either that children receive education in public institutions, or that the most intelligent and the most studious fulfill

administrative, judicial, industrial functions, sit in municipal councils, in legislative assemblies, in learned societies, or serve in the ranks of the army; this civil and political emancipation, we say, has done more for the religious conversion of the Jews for fifty years than the persecutions and exclusions of eighteen centuries! The Church has certainly received in its midst for half a century, in France, more children of Israel than it has ever seen embrace the faith since its establishment in Gaul. [1]! "

A little later, a Reverend Father of Israelite blood speaks this same language to us and tells us: "The Synagogue is not today what it was *twenty or thirty years ago*! ... Renouncing its *secular* rites, it has covered *its nakedness* by borrowing a few scraps from the various Christian religions. The observances of the law have fallen into disuse; the Talmudic translations are unknown to the new generation; the administration of Judaism, *modeled on that of Protestantism, is nothing more than a civil constitution which varies and is transformed according to the governments*! "And if we compare" this strange movement of modern Judaism with the *stillness in which it has remained for more than eighteen centuries*, can we not see some providential design on the remains of Jacob [2]? "

[1] *Dictionn. encycl. of theolog. cathol.*, by the most learned professors and doctors of Germany, Goschler, t. XII, p. 453; 1861.

[2] Notice on the Congregation of Sisters of Notre-Dame de Sion, p. 11-12; 1862. - Same thought in *Question Juive*, p. 3, etc. ; 1868; Important 31-page brochure by R. P. Ratisbonne, of Jewish blood.

Thus, the Orthodox Israelite renders complete and blind obedience to the Talmud, and this Talmudist forms and will form in the Judaic world *the indestructible nucleus of the nation*.[1] But in our West, wherever Christian civilization, wherever even the bastardized civilization of the peoples who are in the process of dechristianization reaches the Jew, it forces him day by day to push back the obscenities, the absurdities and the doctrinal horrors of this *traditional and supreme* code of the faith. If therefore Judaic orthodoxy still finds some interest in preserving *its name*

in the western kingdoms, it loses there almost, and except at the end of Europe, its Pharisaic substance, its ancient and forbidding physiognomy, the essential principle of its life. She is no longer anything but a counterfeit of orthodoxy, or rather a corpse whose lukewarmness is extinguished, warmed up and sought in vain to revive some pitiful old men, the object of the insulting compassion of their sons.

[1] Until the day of his conversion to Christianity.

As a consequence of this abandonment of the Talmud and of the stubborn blindness of the Jew, Protestantism, this scourge of common sense that Israel was unaware of until yesterday and that it naively hails with the name of reform, saw its dawn rise in the Synagogue. ... and already touching the sunset; for the reformist's march is nowadays that of the giant! A simple archaeological relic, the Talmud still receives, it is true, its tip of the hat, but to receive immediately after the kick which signifies its downfall and the dawning era of its humiliations. The Bible already was in his eyes no more than a book of symbols or fables, and now his religion, leaving the heavenly heights, is reduced to the banal title of progress, the march forward in the ways of the reason! In the name of *freedom* and *equality*, everyone therefore appropriates this reason *equally*, claims to harbor it entirely within himself, becomes *the supreme interpreter of faith*, and in whatever way *anyone* reasons or does not reason, this confused whole, this chaos forms the *common faith*, if there is one left in Israel! *Free thought* therefore merges in the Jew *with religion*, which is equivalent, in good French, to this absurdity: that freedom of thought merges with thought subject to faith.

And whoever is a free thinker, that is to say whoever thinks what he wants, even if it does twenty-four times the opposite in twenty-four hours, can call himself or remain an Israelite; he is recognized as a member of the great brotherhood, worthy to worship in the temples of Israel and to rest in his holy land! So proclaimed dogmatically the chief rabbi of one of the kingdoms of Europe.

Here then is Israel, this people yesterday still everywhere so similar to itself, reduced, as soon as it leaves the Talmud without taking refuge in the Church of Christ, to proclaim itself liberal, philosopher, free thinker and religious at the same time. O miracle of the times! Here he is reduced to giving himself as the center, under the name of the *universal Israelite Allance*, an association in which every man of every religion is entitled to bring, in order to form a common fund, all the beliefs and all the incredulities of which he falls in love!

It is true that this center where his religion drowns makes him master of a world where his belief, and consequently his mores, have henceforth lost all fixity, all compass, and that his anti-Christian machinations have long formed in his image. Now this world which we see today the Jew summons with arrogance to strip himself of the last remnants of his faith, to throw himself into his arms and to show him his admiration, his sympathies and his respects; this world, which, far from being indignant at his claims, docilely responds to his voice, is that of the great Revolution brought to light by the philosophy of the eighteenth century, of which we have just seen the Jew claim glory; it is the world of the great messianic idea, the world which, undermining Christian institutions, calls the peoples to found in common a humanitarian religion, where man, freed from a God whom he cannot understand and to whom he refuses to obey, becomes his own Messiah.

NOTE referring to page 298 of this chapter.

Here is what, in the year 1771, we are told about the Ghetto of Avignon, papal city, *the historical and critical essays on ancient and modern Jews*: "The Jews are tolerated only in a part of France, but they live *quietly throughout the Comtat Venaissin* (belonging to Rome). The Jewry of Avignon is a district assigned to the Jews, who make their home there, and who are separated from the other inhabitants. The number of these Jews, men or women, rises to six hundred or so people, all filthy and disgusting. In the past they had hardly any other trade than that of the thrift store; but, for some time, they have extended their sights on objects more apt to promote their love for wealth. Under the guise of making up and trading in fabric and canvas, they came to the end of putting *in their*

dependence an infinite number of honest people who had the misfortune to find in them the first resources, and they exercise with impunity over those who are indebted to them *a tyranny* all the more dreadful *as they are more skilled in imposing the yoke by degrees* "

"The inhabitants of Avignon and those of the Comtat Venaissin are not the only victims of the Jews. Those of the neighboring provinces, and especially of Provence, increase their number. However, the Jews must be very enterprising to dare to establish their empire in Provence, because the decrees of regulation of the Parliament of Aix of 12 and 20 May 1660, 8 May and 28 September 1696, and 11 September 1697, *expressly* forbid them to frequent this province *on pain of the whip* [1] ... "

When from *the depths* of their Jewry, or their Ghetto, *a handful* of *lowly* Jews can exercise such cruel despotism over the population of several provinces, and brave the most ignominious punishments with impunity, on which side is the tyranny, on which side the martyrs? But the more these Jews strangle and squeeze Christians, the more their cries against Christian oppression tear the air. - Quickly, places in the Senate, places in Parliament for these oppressed!

1 T. I, first part, p. 204-205; Lyon, 1771.

CHAPTER TEN

FIRST DIVISION. - JEWISH ACTION ON THE MARKET OF THINGS, ORGANIZATION OF JUDAISM IN THE WORLD, ITS EFFECTS.

The word of the Judaic Council or Synod of 1869. - The natural constitution of Judaism. - What the Jew can, wants and dares. - Thanks to the secret societies formed in his image, and of which he is the soul, each of his family is a living link in the immense network which encloses the world. - Role of the followers of their commerce which embraces the globe. - This organization born of itself. - Need to supplement it later by artificial associations. - Half-patented company, the *Alliance Israelite Universelle* offers the Jews a bond which unites them everywhere; an occult society, Freemasonry plays the same role at the same time. - Nothing in the social world escapes this multiple network of which the high *cabalists* of Judaism are the masters. - Few of the true initiates. - The Judaic constitution of Freemasonry mainly places Jewish initiates and initiators in its high councils. - These societies have no other goal than the triumph of Judaic ideas, which are modern ideas. - Attractive outside of these Societies. - Betrayals and indiscretions which unmask the Jew. - The Jew and the Lodges. - Judaic lodges; it is there that all the children of all the revolutionary events which are brewing in Christian lodges meet. - Instructions. - Precious confession. - Same Judaico-Masonic action in the new world. - The Masonic *mystery* is essential to the Synagogue even within the freest republics. - Word from Kluber. - Inevitable antagonism between Judaism and the Christian States. - The triumph of the Jew over Christian civilization is the inevitable result of this struggle.

On June 29, 1869, that is to say the same year of the Ecumenical Council convened by the Head of Christendom, the first Council of Judaism opened in Leipzig, under the title of Israelite Synod. They sat for several days, chaired by Professor Lazarus, of Berlin, and two vice-presidents: Rabbi Geiger, of Frankfurt, and Knight Joseph de Wertheimer, of Vienna. Two large factions, the reformist Jews and the Orthodox, held the balance in this council, which included the representatives of Germany, Russia, Turkey, Austria, England, France, Netherlands, etc., etc.

We give as an epigraph to this chapter the following words, to which we will often refer the reader's mind. They are part of a proposal made there by Doctor Philippson, of Bonn, recommended by the Chief Rabbi of Belgium Astruc, and which was adopted by the Council *by acclamation*:

"The Synod recognizes that *the development* and realization of the *modern* principles is the surest guarantee of the present and *the future* of Judaism and its members. They are *the most energetically vital* conditions for the expansive existence and *the highest development of Judaism*. "

The *modern* principles, in politics and in science, are those of revolutionary and Masonic free thought, of which the *Alliance Israelite Universelle* and the Chief Rabbi Astruc have just declared themselves the leaders before us because they Judaize the world, because they are preparing the future of Judaism, that is to say the Messianic epoch that the *Universal Alliance* promises us and that we will not take long to describe. Mr. Kuhn, the publicist, is therefore right to exclaim: "This demand of modern principles in favor of Judaism is most humiliating for our democrats, in front of whom the Jews now stand as t*he real leaders of progress*. The domination of the Jewish financiers over the men of progress is thus explained and justified. " Kuhn, July 22, 1869. These things said, let our chapter speak.

If the Jew, while freeing himself from his faith, preserves and maintains with jealous care the banner of his religion, this last refuge of his nationality; if he extends his hand over the world in anticipation; if he continues to believe - and his principal organs affirm it to us - in Messianic times which will one day make him the sovereign people and *the arbiter of the peoples*, an enormous interest is attached to knowing which are, in the middle Christian nations, the nature and variety of the means of action possessed by the Jew on the course of things, on the maintenance or transformation of the European social order, which, for the moment still, we find partially seated on the ancient and solid beliefs of our fathers.

So that is what we are going, page by page, to ask of this chapter, and perhaps he will tell us what the Jew *can, wants* and *dares*, thanks to the strength which Israel enjoys in forming from scattered members of his community *a particular state* within each of the states of this world; thanks to the help given to it by *associations* made up of men of all faiths, or rather all imaginable unbelief; thanks to the empire which it exercises over societies of which some of its leaders are the secret soul, and whose origin goes back to the most intimate traditions of occultism; thanks to the art, where no one is equal, of making these companies work for his benefit; thanks to the *ever-increasing* immensity of its riches; thanks to the instinctive skill which characterizes him to know how to relieve all peoples of their gold; thanks to the levers that he forges for himself of this gold to raise and move public opinion [1]; thanks again to the prodigious flexibility of his aptitudes, thanks to the inflexibility of his will, to the imperturbable restraint of his mind, to the superiority of his intelligence wherever religious questions do not make this Argus a being apart from whom the eyes have the property of killing light; finally thanks to the singular and marvelous privileges of his physical nature, which makes this man the unique man, trained to brave with impunity the most opposite climates of the earth, and to create a homeland from all soil: that is to say so as to give in his person *the only sample* of the human species which can, without lying to scientific truth, call himself a cosmopolitan, or citizen of the whole world [2].

An irresistible and mysterious breath is today penetrating the education of the man we call liberal; and this breath is no longer that of the minister of religion to whom the founder, the restorer of civilization, Christ [3], said: Go and teach all peoples. No! far from that; this breath is the spirit of those who, instigators or flatterers of revolutions, call themselves the priesthood of the press with their own mouths; docile instruments, or directors for the most part, and in most of the states of Europe, of the council of secret societies, of which a council, where the Jew dominates, is the secret and supreme inspirer!

[1] So often the queen of fools!

[2] See this chapter below.

[3] Instaurare omnia in Christo.

Now, the education which *transforms the Christian* into a believer in the great revolutionary community - and perhaps the preceding chapter would allow us to say Judaic - begins by instilling in him principles to which modern means of communication have given the most incredible force of expansion.

Equality, these principles tell us, is the supreme law of intelligent beings; it is the only one that the just feeling of their dignity allows them to accept without forfeiture. All men are ultimately only equals; all are equal to each other, and, consequently, an Englishman should be for a Frenchman only the equivalent of any other Frenchman, a member of the same human family, a brother to whom neither the law of nature nor the laws of reason does not allow him to prefer a compatriot. So will it be the German, or the Russian, so the Asiatic or the Jew. For, to love one's neighbor from the same country, to love one's neighbor from the same roof, to love one's province or one's homeland with a privileged love, this was the act of a narrow soul, of an illiberal mind without grandeur. The man truly worthy of the name of man today ceases to see his homeland in a limited strip of land; he sees it in the boundless space of the habitable world; and those whom he calls his brothers, they are not the simple offspring of a simple branch of the human race, they are the men of all humanity. Every country, every family, every people, will have over its heart the same right, and the only name of which it has to boast, the only one which should flatter its reason is that of cosmopolitan, that is to say of citizen of whole world [1]!

[1] If all men are brothers, as sacred Scripture says in a sense in accordance with the interests of the social order, there is only one race on earth, coming from the same father. Now, almost the entire liberal school supports the contrary, in its inconsistency, in order to attack what the biblical or divine word establishes, that is to say the unity of the human race!

Such is or becomes the dominant of modern thought, in the midst of the concert of liberal voices. And if man, as the organs of the Revolution repeat on all sides, must be *cosmopolitan*; if the peoples united first as a nation, must then unify and form only a family, a universal and unique republic, let us hasten to point out a rigorous consequence which arises, which follows from these premises, and which follows us step by step: it is that man is, or that sooner or later he must be and will be the subordinate, the subject of the Jew.

And why the subject? Ah! if this interrogative word is addressed to us, the eyes of the one who questions us are not yet open, and, therefore, do not be afraid to surprise the reader by affirming what we will only demonstrate later: it is that, among all peoples, the Jew is a citizen of the whole world; it is because, alone, he inscribes his birth in all places without the earth having a latitude at which it is permitted to be a stepmother; it is because, alone, he mingles with all peoples and without ever being confused with them; it is that, alone, therefore, he represents a people always the same in the bosom of other peoples; it is, in a word, that the Jewish nation, if it pleased it to draw Judaic delegates from all points of the horizon, and to form from these elected a vast congress, could, by itself alone, represent all interests, all languages, and all nationalities of the earth! And, in this sense, a perfect representative of the entire globe, they would show in each of their family a living mesh of the immense network which must, by realizing her hopes, one day encircle all men.

Covered by an invisible protection, which the Church and the Synagogue each have from their point of view called miraculous, the Jewish nation found itself preserved from the shipwreck which was to engulf it in the ceaselessly tormented waves of this sea which forms the multitude of peoples. The eternal movement which tossed him there supported him in the midst of populations exasperated against his national customs wherever the Talmud remained its law. Curved for eighteen centuries under the weight of hatred and contempt, these sons of the dispersion were thus formed, as if by force of circumstances, in an

immense and compact society that the care of its salvation, and that of the inherent hopes in his faith, disciplined under the rigorous law of secrecy. Maintaining from the bosom of this ocean of peoples, in the midst of which their scattered heads appeared, relations of religion, business and nationality, which from each of the various countries inhabited by them, bound them to each other, these brothers, who would have lost the title of Jewish citizens if they had strayed from their Judaic faith, watched with a sagacious eye and watched any incident likely to serve their fierce instincts, any event capable of sustaining the long, indefatigable expectation of their race . The grandeur and ubiquity of their commerce, the devouring and the secret activity of their associates, who had become for them the only and infallible means of concerting and acting, carried from one to the other, with the silence and the rapidity of nocturnal bird, the slogan whose magical power established at the same time on all points of the world the common thought and the action of the whole [1]. Therefore out of the midst of the peoples that abhorred him, Israel, groaning at the apparent weakness that his dispersion caused him, did he cover the entire face of the globe *of a family of brothers*, with a sacred affiliation from which each member, servant of every other member, drew its strength from the common trunk; a grandiose image of this giant polyp which, in the depth of the seas, delivers to the currents whose waves *stir and nourish it*, its innumerable tentacles and its inevitable suckers.

[1] The account of the kidnapping of the children of Drach, operated in our days, and which we have reported, suffices to give an idea of this natural and mysterious organization of Israel.

This organization of Judaism was born in a way of itself; it was for all centuries, and seemed sufficient to those concerned until the day when religious ties, by loosening, led to the loosening of the ties of Judaic nationality. It was then that the artificial means, created to come to the aid of those who had been formed by the nature of things, demanded the serious attention of the chiefs or great leaders of the nation; and the societies of the occult, in the midst of which we shall see in a moment the influence and the action of the Jew, were the means par excellence. One of them was organized in a semi-open sky, and formed the most universal

of links, that is to say a society of defense, attack and propaganda which we glimpsed earlier, under the name of the Israelite Alliance, the insidious texture. Endowed with a more active and militant constitution than that of a dispersed people, this alliance seems at first glance to be only a useless variant, an insignificant backing. But, open to dreamers, defectors and contemptors of all cults, it has the merit of lending itself to larger combinations, and of offering *to the foreign elements* whose assimilation it prepares and realizes, frameworks of an elasticity without limits. It helps the progressive men of Israel, able to adorn their faces with the engaging smiles of political and religious liberalism, to reconcile the naive masses; and, under the pretext of serving both *the interests and the consciences*, it gently places at their head the high rulers of Judah. Finally, it brings together anyone who is of Judaic blood with those Christians by birth who are, but *without their knowledge for the most part*, the allies and subjects of the Jew, and whom she shapes in her ranks to fraternally mingle their sympathies and their hatred with those of the sons of Jacob, whose very name for them was the expression of supreme contempt.

It is this jumble of men of various shades and positions, nourished by anti-social prejudices, indifferent to any belief or animated by deaf hatred against Christianity, that Freemasonry, *queen for the moment* of the societies of the occultism, calls or already counts and unites in its bosom: Masonry, this immense association of which the *rare initiates*, that is to say of which the real leaders, whom it is necessary to be careful not to confuse with the nominal leaders, live in a close and intimate alliance with the militant members of Judaism, princes and initiators of the high cabal [1]! Because it is important to repeat it, this elite of the Order, these *real* leaders that *so few initiates* know, and that they know for the most part only under the names of war [2], function in the profitable and secret dependence of Israelite cabalists. And this phenomenon is accomplished thanks to the habits of rigorous discretion to which they are subjected by terrible oaths and threats; thanks again to *the majority* of Jewish members that the mysterious constitution of Masonry establishes in its sovereign council.

[1] Read the *Cabal* chapter below.

The most important of the occult associations, the one which, before allowing itself to be penetrated, wreaked so much havoc in the world, and which the seal of Judaism marks with signs impossible to deny, a learned follower tells us: it is " the great cabalistic association known today in Europe under the name of Masonry. "Before bearing this very modern name, it " suddenly appears in the world at the moment when the great protest of the sixteenth century against the Church comes to dismember it. Christian unity. " She tolerates all beliefs because she recognizes none," and professes only one philosophy. " , that of transcendent Protestantism. This philosophy of rebellious reason, which was from the outset that of the high initiates of the Cabal, is the same one professed today, in the open, the (Eliphas Lévi, *History. of magic, ibid*., p. 399-400.), open to the discontented from all beliefs.

Anyone who deigns to scrutinize with any care the "great cabalistic association" of Masonry, whoever studies its origin and its principles, its organization and its purpose *from historical sources*, will see in it little more than a daring work of Judaism, *an artificial Jewry* recruited of men foreign to the Jewish race, and above all of Christians! Most of these Christians suppose an innocent aim in it; but these are not the initiates, they are the decoys. - *Cabalistic* Masonry still has one of its centers, and perhaps its primitive center, in Chaldea, the country where the cabal was born; it has one of its great chief towns among the Druses. - We have dealt with these questions elsewhere ... See below, *Cabal* chapter.

[2] Such as Nubius and the Jew Piccolo-Tigre.

That if something unhealthy offends the ear in our words, few lines will suffice to reassure minds, and especially the minds of anyone who will take the trouble to observe that these societies of occultism have in the end *no other serious purpose than that of the Judaic associations* of which they are only variants with a quasi-christian physiognomy; for the thought which directs them is the same, and we knew it before an accident brought to light the correspondence of the Nubius and the Piccolo-Tigris; for all their labor is limited, for all their activity is applied and worn out to the propagation, to the blossoming of ideas and facts which should be the annihilation of the doctrine of Christ in Christian societies. In other words, the sole purpose of their efforts is the achievement of the triumph of Judaic ideas, proclaimed as *modern*

principles by Israel itself (*at the head of this chapter*), and whose consequence is the Messianic era which his vows call for. (See below.)

The flexibility characteristic of the followers of the occult allows them to do everything to everyone; the elasticity of their doctrines extends to the point of prodigy, and their insidious phraseology knows how to gently caress Christ here, the object of their deaf and implacable hostilities, as it does to shout at him there. In short, the acts of secret societies, the apparent heads of which bear Christian names, slip by for this reason, and are received in our social milieu with a favor which, under the name of the Jew, would turn into mistrust. And, under the cover of these honorable names, the reassured eyes of the vulgar, far from grasping the anti-Christian reality of aspirations and works, allow themselves to be dazzled by the flashy appearances of a real and sincere philanthropy among *the vast majority of their members*, but as false as they are misleading among its great and *true initiates*, among its mysterious directors.

A number of blunders were committed under eyes which began to open, and at the moment when the certainty of success was glimpsed it impelled reckless adepts to unmask themselves; many indiscretions escaped from the intoxication of an approaching triumph, and whose lugubrious splendors already let some of their rays pierce; clear confessions, positive revelations, this is what allows us, apart from our personal data, to establish a certain judgment on the mode and the power of action of these high societies of the occult, where Christians come to tidy up in flocks under the hand of the Jew. Enough notices thrown from the rooftops; enough documents scattered in this very work will have awakened the public's ear and eye for us to limit ourselves to reproducing at this moment only a few rare and brief confirmations from our pages .....

In this Germany, where the Jews and the auxiliary societies of the Jews have long taken it into their heads *to unify the peoples* and constitute them into an empire, in order to replace later with ease, and in a single movement, this form of government that of the cosmopolitan republic, the

historical and political sheets of Munich [1] published in the year of grace 1862, and on the occasion of Alban Stolz's pamphlet on freemasonry, the grievances of a mason of Berlin. These pages, it is claimed, passed under the eyes of King William; ..... and the author, attached as he is to Protestant worship, points out therein as the most imminent danger for the throne and for the altar "the power that the Jews *knew how to* acquire by means of Freemasonry, a power which would have reached its zenith *today*."

There is in Germany, he tells us, - and we leave to each one the full responsibility of his words, - "there is a secret society with Masonic forms, which is subject *to unknown leaders*. The members of this association are *for the most Israelites*; their ranks and systems have Christian rites and symbols only for the sake of form, and thereby serve all the better to cover up their action. The Jews only make use of Christianity there out of mockery or to further mask the obscurity of their projects and their intrigues. "

[1] Reproduced in the journal de Bruxelles; *id*., in Le *Monde* on November 5, 1862.

"There is no question here of ridiculous calumnies to which foolishness is still alone to give credence ..... No, and the criminals do not remain any more in the shade; they occur, appear as if they were our brothers, and boast of the protection, of the very alliance of German princes. "Let us add" that, in recent times, the Jews were excluded from a *certain number* of lodges; but that, now, they are *received universally in all lodges of the world*. In Berlin, the Jews have managed, since the death of the pious King Frederick William IV, to slip into the lodges through the back doors. For this they were admitted elsewhere, and they were then granted here the entrance. Now *that there is no longer a single lodge that is inaccessible to them*, there are other lodges composed *exclusively* of Jews, *in which non-Jews do not have access*. In London, where, as we know, the centre of the revolution is located, under the great master Palmerston, there are two Jewish lodges which never saw Christians cross their threshold. It is there *that all the sons of all the revolutionary elements who assemble in Christian lodges meet* [1]. "

These revealing words, without repeating our words exactly, seem to us far from diminishing their value.

In Italy, the members of the Alta Vendita (note: meaning "high marketplace") lodge were known to the small number of senior adepts to whom they dictated their orders, only by names of war. One of the most famous, the companion of the famous Nubius, bore the name of Petit-Tigre (*Piccolo-Tigre*). A formidable and atrocious champion of the occult, this potentate of Vendita *was a Jew* [2]; and in the instructions transmitted by his pen *to the senior officers* of the Piedmontese Sales, we read these lines, dated January 18, 1822:

[1] Reproduced in the journal de Bruxelles; id., in Le Monde, November 5, 1862.

[2] The pseudonym and sycophant Nubius was seeing some of our friends in Rome at the time we visited that city. This consummate scoundrel, who had the confidence of M. le Prince de Metternich, Prime Minister of the Emperor of Austria, and thus leaked out state secrets, was poisoned by his people after having done wonders in favor of the anti-Christian revolution.

"*The main thing* is to isolate the man from his family, and *to make him lose his morals* ..... He likes long talks in the cafe, idleness of shows [1]. Train him, *wheedle him*, give him some importance, discreetly teach him to be bored of its daily chores, and, by this merry-go-round, ... after showing him *how painful all the duties are*, you instill in him the desire for another existence. Man was born a rebel. Stoke this desire for rebellion until the fire is lit, but don't let the fire break out! It is a preparation for the great work that you must begin. When you have insinuated in some souls the disgust of *family and religion*, let drop certain words which provoke the desire to be affiliated with the nearest lodge. This vanity of the citizen or the bourgeois to identify with Freemasonry has something so banal and *so universal* that I am always in admiration before human stupidity. I am surprised not to see the whole world knocking at the door of all the Venerable Ones, and asking these gentlemen for the *honor* of being one of the workers chosen *for the reconstruction of the temple of Solomon* [2]! "

[1] And the circles! the easy life, the knowledge of the circles, where so many of them, placed under the skillful direction of the leaders of the occult, confuse, while associating with them, the finest bloodhounds of the police. Ah! if mothers only knew! But to be a member of such and such a circle, where so much tinsel mingles with so much pure gold, that appeals so well to a young man!

[2] This symbolic term, the true meaning of which is known only to the high and *invisible hierarchy* of the Temple and of Masonry, made up of Jewish cabalists, signifies the reconstitution of Judaic power over the ruins of Christianity.

A lodge similar to the one we have just mentioned in London, that is to say *entirely composed of Jews*, and *where all the threads of the revolutionary wefts woven in Christian lodges meet*, exists in Rome, where it is "*the supreme court of the Revolution. From there the other lodges are directed as by secret leaders*, so that *most Christian revolutionaries* are but blind puppets *set in motion by the Jews* by means of the mystery. "

"In Leipzig [1], on the occasion of the fair which brings to this city some of the top Jewish and Christian merchants from all over Europe, *the secret Jewish lodge is always permanent, and a Christian mason is never received there*; this is what makes more than one of us open our eyes ..... In the Jewish lodges of Frankfurt and Hamburg [2] , no one *except emissaries* has access. The name of the latter, "*Absalon with Three Nettles*", gives a glimpse of his burning political nature (*nomen and omen*) [3]. "

[1] Where the Judaic Ecumenical Council of 1869 was held. See the beginning of this chapter.

[2] Note: this lodge which was founded in Hamburg 1737.

[3] Note: latin "nomen est omen" means "the name is a sign".

"Deign the Almighty to soften the trials which fall on the great as a result of their heedlessness, and make them understand *the object of the works of Masonry to revolutionize and republicanize the peoples in the*

interest of Judaism! May they remember effectively the prediction of Napoleon I: In fifty years Europe will be republican or Cossack ..... And this other of Burke: A time will come when the princes will have to become tyrants, because the subjects will have become rebels in principle [1] ! "

If this language were not that of many faithful of Protestantism, it would no doubt be somewhat suspect to us, but struck that it was anathemas of the Church, Masonry counts in its midst the immense majority of the ministers of the reform; the testimonies which reach us from this side therefore bear a truly remarkable character of impartiality.

[1] Historical sheets, ut supra dict., Except for two paragraphs which concern the circular of the Jew the Little Tiger.

(Note: https://www.bartleby.com/24/3/6.html
Edmund Burke (1729–1797). Reflections on the French Revolution.
The Harvard Classics. 1909–14. Paras. 125–149
"Kings will be tyrants from policy, when subjects are rebels from principle.")

Excited, facilitated by Israel, the revolutionary movement to which this enterprising people owed the conquest of their rights of citizenship, continues and has never ceased to find in *the restless part of Judaism* the most devoted agents, the most daring propagators and the rarest skill. To be the equal of the Christian in a Christian country is already something for the Jew; but that could not satisfy the insatiable ambition of this admirable contriver; and he knows too well that he owes his most incredible successes to the constant play of mysterious associations with which his hand covers the world like a network, to stop and fall asleep at this first stage of his triumph.

Certainly, he said to us with his own words a moment before repeating with increasing boldness his profession of faith in his council of 1869, "the Israelite would be *very ungrateful* if he did not recognize all that he owes to the movement which for three centuries, "that is to say *since Luther*," has shaken, and for eighty years, "that is to say, since the

proclamation of the theories of 1789," has overthrown the old organization of society. The harsh breath of persecution no longer forces us *to huddle together*; we can walk on our own, without fear of hostile attacks on our persons or our faith ..... We have observed these tendencies of modern society; we have seriously meditated on the consequences they should have for our worship, "indissolubly connected with the interests of Judaic nationality," and, far from finding anything that would show us the need to *loosen the bond of the community*, we have, *on the contrary*, drawn new reasons to maintain and *strengthen it* [1]. Now, one of the surest means of strengthening it consists in the addition and multiplication of auxiliary communities, of parallel societies, grafted onto that of Judaism, and the manner in which the parallel timbers intended to fortify the large beams are applied and riveted to their sides.

[1] *Israelite Universe*, III, p. 129; 1866.

For it is not at the moment of victory that the conqueror slackens his efforts and renounces both the means and the benefits of conquest! Wherever the soil of the habitable earth stretches, wherever its support lends itself to the feet of the Christian, and in whatever variety of forms governments produce there, the Jew, more than ever, must therefore consolidate the bonds which bind the members *of his community* to one another; the Jew, more than ever, must also tighten the knots of the secret associations that his community treats as obedient daughters, and which operate for his benefit!

And the American continent itself was not to escape this plan, let us say better, these instinctive habits of Israel; so we will unsurprisingly read the following lines in one of the most accredited bodies of Judaism:

“The Israelite order of Beni-Bérith, that is to say *the sons of the alliance*, which was created in the United States has been frequently discussed. As the importance of this order *increases incessantly*, and that it is *very little known*, it seems useful to us to analyze, according to the American newspapers, the last message of the great master of the order, Mr. B.F. Peixolto."

"The order of Beni-Berith sent to the Israelite victims of cholera in the East nearly 5,000 dollars (25,000 fr.). The grand master visits *the affiliated lodges* as often as possible. *This year* he visited those of *eleven major cities*. There he opened conferences and delivered addresses to instruct them on their duties as sons of the *Covenant*, to strengthen the feeling and love in them of the higher objects pursued by the Order, namely: moral and intellectual advancement of *the family of Israel, and the most perfect union among its members*. This task is all the more urgent since the Israelite population of America was made up of various races and nationalities, and there must have been divergences and antipathies that must be smoothed out [1]. "

[1] *Israelite Archives*, XX, p. 885-6; 1866.

The Masonic lodges, cursed by the Christian Church, therefore become for Israel the indispensable substitutes for the Synagogue; and, even in the bosom of *the freest* republics, Judaism yields to the need to spread only in *the shadow of mystery*, and in the depths of lodges, what it calls the intellectual and moral education of its people, "the love *of higher objects* which the Order pursues," and the rallying word which makes adoptive brothers walk at the same pace as brothers of the same blood.

Helped in all the kingdoms of the earth by the mutual aid which the members of *their community* lend to each other with ardor; helped by the help they draw from *mixed and patent* associations; aided by the assistance and protection which they owe and lavish upon them by secret societies, where their post is the supreme post, and whose power today equals or dominates all power; citizens of their own nation and citizens of the nation which adopts them, that is to say twice citizens, and twice splendidly protected in the homeland where each Christian is only one, the Jews, of whom this cleverness, the daring and know-how of which have always been proverbial, have the most incontestable advantages over any native of the Christian States, and avail themselves of them with a singular skill to increase an influence already so great. A simple observer of the fact, the cause of which he did not seem to disentangle, a man of

spirit of Israelite race wrote therefore, some time ago, with truth: Jews *fill*, proportionally, and thanks to their insistence, *more jobs* than other Catholic and Protestant communions. *Their disastrous influence* is felt above all in the affairs which weigh the greatest upon the fortune of the country; there is no enterprise of which the Jews do not have their great share, no public borrowing which they do not monopolize, *there is no disaster which they have not prepared* and which they have not profited; therefore they have not come to complain, *as they always do, they who have all the favours and who make all the benefits* [1]! "

[1] Cerfberr of Medelsheim, The Jews, p. 9; Paris, 1847.

In a word, strong against each of us with the forces which the laws of the States lend them; strong in those given to them in the midst of the mass of peoples by the natural organization of the Judaic community; Strengthened by those which they borrow from the societies of the occult and from the alliances created according to the needs of the times and places by these societies, the Jews, as Kluber points out to us, form within the Christian kingdoms a State in the State. "Hence, *if it happens that Christian society remains worthy of its name and faithful to the defense of its rights,"* that a *permanent* antagonism *between* the State and Judaism becomes inevitable [1], "and that the triumph of Jew, that is to say the upheaval of the Christian states, or of Christian civilization, is the inevitable consequence of this struggle.

SECOND DIVISION. - MEANS OF INFLUENCE, AUXILIARY: GOLD.

Gold is the master of the world; gold owns us, and the Jew owns gold. - Enormity of the power which the Jew owes to his gold, to his genius to make it sweat. - Never as much as in our days was gold the sinews of war and peace, the desirability of families, the seasoning of all honor, the crowning of all glory and all nobility. - The statesmen of Europe on their knees before the Jew. - Nothing without the admission of the Jew; how he sits in the guise or appearance of Christian kings. - By gold, he rules the occult societies, which rule the world. - Limitless power of finance in a world where all religious belief is extinguished, shouted at by the Jew and his auxiliaries. - Only one remedy for this immense evil. - These facts, this power astonish us; astonishment at one of the prime ministers of Great Britain, and his word which it would be folly to forget. - Final note on one of the potentates of Judaism.

Between the auxiliaries of the power of the Jew, based on the organization of the societies of occultism of which we have seen that that of his nation is the type, we will be careful not to forget the gold: the gold that paganism accused of changing and corrupting morals; the gold which Christ cursed, because it softens the soul and hardens the heart; gold, the tempter of all consciences, and, in its cold silence, the most irresistible of orators; gold, the ruler of multitudes whose number is above all calculation! A simple metal, however, but to whom everything that can be bought is sold or surrendered. And who will tell us the thing or the man who does not have his selling price, outside the atmosphere which envelops and protects the sincerely religious man?

[1] *A glance at the diplomatic deliberations of the Congress of Vienna*, t. III, p. 390; Kluber.

Venal city! cried in his fury Jugurtha crossing the threshold of Rome, that proud Republic of which the senators and generals, accustomed to the plundering of all the provinces, had so often lowered their souls before the gold that this formidable leader had held out to them; venal city! why not find a merchant rich enough to buy you! Today this merchant exists; he is everywhere.

Sovereign master and lord of gold, the Jew, who never had to moan about this insufficiency, is therefore the lord and master of the powers of the earth. In other words, gold owns the world, and the Jew owns the gold!

But let's just take a quick glance at some of the points relating to this chapter of gold; do not consider anything beyond what is enough to discover for us the immensity, the enormity of the power that the Jew owes to his metal, to his inimitable art of making it sweat, to instinct, to talent, to genius with which he is endowed with raising his credit above all heights, and balancing it in such a way that to shake it is to shake the world! Besides, according to our custom, let us leave to each one the responsibility of his word, and let us observe by producing the writers who had the rare generosity to come face to face with the Judaic colossus, that if the hyperbole slips by chance into certain minute details of their pages, their prodigious assertions generally deserve no other reproach than that of insufficiently expounding the truths of which they make themselves the revelators. Let us say finally that if the Jews are above all, that if they have always been the kings of finance, never as much as today has finance been the sinews of war and *peace*, life, soul of politics and industry, of commerce and of all human transactions, the happiness and the relief of families, the seasoning of all distinction, all dignity, *all honor, the crowning of all glory and all nobility*. Let us repeat at the same time that never has this power, which in all the centuries had as its home or as a stronghold the Jew’s vault, been concentrated there as prodigious and formidable as it is today.

In Germany, "as a result of the secularization of goods and ecclesiastical principalities, the financial embarrassment of the nobility and the loans contracted with the governments, the Jews of the nineteenth century became a power *before which the greatest statesmen bow*, and which from time to time has even *shaken the thrones*. This influence, acquired by the force of things, *by the efforts of the school of philosopher publicists* who since the middle of the eighteenth century *have used all*

the levers to overthrow Christian religion and society, has made the emancipation of the Jews, that is to say, the equality of civil and political rights of Jews and Christians, a real *vital question* of European policy[1]. "

That if, turning our eyes away from Germany, we take them to two of the most opulent countries in Europe, a very anti-Catholic writer, stopping them there with a wave of his hand, will come and tell us in 1847 with a rare steadfastness of speech: "The *workers* who wear themselves out, and die barely, on three quarters of the surface of the globe, work to enrich a few thousand lazy moguls of Judah of Amsterdam and London [2]!"

[1] Goschler, of Judaic origin, *Dictionary encyc. German*, by the most learned professors and doctors of theology of Germany t. XI I, p. 451; 1861.

2 Alphonse Toussenel, *The Jews kings of the time*, pref., P. V; 1847. - England, that country where, when it happens to the banker of Israel to marry one of his daughters, the Judaic press hastens, in the blooming of its pride, to point out to us that the splendors of this marriage equal or even “surpass royal magnificence!” *Israelite Universe*, V, p. 239; 1867.

All terrified of limitless power, which, under the auspices of Voltairian philosophy, attached itself to finance, the same economist, bringing our eyes back to France, added, under the reign of Louis-Philippe d'Orléans: "The King may well appoint to the functions of officer and judge, to posts the holders of which enjoy a salary of twelve hundred to three thousand francs; but all high or lucrative posts in France, even those of the magistracy, are to the appointment of the Jew. It is the Jew who distributes the general receipts to his pious servants, and dismisses the general receivers who inconvenience him. The Jew, sole owner of the administration of transport throughout the kingdom, will soon have alone, more employees than the state. "

An enormous influence, an already formidable power emanates from the Jews and is felt in the distance. The King himself, without their help, "does not make the treaties. I challenge the King *and the Chambers* to make a treaty of customs alliance, a treaty of cotton, coal, iron, which the

Jews do not want! Anzin did not want the reunion of Belgium with France, and this reunion did not take place... Before the law had granted the railways to the Jew, any traveler could circulate freely on the great road, *on the pavement of the King* [1]. Since all means of communication, railways, canals, rivers, belong to the Jew, no one can pass without paying him tribute. "

(Note: information regarding Anzin steel company which was associated with Rothschilds subsidiary see wiki "Denain-Anzin").

O you, by the way, could you tell us "who holds the monopoly of banking and that of transport, the two arms of commerce? - The Jew. - Who has the monopoly of gold and mercury? - The Jew. - Who, soon, will have the monopoly of coal, salts and tobacco? - The Jew. - Who has the monopoly of advertisements? - The Saint-Simonian, *servant of the Jew* [2] ... If the air could grab and sell itself, there would be a Jew to grab it and buy it..."

[1] See note A at the end of this division.

[2] The immoral and unhealthy sect of the Saint-Simonians, to whom we owe free trade, the prelude to the unification of peoples, had a large number of Jews in its aristocracy.

"Why, in the question of sugars, have our maritime trade and our colonies crashed [1]? ... Because, in the question of sugars, *all national interests are in direct opposition to the interests of the coterie of refiners*, etc., etc., etc., - *which are indebted to the high bank*, and that those Chambers and the Powers have only one interest: the best benefit for the financial powers. "For omnipotence is in gold; gold is the overlord of kings, and this overlord is the instrument, the property of the Jew. He commands the world, and the Jew owns it [2]! And besides, does not a council where the Jews have to sit in the majority not balance, with the gold that revolutionary contributions pour into its coffers, the supreme agents of occultism? Does he not hold in his hands the sons of all those secret societies which today govern the most powerful states on earth? Nothing will therefore deprive Mr. Cerfberr, writer of Judaic race, of the

merit of having been "one of the first to open his eyes to a power *which strikes men whose eyes are turned towards the future with terror* [3]!"

Because the times have their signs which it is not easy to mistake. Also, in the scene where it pleases M About to ignominiously drag in front of the public a religious person who came to extend to a Jewish baron his charitable hand, we will have noticed these words of high insolence and sinister truth, of which the Israelite Universe rejoices the eye of its readers: "No one would be strong enough to demand the expulsion of the Jews, while Christians petition today for yours," [4] and drive you out, we add, *in the very name of freedom*, wherever the Revolution dominates, the principles of which are those professed by the Jew! (Jewish Synod of 1869).

[1] Read this curious passage, and so many others of the *Jewish kings of the time*, Toussenel, v. I, p. 19, etc.

[2] Toussenel, t. I, p. 10-19-20; 1847. - *Id*., Cerfberr, the Jews, p. 1, 1847.

[3] Cerfberr, *The Jews*, p. 1; 1847.

[4] *The Israelite Universe*, p. 420; September 1864.

In short, therefore, the sinews of war and peace, the sinews of all public service, of all businesses and of all associations, of all power and of all enjoyment, that is, in other words, the force of a world where all religious belief is extinguished, it is finance, it is gold, it is and it can only be gold; the gold which commands and sponsors the idea, the gold which forges and which pays for the iron, sword or machine, intended for the realization of the idea; gold which reigns as a sovereign, and which expresses itself as a despot; the gold which humbly places at the feet of him, whose hand pours it out, kings and nobles, ministers and subjects, philosophers and women, sciences and arts, laws and manners! Each day that passes, alas! makes the brilliance of this truth more terrible, and makes us see, ultimately, that gold is the Jew!

Yes, name gold, or finance; name any value, or credit; it is, from one end of our globe to the other, to name the Jew, *who possesses us by possessing him*. Colossal sovereignty, exorbitant, implacable, ceaselessly increasing, and without any other conceivable control than that of the Christian laws, conspired today by the Jew, our supreme teacher, and by his auxiliaries.

To one of these Jews, king of finance, *a character* tells us that he escaped saying, by naming one of his Judaic rivals: Ah! if this man and I could get along, would Christians soon have anything but their eyes to cry on? Let us take this word for a tale. But, in fact, what monarch already, what state can today raise armies, build its fleets and its roads, dig its canals, distribute its jobs, its dignities, sleep in peace, arm in war, stir, operate, flinch, breathe freely in a word, if he does not have the counter-signature, the approval, the good pleasure of *his master*, the Jew?

The Jew holds us, he is our master, not only because we no longer own the gold, but, let us repeat it over and over, because it is the gold that possesses us; because pride, luxury, lust, thirst, rage for all power and all enjoyment, have taken hold of our souls. He will not let go until the resurrection of *Christian education* which inspires humility, moderation, honesty, sobriety, devotion, consideration and respect for the weak and the poor. Until then, therefore, we must stay hard on the words resounding by a holy priest of Israelite blood, and which summarize our last pages:

“Naturally skillful, resourceful, and *possessed* by the instinct for *domination*, the Jews gradually invaded all avenues that lead to wealth, dignity and power. Their spirit has little by little infiltrated into modern civilization. They direct the Stock Exchange, the press, the theater, literature, the administrations, the great means of communication on land and on sea; and, by the ascendancy of their fortune and their genius, they hold tight, at the hour which he is, *as in a network, the whole of Christian society* [1]. "

Have we heard these words? have we understood them? No! not yet ! They seem to astonish us, and our astonishment makes the Prime Minister of the Kingdom of Great Britain smile with pity, one of the princes of modern politics, one of the valiant supporters of Anglican Protestantism, one of the sons of the Jewish race, and who, in the blossoming of Judaic pride, exclaims: In truth, "the world is governed by quite different characters than those whose eyes do not look behind the scenes imagine!"

[1] R. P. Ratisbonne, *Jewish Question*, p. 9; Paris, 1868.

[2] The world is governed by very different characters to what is imagined by those who are not behind the scene. - Disraeli, in *Coningsby*, a book in which this statesman highlights the value of the Jews, p. 184; Paris, 1844, in-8 °.

NOTE.

M. le Baron de Rothschild, Grand Cross of the Legion of Honor, knight of etc., etc., etc., Austrian consul ....., leaves when dying four sons, and something, so he says, like eight hundred million of fortune. At the legal rate of five per cent, eight hundred millions produce eight hundred times fifty thousand francs a year, that is to say forty millions. What power in the hands of the owner of such an income!

Let us add that the rate of five per cent is only a flatly bourgeois interest, and that it is impossible for us to know to what degree the fertility of the crowns rises under the hand of a banker, but above all in the hands of the high lords and princes of the Bank. *What everyone in Paris knows*, and this frees us from all details, is that, among certain classes of finance people whom ordinary language in no way qualifies as usurers, the average of the product, we do not say of *interest* on money, is twenty-five percent. Among these financiers, eight hundred millions would give an income of two hundred millions!

It is affirmed that in 1812 M. de Rothschild had only one million, and it is said that this banker gave his eldest son, in haste and outside, his magnificent land of Ferrières, in Seine-et-Marne. , besides the sum of two hundred millions. *Whatever his fortune*, M. de Rothschild, not being French, if we are not mistaken, has the *privilege*, in France, *of being the serious owner of his fortune*.

The state cannot therefore afford to test for him, as it does for us, by taking part of his children's inheritance. M. de Rothschild therefore makes his shares as he pleases, in the interest of his household. France can thus cover itself with high and powerful lords, with potentates who, because they are foreigners, will give themselves our soil, and at their pleasure, the power to which we cannot aspire, because we are not other than French. In other words, a Frenchman, in order to acquire the privilege of being the true owner of his property, must renounce his status as a Frenchman and become a foreigner [1].

"A famous financier has just died," says one of our great and true economists, M. Coquille. Some raised his fortune to eight hundred million, others to the *fabulous* figure of two billion (or five hundred million annuity to the *proceeds* of twenty-five percent).. Several newspapers seize the opportunity to praise the disinterestedness of M. de Rothschild, and the services he rendered to France. It would have been better if France had not had need these services. For it is too obvious that M. de Rothschild's fortune was only increased by our financial disasters. Is it not *shameful* that modern societies are always short of money? Nothing indicates more the weakness of mind of our rulers [2]. "

[1] Read the beautiful work of M. le Play, senator, on these questions, etc. : *La Réforme sociale en France*, Paris, Plon, 1864.

[2] *Le Monde*, November 23 and November 24; id., 1868. "- Providence, say the Israelite Archives, has filled this family with a *more than princely* fortune." VII, p. 213; 1869.

And this is how the Jews, even the most honest, are the sucker and the ruin of the peoples that madness intends to fall under their scepter. For dissipating governments are made in the image that certain sons of families are eager to enjoy. The Jews are there to make the most gracious advances to them; the ease of borrowing tempts these imprudent people; they succumb to it and get lost! And then, the fortune that the Jews acquired, and perhaps by legal or accepted means that we refrain from calling legitimate, gives them the means of action on the civilized world, the study of which teaches us the usage! - They say enormous, monstrous, the gains which the Italian Revolution owes to the Jewish Bank, whose anti-Catholic character is quite salient. Happy is revolutionary Italy to meet such financiers ..... otherwise!

We know neither the banking operations of M. de Rothschild, nor the political views of this potentate; but we have only heard of the good of the private man, and we bear witness to his numerous charities, not only to his co-religionists, but to Christians. - When we visited his royal castle of Ferrières, one thing struck us: it was not to see among the works of art any sculpture, no painting from which modesty had to suffer. How many Christian homes can envy him this glory!

THIRD DIVISION. - PUBLIC SPEAKING AND TEACHING, THE PRESS.

Another power of which the Jew makes himself an auxiliary; its honorable representatives, and no. - Services which the Jew confesses to owe him. - They have not yet finished Judaizing the world, but patience! - The various categories of men in the press. - Unlimited despotism of the master of a newspaper. - In many newspapers, who is this despot? - Mystery! - Characters of its position. - His merit is the security of his hand in the choice of his stewards or his literary workers. - Places where these people of high and low pay abound. - Like any property, any newspaper constantly changes its owners, tenants, and consequently its spirit. - The Jew buys, exploits or has exploited most of the important papers. - Its influence on opinion, on religious ideas, on commercial, industrial, political enterprises: the Jew deceives by them and leads governments and ruled. - In spite of the great number of honest writers, the Press is, by its nature, essentially venal; no one is more interested in buying it than the Jew, and no one has more gold to pay for it. - But does the press have any serious value? - Example as brilliant as it is spicy. - A government and a large newspaper, organ of financial feudalism. - Whatever the power of the newspapers, the Jew almost everywhere is or becomes its master, but without appearing. - More than any other country, Germany shows us this power of the Jew. - The events of Europe depend on a dozen men, Jews or auxiliaries of the Jew. - Fearful and prodigious word from the ex-Prime Minister of Great Britain, of Judaic blood, Disraeli. - This word and that of the prince of Metternich confirm our pages. - Appendix. - Prodigious depravity of the Austrian clergy, not long ago; it was the work of Jansenism and of the Jew. - Prodigious depravity of the feelings of honor and patriotism, and by whom.

A second power figures at the head of those which have made themselves the auxiliaries of the Jew, and this power is the press; but perhaps, instead of using this term, we should say the public word, the vibrating word of the speaker; the words of the professor of the great pulpits which, in the bosom of Germany, for example, are forums of a

strange resonance; the more serious, but more muffled, speech of the political or religious writer, who scarcely reaches the preoccupied ears of the crowd except through weakened echoes; finally the word of the journalist whose daily task is to give a noisy echo to each of these other words, to comment on them, to disfigure them, to embellish them, to extinguish their brilliance or to crown them with glory by helping them to throw in their path the splendors of a radiant meteor.

The press, and we hasten to proclaim it, counts in our France and in the bosom of Europe *many and very honorable representatives*; but this reserve made, and *justice demands it*, we could not hesitate to recognize that its virtue too often is only a suspect virtue, and such is the term which the most polite people hardly fear to use in their language. For, from one end of Europe to the other, gold and the press are all too strongly accused of maintaining secret and very illegitimate relations with each other; and if the Jew already holds "the whole of Christian society in a network", the crime is most often in the seductions which his hand makes shine in the eyes of the press, which has become one of the most irresistible agents of his domineering genius. But the press - to sum up in itself the whole question of public speech - is it of any serious utility to the Jew? Would she sell herself to the Jew? In a word, could the Jew buy, could he build or maneuver, for the benefit of his interests and his doctrines, the great war machines of the press? ...

The service which the Jew owes to the press is painted in the very words with which the *Israelite Archives* stimulate the happy ears of Israel, and these words are clear enough for each of us to understand their meaning and significance. For what the Jew calls intolerance and prejudice, fanaticism and barbarism, are the very principles of Christian belief and civilization; we know it, and we cannot allow ourselves to be disappointed: "If prejudices diminish, tells us one of the great Judaic magazines, it is because our words and our writings are spreading; it is because the Israelite books and newspapers act step by step. "Nothing in fact is more effective," to guarantee us against the return of excesses, than the development of our literary works [1]. "There are more, it is true," than

rare countries where *the rights* of our brothers *are unrecognized*. We can say that intolerance and fanaticism are overcome, but prejudices are not, they still exist. They are found in all countries, in the most advanced as in the more backward, and in all classes, in the most enlightened as in the most illiterate [2]. "

In short, the evil from which the Jew complains of suffering has preserved some roots in the soil; that is to say, the civilizing principles of Christianity still have some life; that is to say that the Judaizing press, in spite of the splendor and the immensity of the successes which it admits, has not yet Judaized us enough! However, today, few *informed* people, and we must emphasize here the assertions of which the public will be the supreme judge, are unaware that, in our Europe, the press has allowed the most considerable part of its power to pass into the hands of the Jew....

[1] Almost no one, and even among the most interested in knowing them, reads ostensibly Jewish books and newspapers; the public *hardly knows its existence*. It is therefore clear that these books and these Israelite journals are those which inspire, in order to form our minds and hearts, the steering committee of Judaism, the one which, in its ecumenical council of 1869, tells us what principles make the Jew's business. Above, first pages of this chap. X.

[2] *Israelite Archives*, XIV, p. 607; 1866; ib., XVII, p. 750.

What! will the press bow to the yoke of the sons of Judah? O blasphemy! And what language would explain to us the phenomenon of servilism of a power that we know to be so proud of? How! the most boisterous champions of liberty, the most liberal representatives of the European press, would rule the world - the most rowdy champions of freedom, the most liberal representatives of the European press, would govern the world - if it is true that the Jews are their sovereigns - only under the wages and the rod of a monarch who calls himself an pariah?

The word of the riddle is quite simple; it will be enough to add little to its transparency, and perhaps then it will be fair to conclude that the kings of finance are the rulers of a huge region in the field of the press.

A few lines, and in which no honest man will hurt himself, should remind us here that, among the writers of the press, some are party people, but carried away by ardent and often generous passions, the flight of which raises them above the baseness of the writer who sells himself; these we pity, and we are far from despising them; many of them have won our esteem, and our hope is that their prejudices will one day be drowned in the waves of light. Others, more reflective and above all more enlightened, are men of conscience and devotion: the *Catholic* camp *abounds with them*; still others fall within the number of vitiated, corrupted men, created for the worship and the service of evil: the beauties of the religion of Christ are an object of horror to them! Finally, others, simply flat and base, have made themselves, under the inspiration of their needs or their senses, valets de plume (note: hacks). And who has not seen many times, with us, sometimes this one, sometimes that one, a soldier in the morning of a fallen dynasty, an accentuated protectionist, a valiant champion of any idea, find himself that very evening the man of the government on the ground, the eloquent advocate of free trade, the boss, the ardent protector of an idea, of an interest quite contrary to those for which, at dawn, he poured his ink? It is because, in the field of the press, the simple writer, difficult to distinguish from the man with serious convictions, is only too often, alas! the supple and very humble servant of a master who, in a voice devoid of gentleness and consideration, commands his military service to him. This unfortunate person then has the freedom to obey or to starve!

But what all-powerful and invisible despot hovers in the highest skies in the sublime spheres of the newspaper? Who is the mysterious inspirer, the engine, the soul, the god? - Certainly, very daring would be the man of labor who sells the sweat of his verve to this supreme master, if ever he pretended to contemplate him face to face or to make articulate with his voice the letters of which his name is composed. What! the cashier of the sheet tells him at the right time the price of his prose at so much the task, at so much the yard, and his curiosity is not satisfied! Ah! let him write, let him drag or fly his pen, but have the tact to be silent, if he does not give up touching his wages!

The true man of the press, and this one alone represents it, whether he writes or he does not know how to hold a pen, whether he is alone or whether he calls himself society, company, legion, for the name does not matter, this man is, in each paper, the one who can say about the newspaper: This is my property, it is my person, it is me. These words are a fairly clear notice to whoever, if this sheet is available, claims to give it to himself as an auxiliary or an organ. He knows that henceforth he must finance and *contract with the master thereof*; otherwise, please him or convince him. Of these two parties, the first is considered to be the more general and the surest [1].

[1] *La Finance* is a French sheet, but which is printed in Belgium because it wants to live and to keep the freedom of its paces. Its editor-in-chief is M. Crampon, a sharp and skillful writer. No one, perhaps, in this double and scabrous specialty of journalist and doctor of finance, brings out with more talent and courage the mercantilism and the venality of the press. M. Crampon directs his attacks in broad daylight, and his tactic is to produce *facts*, beside which it must be admitted that his arguments sometimes become a real luxury. We have noticed, between its different numbers, that of February 27, 1868. Read in this sheet, for example, the article on contemporary journalism, and the one that begins with these words: *Has the mercantilism of the press arrived at its peak*?

We do not know M. Crampon, and we have no relation to his journal, which is the terror of those whom we like not to resemble.

Now, the owner, the master of this machine for stirring up public opinion, this latent speculator, who most often and in most of the States of Europe is of the Judaic race or extends his hand to the favors of the Jew, has never sometimes neither fabricated nor filed a single sentence. But one of his merits is to have a sure hand in the choice of his subordinates, of his literary entrepreneurs, who are themselves able to provide themselves with these artists in style whose number, already immense, is increasing every day, thanks to the rude and cruel kind of education which is lavished relentlessly on the needy classes. Trained as these mercenaries in the art of turning a sentence, and fatally foreign or hostile for the most part to any social doctrine, to any principle of fixity, you see them making of their talent a profession which are not concerned

with principals, and who fight bluntly for the hand that deigns to offer them a salary.

Such are, in a large part of Europe, the people of high and low pay who abound in the places where a certain press is supplied; eager craftsmen whom we see in innumerable crowds running up, offering their services, and, without batting an eyelid, being, at the orders *of the foreman* who hires them, the merry demolishers of the social order of Christian countries. However, these valets de plume, and we want to avoid a stronger term than Lamartine used, are most of the time, and almost always without their knowledge, the executors of the works of the Jew, who reliably pay what was promised, and endowed with a rare skill in hiding the hand which traces the plans and which balances the work.

We did not want to say a word beyond what was strictly necessary on the *visible and invisible* personnel *of these organs of public opinion*. And, we all know that every periodical sheet, that every journal is a property; that like any object, any building capable of tempting a buyer, it changes masters whenever death or convenience requires. We know that it is then sold at auction, and that the buyer is free to dismiss the tenant, that is to say the spirit which inhabits it, to lodge there and install his own there. Thanks therefore to the superabundance of his gold, the Jew is, sometimes openly and sometimes under an assumed name, the buyer of this mobile property which tilts and pours unceasingly on his land.

Let us add to these general notions a reflection: it is that the influence of religious ideas extends, especially today, far beyond the limits assigned to them by the vulgar. They govern, in a thousand circumstances, the policy of peoples; and on the gait of this policy depend either the march or the sleep of enterprises in the ways of commerce *and industry*. Now, better than any other agent, it is the public papers which give rise to these leading ideas and which compress them if necessary, which knead them, and form the opinion according to the wishes of their master; it is they, more often still, who deceive governments and ruled by claiming to be the representatives of this opinion whose place they boldly usurp. This

unfortunate fact, and which cannot escape the gaze of the observer, tells us well enough what an indispensable instrument these sheets have become for the interests and machinations of the Jew, the prince of all the traders of the earth, and, in the interests of his trade and his faith, the most Machiavellian politician in this world!

Full of confidence that we are in the perception of our readers, we point out these things with the tip of the pen, and we say, without the slightest fear of offending the considerable number of writers faithful to the laws of honor, that the press is, by the very nature of its constitution and the uses to which it agrees to lend itself, essentially venal. As such, it belongs to the highest bidder; the highest bidder, when he wants it, is the Jew, and this chapter will not be finished until the voice of Israel itself is opened to give our words unanswerable proof, and to legitimize conclusions that at first glance would have seemed reckless.

But before going any further, it is important for us to know, other than through words, whether the press, this proud form of public opinion which calls itself the queen of the world, really has any value, and whether the alleged power of this lever which the Jew's arm wields is or is not an overrated power.

It is really little, some tell us, less than nothing, a sort of nothingness; because its two opposite poles balance each other. - Ah! so leave! it is quite the contrary, repeat the others; it is all to itself! It is the strength of forces, and the strongest of powers cannot stand up before it. Of these two statements, is there one which is acceptable and solid?

We will content ourselves with giving as an answer an example of the value which a government founded by journalists, just appraiser of the press services and master of a considerable number of newspapers, attached to the most eminent of these sheets. But was this sheet marketable? Was she putting such and such a price in favor of the first comer? Did she prostitute her crazy tenderness and love to strangers? Or rather, and without attributing such baseness to it, was it one of those that

governments compensate by subsidies and pardons, of the pains they take to serve them and of the tolls for which the sympathies they demonstrate becomes an inevitable source for them? Thus establishes, by naming this formidable sheet of *Debates*, M. Toussenel, one of our most spiritual investigators. Are hyperbole and injustice mingled with his words, for which he proudly assumed responsibility before the public? We are too ignorant of the facts with which he has saturated his pages, not to refrain from placing ours alongside his judgment. But the staff of the *Debates*, even if they remained what they were then, it would be fair to point out to whomever reads us that no affirmation by M. Toussenel - and we are far from reproducing them in their integrity - exceeds the vintage of his book (Paris, 1847).

Under a prince who was the protector and admirer of the Jews, [1] and of whom this sheet was the most accredited organ, the cry of M. Toussenel broke out: The Jews! the Jews are the kings of the time! This cry became the title of his book, and we read there these words: "*Financial feudalism* has, to make known its good pleasure to the men of nominal government, its official journal, the *Journal des Débats*!"

"We dared to print that any ministry was required to pay the *Journal des Débats* an enormous war contribution. - Is the fact true? - There were great ministers who tried to free themselves from this onerous protectorate, M. de Villèle among others. But M. de Villèle was overthrown by a coalition in which the Debates figured gloriously, and the Martignac ministry was obliged to reimburse the *Journal des Débats* for the three years of the arrears .... M. Thiers had also, one day, it is assured, the inclination to revolt against the despotism of the *Debates*. But old Entelle overwhelmed the presumptuous Darès [2] with a single reverse of an article, who immediately put his thumbs up, begged pardon, and hastened to make peace with the cashier of the newspaper. The act of contrition was accepted ..... "

[1] *Ut supra*, Bédarride, p. 430; 2nd ed., 1861.

[2] Note: referencing a boxing match between Entellus and an arrogant younger boxer, Dares, as described in Virgil's Aeneid.

"M. Guizot and M. Duchâtel are honored by their eagerness to carry out the slightest orders of the *Journal des Débats*:“If it's possible it's done; if it's impossible we will!” They serve him his subsidy on their knees, and on a golden platter. M. de Montalivet's devotion to the *Journal des Débats* goes beyond the bounds of servility; it is, properly speaking, the *Journal des Débats* which reigned inside when M. de Montalivet was minister. M. de Montalivet must have done immense harm to the July dynasty [1], more by his entourage than by his acts; not only because it encumbered all the public offices of the worst writers of the *Debates*, but because it accustomed the opinion to make use of the name of the King in all the tampering of the ministerial press, and to consider the *Journal des Debates* like the organ of the castle, of the party of the court. And how could one have doubted in the public of the intimacy which reigned between the royalty of the rue des Prêtres and that of the Tuileries, when one saw all the names of the preceptors of the princes appearing on the list of the editors of the newspaper? "

[1] Note: The July Monarchy a liberal constitutional monarchy in France under Louis Philippe I, starting on 26 July 1830, with the July Revolution of 1830, and ending 23 February 1848, with the Revolution of 1848.

"I was able to inhabit as long as I wanted, under April 15, the region of favors, sinecures and gratuities. I do not know why, despite my affections for power, I have never been able to stay in this region for more than a month. From this official environment a smell of moral rickets and silver harshness must be exhaled which suffocates the man of heart! "

These words of M. Toussenel are not ambiguous; but would it not matter to us to know what in itself the newspaper which, by the favors with which it is showered, gives us a sample of the importance of some of the newspapers? Well, it can be said in the firmest tone: the *Journal des Débats* is first and foremost "the official organ of the high bank, and not of the castle. *It will protect the court as long as the court is docile to the*

wishes of the powerful lords of rue Bergère and rue Laffitte; otherwise, no; and his devotion to the dynasty would go no further. The *Journal des Débats* has buried many dynasties in its life, and it's been a long time since it vowed not to attach itself to such fragile institutions [1].

[1] *Ib*, p. 6 to 9, vol. II.

This newspaper of the Haute Banque [1], of which the Judaic lords of the rue Bergère and the rue Laffitte would be the princes, "is therefore a real power, almost officially recognized in Europe?" And in fact, it "sometimes has fun poking at the nostrils of the Emperor of Russia. There is no coronation of Emperor of Austria or Queen of England without an extraordinary envoy from the *Journal des Débats*. But this sheet is above all the large sheet of benefits, the red book of the current reign. I challenge you to enter a public library, in an amphitheater of the College de France or the Sorbonne, without banging your head on an editor of the *Debates*. The Court of Cassation, the Court of Auditors, the Council of State, the embassies, the Royal Council of Public Instruction, everything is within its purview! ..... M. de Broglie had the excellent idea of issuing an ordinance which reserved the consulates for students *of the School of Consuls*. M. de Broglie's ordinance has never had meaning; the real school, the only school for consuls, is the *Journal des Débats*. *The Journal des Débats* has its consul general in Baghdad (a Jew), another in Alexandria, another in Jerusalem, another in Genoa, without counting an ambassador in Constantinople. M. Adolphe Guéroult, an ex-Saint Simonian [2], editor of the *Debates* at the time, a man of wit, was bored in Europe; M. Guizot, to get him out of trouble, found a consulate for him ... The Journal des Débats can do anything, even good! but he does not abuse it; however, he will be forgiven a lot for having published the *Mysteries of Paris*! "

[1] Note: Haute Banque was a select group of twenty or so banking houses known collectively as the "haute banque parisienne").

[2] Note: Saint-Simonianism was a French political, religious and social movement of the first half of the 19th century)

"The French Academy and the theater are part of the *Debates* series, like the ministries, embassies, consulates and the rest fall within the Premier-Paris ....." In short, the *Journal des Débats*, this "journal of the financial feudalism, "of which the Jews are the princes," is the supreme arbiter of the destinies of the nation [1]! "

[1] Toussenel, *the Jewish kings of the time*, t. II, p. 12, 13, 6, 10.

We will stop at this point, and, leaving to the appreciation of the reader a series of pages of a singular biting, we will ask whoever lays eyes on this sample of the French press, on "this official organ of the Haute Banque, "whose coryphae are Jews, to tell us if journalism is *nothing*? If, sometimes taken as a whole and sometimes member to member, is it a power? If it is as great a power in the splendour of its services, when it is reduced to the necessity of acquiring them, as formidable in its hostilities when it has not been able to give itself the strength to make them despicable? But, in whatever sense the sentence is pronounced, what a thousand voices will join on a thousand different sides to affirm that, on our continent, the vast majority of the organs of the press live in dependence on the Jew; it is because the founders of the greater number of these newspapers, and sometimes even the writers who write them, are of the Judaic race; it is that, rather still, whether owner or supreme editor of these newspapers, Israel is in charge of them, and behind the curtain, an assortment of *religious* and political literati, men of science and novels, most of whom, as well as those in the ranks of the Masonic hierarchy to which this press belongs, do not know who their real master is, nor what are the plans and the goals of the complex work the details of which a delegate of this master makes them carry out [1].

[1] These things are neither only nor especially for France.

These things said, we believe that Germany is, for the moment, the region of Europe which places in their most salient relief these two facts:

1. the power of the public word, of the teaching word thrown from popular pulpits, and above all of that which gives itself the press as its organ;

2. the lion's share that the Jew gained in the possession and use of this power.

Statesman in the service of the Great Germanic Power, and as clairvoyant as sagacious, one of our friends - one of those rare Protestants who remained faithful to the divinity of Christ - wrote to us in December 1865: " For In the present times, I believe that the Jews are very active in *destroying the foundations* of our society and in *preparing for revolutions*. They belong to an *admirably well endowed* race, which *produces geniuses in all fields and in all developments*; I mean original men, of *high intelligence and great power of action*. In Holland, for example, two of the most influential evangelical Protestants were two Jewish converts, d'Acosta and Cappadose; in Germany, the great historian of the Church, Néandre, was similarly born of an Israelite family; in Neuchâtel, in the opposite camp, the most indefatigable and the happiest propagator of atheism, it is a Jew, an outcast of Germany, who knew how to make a magnificent position in this country; the state pays him a big salary and has built an observatory for him. Since the revolutionary upsurge of 1848, I have found myself in touch with a Jew who, out of vanity, betrayed the secrets of the secret societies with which he had joined, and who warned me eight to ten days in advance *of all revolutions* which were about to break out in any part of Europe. "

"I owe him *the unshakeable conviction* that all these great movements *of oppressed peoples*, etc., etc., are combined by *half a dozen individuals* who give their orders to secret societies *all over Europe*!"

"The ground is *completely mined under our feet*, and the Jews provide a large contingent to these miners ... The Jewish bankers will soon be, by their prodigious fortunes, our masters and lords." I am finally told " that

all of the great radical newspapers of Germany are in the hands of the Jews ..... "The first lines of this letter have told us what their task is there.

A few months had passed since we had received it, and, under the devastating blows of Prussia, one of the most powerful empires in the world collapsed on itself, and fell with such a crash of ruins, with such frightful suddenness, that Europe shudders still. A terrible and perhaps unnecessary lesson, but which teaches us, when in the realm of thought each destructive agent has fulfilled its task, with what lightning speed - in the age of steam and electricity, that is to say, in a century of miraculous shortening of time and space, - the most surprising events will come upon us; events which will never cease to appear as distant in the eyes of those who can neither believe nor see, as the universal flood seemed to the contemporaries of Noah, the very eve of the day when this cataclysm, so long prophesied, upset the earth.

Now, the secret of the vast set of machinations and betrayals at the center of which this tragic change was taking place, this secret found itself to have been one of the public, which suddenly, recalling it, began to grasp its meaning. Surprisingly and "unbelievably, albeit long reported," we cried, it is that: *all the press of the Empire* hinders, stops, neutralizes the efforts of the power, and seems to militate very differently in the interests of the enemies of Austria than of Austria itself; is that: every word of high teaching comes out of a Judaic mouth; "is that: *all the press is in the hands of the Jews*!" is that the Jews, there as elsewhere, are the teachers of all the youth of the Empire, the invisible and supreme leaders of the secret societies, who , all together, are in the process of completing and perfecting the ruin of all Christian power [1].

[1] See the notes at the end of this division.

And, indeed, who would believe it if the eyes did not bear witness to it? the very newspapers of Austria "which defend the monarchy and the Catholic Church are sponsored by the Israelites." There as elsewhere, Judaism has made itself the master, in order to be so everywhere; " and the Austrian nobility could not find in themselves neither the talent nor

the dedication necessary to found newspapers! Thus one seeks in vain in the German sheets a serious defense of the rights and the interests of the Empire. A few *Catholics* in France alone supported the cause of Austria with perseverance, "while the French Revolutionary newspapers, dominated by Judaic influence, worked against the vital interest of their homeland in founding the power of Prussia. They made use, as in Italy, of the unitary force of a King, not with the intention of empowering him, but with the idea of achieving a little later, with the help of the agglomerated States under his hand, this republican unification of Germany which the republican unification of the whole of Europe must follow so closely.

For a long time, alas! the dissolution of the Empire was prepared by the most Judaic doctrines; "rationalism, a hideous leprosy, gnawed at almost all the bodies of the state; atheism was publicly professed in the universities; every morning an ungodly press poured out the poison of the most deadly doctrines, and let us not speak of the corruption of the cities, neither the licentious manners of the army and officers especially, nor the sordid and almost proverbial venality of its administrations, nor the obliteration of the moral sense in the upper classes of society, where adultery was excused, the glorified duel, the legitimized suicide!" On all sides, therefore, the worm-eaten machine creaked, crumbled, fell into ruin; and, in spite of the valor, and in spite of the heroism of almost the whole army, odious betrayals, at the critical moment, delivered to the enemy ..... what? - shall we say the homeland? no ! but the empire! - because the fatherland, a great number of the citizens of Austria began to say, it is Germany, which represents Prussia!

So here it is, this half-shattered power upon which the revolution had launched its anathemas because it had been, because it could once again become, one of the boulevards of Catholicism: *the Holy Empire*! and, from whatever side one looks at its peoples, if the disorder is so deep there, if the misery is so great, it must be attributed only to the know-how of the occult world and of its prince, the Jew. This is what is said and repeated aloud on all points of the Empire. Yes, "the greatest scourge of Germany, a Prussian statesman once told us, is Judaism," and the most

formidable of the instruments of Judaism, it is the word of the professor of the high pulpits, it is the daily dissolution of the press [1]!

[1] For the quotes, the correspondence from Le Monde 4 September 1866; the author of this correspondence is an eminent man, who knows Germany inside out; he is German, and the statesman of whom he speaks is not the one of whom we reproduce a letter, and whom we call our friend.

But Israel itself is far from hiding its triumph, which is still unfinished; and in the country which formerly gave its prime minister, Lord Palmerston, to Freemasonry as its universal great master, another prime minister, the son of a Jew and a Jewess, Mr. Disraeli, claims in full for the Jew the honor of having made of Catholic Germany the Josephist [1] and Masonic Germany, that is to say the revolutionized Germany which we see rejecting an alliance with the religion of the Christ as an insult and a public danger, a concordat with Rome! Let us listen, and may our ears not let any syllable of these precious words be lost:

[1] Note: Josephism refers to the enlightened policies of Joseph II, Holy Roman Emperor 1765-1790)

"*The powerful revolution* which is preparing and brewing in Germany (1844), where in fact it will soon be A SECOND REFORM MORE CONSIDERABLE THAN THE FIRST; this revolution of which *a hint of daylight* hardly allows the eyes of Great Britain *to penetrate the mysteries*, come now! under what auspices does it take *the fullness of its developments?* Under the auspices of the Jew, to whom, in Germany, has fallen the *almost complete monopoly* of all professorial chairs [1] "and of all organs of the press: an obvious truth and a public notoriety!

[1] Entirely developing (itself) under the auspices of the Jews ... How much have these words gained in prominence since their date! 1844, Disraeli for the quotation marks, Coningsby, Book 4, Chapter XV.

What was said in such clear terms by the triumphant minister of Great Britain, Mr. Disraeli, one of the sons and initiates of Israel, and what he knew somehow by birthright, the prime minister of Austria, M. le Prince

de Metternich should have known by observation, he, this all-powerful statesman who suspected so little that one of the men invested with all his confidence, and by therefore depositary of most of the political secrets of Europe, was the pseudonym Nubius, that is to say the most formidable leader of occultism, and the colleague of the Piccolo-Tiger Jew! His eyes, like the eyes of most sovereigns, refused the day of too bright a light. Defeated, however, as he was by signs of tiring importunity, one fine day he let this cry escape from his chest, in which, in the expression of colloquial language, prophecy mingled with history:

"There are revolutionary elements in the German Empire which have not yet served, and which are formidable; *the Jewish element, for example* ... In Germany, the Jews occupy the leading role, and are revolutionaries of the first flight. They have *writers, philosophers, poets, orators, publicists, bankers*, and on their heads and in their hearts all the weight of the old ignominy! they will have a formidable day for Germany, ... *probably followed by a formidable tomorrow for them* [1] !

" The organization peculiar to the Jewish nation, its anti-Christian doctrines, which are those of the occult societies of which the Jew is the soul and the prince, and whose organization repeats that of his race in the midst of the peoples; the gold which he possesses and which possesses us; the teaching word and the press word [2] which become *his own word*, this is what made the Jew what he is: our latent master; this is what, in the near future, will make the Jew our patent master, or at least the principal instrument of the most unimaginable despotism.

[1] Rougeyron, *Antechr.*, P. 28-9; Paris, 1861; words spoken in 1849.

[2] Read in the press: l. I, the Big Press; the. I I, the Little press Louis Veuillot, *Odeurs de Paris*, 7th ed., 1867.

FIRST APPENDIX.

How and by what means was this work of decomposition of a Christian society which we have just indicated been so unfortunately prepared in the German Empire? What was the previous cause, and was the Judaic influence foreign to the origins of this evil? - Perhaps our answer will surprise more than one ear; for, we will say it in one word, and without hesitation: we must look in heresy ..., we must seek in high Jansenism, the immediate cause of this social decomposition. We will immediately see there with a clear view that *the high Jansenism*, an intimate ally of occult societies, professed the doctrines of the Gnostics; that the Gnostics, like all the first heresiarchs, had the Jews as their fathers; and we will remember then, to repeat it endlessly, that *the Jews, the present teachers of Europe*, are *the primordial and permanent* heads of the Societies of the occult, whose principles gnaw and devour the bowels of the societies of the old Europe. Already perhaps this is to say in fairly clear terms that the Judaic influence must have infused itself in Austria in a manner as profound as it was sensitive under the daring hand of Jansenism, whose exploits form a series of incomparable wonders. For, as soon as this heresy begins to breathe the open air in the Holy Empire, the spirit which blows from one end of these Christian States to the other makes the clergy themselves there, and even the bishops, the object of a scandal of which no pen traces a more vivid and distressing picture than that of a very learned and powerful investigator, Father Davin.

Father Davin? one of those priests who are passionate and bitter, and whose spirit is fearlessly embarking on the detestable way of exaggeration! - Ah! some say so, and we do not know if there is any truth in these words. What we do know is that this doctor's research has a startling interest; it is that he lavishes an enormous wealth of facts and details which are brought under his hand by authorities who seem serious to us, and among which stands out one of our most venerable cardinals. We have not discussed these authorities, it is true, because the reader will be able to impose this task on himself. But what we must state is that nowhere do we find the history of the Church in disagreement with the facts and conclusions which this learned writer establishes, and which, most remarkable of all, seems to be only the development of the word by which an Israelite by birth, the Prime Minister of Great Britain, proudly describes to us the disastrous and irresistible action of Judaic propaganda within the vast empire of Germany.

But the indiscretions of this priest lay bare the painful wounds of the Church? A great subject of scandal for the faithful, and of triumph for his enemies!

Would it be wiser to hide them? Why then, then, does the Church, in her Gospels and in her history, be so careful not to name her Judas? Has she ever veiled her wounds, the stigmata which prolong in her body the Passion of her divine Head? Hasn't her glory always been to live in the great day of truth? An admirable means of proving, as much by weaknesses and betrayals as by the holiness of her servants, the divinity of her character.

These things said, we hasten to submit to the appreciation of the reader, and in simple note, an excerpt from the important play of which M. l'abbé Davin was not afraid to assume responsibility before the public: we add little to it.

The illustrious and very Christian Empress Maria Theresa thought it right to introduce into her States two famous teachers, but whom, faithful to their destructive plans, the able initiates who pursue Christ with their mortal hatreds had in Holland unwittingly chosen from among the men most dangerous for the peace of the Church: Van Swieten and de Haën. As soon as these two scientists had gained a foothold in the empire, "Jansenism, that is to say the Revolution, "throws a blindfold over the eyes of the Empress and the future Emperors, seizes" *the Ministry of Public Instruction*, and walks by leaps and bounds. "....." Thirty years later, she will be mistress of everything. THE SANHEDRIN JANSENIST will have its synagogues everywhere, under the name of Masonic lodges; they will rule all the cabinets, and they will occupy almost all the temples [1]."

Van Swieten died in 1772, and his son, who was linked during his stay in Paris with the apostles of the new philosophy, made himself the instrument of a party so powerful that, *in the religious field*, he reigned " absolutely, and for twenty years, under the names of Marie-Thérèse, of Joseph II [2], this miserable emperor to whom Christendom and humanity owe so many evils, and of Leopold II ... "

[1] Let us observe the close alliance that the perspicacious investigator establishes, by the only words Sanhedrin and Synagogue, between *Judaism and the heresy* represented by the high Jansenism. Let us see again the transcendent Jansenism merge, by its convulsants, with the illuminated, that is to say with the conspirators of *the spiritualist order, followers of the Masonic Cabal*. Because the Cabal, tells us the initiate Ragon, is

"the mother of the occult sciences" (*Occult Masonry*, p. 78; Paris, 1853), and we know that it is the soul of the Talmud and the Zohar! Let us not lose sight of any of these expressions, none of these landmarks.

[2] Joseph II, that ape of the great Frederick, to whom the Jews did not spare the praise, and whom this monarch called my brother the sacristan, was incapable of governing his states; but, possessed by the mania for reforms, he acted there as a despot, he usurped the papal power there, reigned, upset and desolated the Church, and by his prodigious ineptitude prepared the ruin of Austria. Much more silly than wicked, he was for Christendom a scourge whose action did not cease with his life! Read Rohrbacher's *History of the Church*, t. XXVII, p. 231; 1852, etc., a summary of the acts of this sad and implacable innovator (pupil of the Jansenist Abbot of Terme, etc., etc. *Cours d'histoire ecclésiastique*, t. III, p. 436; 1867, by M. l Abbé JJ Blanc; very learned work).

Note: sacristan meaning. He who is responsible for the sacristy, for the upkeep of the church.

"The total destruction of the Church," said Father Theiner, "was reserved for one man. This man was the Jansenist Baron Van Swieten, who by his unparalleled hypocrisy, and by the credit he had acquired through to his relations with the French and German philosophers, but especially with those of Berlin, was able to lead the Emperor to appoint him director of public education in Austria. "We count among his supporters, Sonnenfels, Born and Eybel, that is, "the most zealous propagators of Illuminism!"

Such was, therefore, the man whose Illumines who revealed themselves in France by the exploits to which the name of Saint Médard is attached, used to "strip and denigrate the Austrians." Van Swieten, in order to facilitate this work, " gave places only to men devoid of conscience and religion, virtues, piety, manners and dignity [1] True science never entered his home. I would even say more, wherever it was, it was pushed back, because it was feared. One had to be a philosopher or enlightened, to obtain a chair in theology. - The most impious charlatans were those who got the most ease for advancement. Finally, the unclean spirit threw away his mask; he became cynical, he set up the orgy in full sun and in full sanctuary; it is hardly if one dares to believe here the most authentic story, and especially to quote it.

It would take too long, wrote a virtuous Franciscan, professor at the Rattenberg Academy, on September 17, 1788, to share with you all that I experienced in Vienna. Know, in any case, "and be convinced that I am not

speaking out of hyperbole." I have seen, in this once flourishing university, the overthrow of all things, and "such dreadful immorality that, if I had not seen it with my own eyes, I wouldn't believe what others have told me. "

There are eighty seminarians in the general seminary; "but the number of happy girls to whom the directors grant free entry, with the aim of depriving these young people of any feeling of shame, is much more considerable. And what can I say about the theses we support! The most dangerous writers are found in every venture, and several professors complete in their explanations what is lacking in these works in impiety and infamy. "Besides," what I tell you about the general seminary of Vienna is more or less true of all the institutions of the same kind in Gratz in Styria, in Olmutz in Moravia, in Prague in Bohemia, in Pavia in the Milanese, in Inspruck in the Tyrol ..... The Jansenist Tamburini, after being driven out of the Venetian State for his blasphemies and scandalous proposals, and having taken refuge in Pavia, was appointed rector of the general seminary there. The rector of the seminary of Inspruck is the *famous unbeliever and Freemason* Albertini. "

[1] This same work, this same crime, is in the process of being accomplished in a very large number of States; and, by its effects, the Revolution wreaks havoc that is far more formidable than by terror.

Priest and professor of theology at the seminary of Rattenberg, Jean Kolb indulged in all vices; and, a worthy imitator of the ancient Gnostics, "he openly attacked religion and morality in the presence of seminarians and laity. He led his students on Fridays to the worst taverns, drank and ate with them, and urged them to partake of meat forbidden by the Church. He taught them straightforwardly that simple fornication, far from being a sin, was permitted and even necessary. To make these principles of (Gnostic) morality understandable to them, he himself led them to the ditches of the city at the hours when the soldiers are accustomed to indulge their orgies there; he feasted his eyes on this spectacle, and exhorted his seminarians to imitate these abominable examples in all peace of conscience. Kolb finally became an object of scandal for the whole city; they protested loudly against him in Vienna, but in vain; Van Swieten *protected him*, and Kolb remained in Rattenberg for five whole years. Death alone could remove this monster from the theater of his crimes. "

One circumstance undoubtedly allowed "the Minister of Public Instruction in Vienna to such dreadful daring: it was that he had as an accomplice the first prelate of the empire, the Archbishop Elector of Mainz, C*** F*** J*** d'E***, and a whole troop of Judas with him ..... "This prelate had moreover managed to give himself as coadjutor his relative, the baron of D***, traitor to his homeland, and who did not fear to hand over the Church to the Freemasons, his brothers [1].

When the ecclesiastical principalities of Germany fell, he alone would keep his own: Napoleon, leaving him the temporal domain of some States, allowed him to take the title of primate, which showed enough what projects he based on this prelate! But divine Providence aborted this project.

"Thus speaks Cardinal Pacca; and Cardinal Consalvi shows us, on the day of Napoleon's coronation, Mgr D*** seated at the imperial table before Pope [2]." Finally, from progress to progress, "the Minister of public education and the Archbishop of Mainz had come to reform almost the entire episcopate in their image. Wolves! we only saw wolves at the head of the sheep of God! ".

[1] See, same play, what Cardinal Pacca said about this Illuminated, whose sect then directed more or less all the cabinets of Germany.

[2] See authorities, same exhibit.

But where had the bishops taken refuge? Alas! this terrible fall of our holy Church, writes a worthy religious, "could easily have been prevented by our bishops; but, oh sorrow! almost all lent their hand, and preferred to pay homage to the princes of the earth than to glorify the God of heaven. "Three of these prelates excepted," the others could, with good reason, be called devastators rather than keepers of their flocks. I do not want, for fear of distressing you, to remind you of the sad memory of C***, Primate of Germany and Archbishop of Salzburg, nor that of the infamous K***, Bishop of Saint-Polten and Privy Councilor of the Emperor, because he is too well known ... "

C***, "rival of E*** in schismatic deceit, was a Freemason, like D***, like all the leaders of the movement which was then changing the face of Germany." Freemasonry, of which the Jews form the staff, "and which is only Jansenism coupled with philosophism, its apparently opponent, but fundamentally its friend, *Freemasonry occupied all the great episcopal seats*, either by the holders or *by their subordinates*. "

"Thus the prelates deceived the Church, thus they were deceived themselves; thus the scandals had no limits .... What then should be the people, with such a clergy and such diabolical activities? collapsed in the cities, they were upset in the countryside, but nowhere did they present such a sad spectacle as in Vienna, where the government had taken it upon itself to corrupt, to reign in place of the Church. "He claimed to increase in this way his very legitimate authority to a quite special authority which could belong only to the ministers of spiritual power.

And yet, among the masses, the faith still resisted, "so ancient and solid was it, and so much did the grace of God sustain it. As for religion, says Cardinal Pacca, despite all the efforts *of sects and secret societies* to uproot it from the hearts of good Germans, I can say that it was still full of life there in most Catholics, and this preservation, one can say it, was a real miracle [1]! "

Thus, when the hour of the last and *the most formidable persecutions* of the Church comes, will God protect the faithful, thrown even further than we have just seen him in the midst of the dangers where vertigo would seize the most robust faith, if Heaven itself did not hasten to intervene. But let us be careful not to enlarge the breadth of our horizon, and let us limit ourselves, for the moment, to repeating a sentence of this precious text, because it sums it up entirely.

"Jansenism, that is to say the Revolution", holding the "*ministry of public education*", will march in Germany "with giant strides. *Thirty* more *years*, and it will *be mistress of everything*. The *Jansenist Sanhedrin* will have its *synagogues* everywhere under the name of *Masonic lodges*. They will direct all the cabinets, and they will occupy almost *all the temples* [2]. "

[1] T. II, p. 81. This important piece, with all the authorities to back it up, was published in *Le Monde* on August 13, 1868.

[2] An implacable and above all hypocritical enemy of all freedom, the Revolution, of which Jansenism is only one face, wants, under the pretext of progress, to impose on families, in all States, the yoke of compulsory education; and why? - Because she wants to make our children her own, by modeling them in her image; because it wants, as in Austria, to transform a Christian people into a people imbued with all the subversive doctrines of Christian civilization, that is to say, into a people imbued with the doctrines of Judaism. Read the passages we have quoted from the speeches of the *Alliance Israelite Universelle*.

When we reproduced these lines, which seem to amalgamate, to form without reason one and the same whole, four apparently distinct things: *heresy* (Jansenist) and the *Revolution*, *Freemasonry* and *Judaism* (Sanhedrin), some readers have been able to believe, some critics have imagined, and we were careful to make the remark, that the author quoted by us was abusing the hyperbole and confusing one with the other things which do not have between them anything but insensitive and distant relationships. But history, questioned at its source, consulted in its archives, aided by the confessions of Judaism, demonstrates the contrary, and, for our part, we admire the science of the writer and the correctness of his judgment, while regretting in the public interest the too nervous conciseness of his speech.

Thus, nothing clearer and better confessed: Judaism, aided by the teaching word and the press, is the indefatigable soul of all cabalistic and secret societies and of all ungodly conduct which, whether in the inner depths of heresy, or in the developments of the philosophism which it gives rise to, are attached to the ruin of the Christian world of which M. Disraeli seems to threaten us.

SECOND APPENDIX.

Disregarding the most obvious interests of France, almost the entire revolutionary press has gone with disastrous enthusiasm to produce the two great unifications of Italy and Germany, which are the ruin of our preponderance, and which already are reducing us to the cruel and imperious necessity of ruining our finances, our agriculture and our industry, by making every Frenchman a soldier. Among a thousand proofs of this deplorable spirit, we will only cite one of the thousand passages from the newspaper *L'Étendart*, (Note: The Standard) whose first successes were due to this announcement: that he would abstain from any political appreciation, a word that deceived us. His specialty was to be the relation of the events of the war between Prussia and Austria. But what struck the public, and what we saw flourish with a complaisant naivety in this sheet,

these are the feelings of horror inspired in the Revolution by any State guilty of a Catholic tendency, the existence and prosperity of this state were they necessary for the power and prosperity of the fatherland. It is therefore a question of Austria, where the main organs of opinion are the voice and the pen of the Jew.

"During the war," the newspaper *L'Étendart*, *tells us,"everything served Prussia, everything served Austria* ..." And where does this singular phenomenon come from? Ah! ah! you would look too far for the causes, and you would waste too much time, unstyled reader! May it be granted to us to spare you this trouble. The cause of all these catastrophes, *L'Étendart*, tells you: "Austria has *a fatal pact* which *absorbs, diverts, paralyzes all its* living *forces*"; and this pact ..... it is *a concordat with Rome!* So, and since this is not a concordat with the Revolution, "the citizens mistrust each other; and, all together, power! The magistrate *trembles* in front of the priest, the merchant in front of the soldier. All relations are distorted and forced ... "

"*It could not be otherwise!* Austria is not its own master; all its national life is in the hands of its clergy, itself at the mercy of whoever leads it! ..... There is no branch of social activity over which the Concordat of 1855 does not give the Austrian clergy *complete sovereignty* ..... Be astonished, after that, to see so *many dull discontents* spreading in Vienna, and, *throughout Germany*, men of

action, study and thought, *rally to Prussia* [1] ..... We can therefore say of Austria what we have said of Spain: there are *inevitably* two societies in society, two states in the state... This is the evil, and this evil is all in the concordat of 1855, which the Reichsrath has not ceased demanding to be revised. "

..... "By resigning en masse" when the victorious enemy is on the territory of the empire, will the municipal council of Vienna have done something useful? Will this lesson open the eyes of power? "We would like to believe it, we dare not hope so. But the situation must be very serious, the discontent very acute, the pressure very heavy, for *the city of Vienna to have seen itself obliged to raise its voice in such distressing circumstances* [2].

"It is because indeed a prince who makes such concessions, and who thus allows *the crown to be diminished*, becomes by *his example a public danger*, not only for his peoples, but for all the States [3]!"

[1] Sample of Judaico-Masonic patriotism.

[2] Take advantage of the agony of the motherland to achieve such ends*: Proh pudor*! We know how this council was composed.

[3] The quotes are from *the Étendard*, July 30, 1866.

O singular patriotism, of which the Prime Minister of Great Britain, the Israelite Disraeli, has just given us the word! We believe we are dreaming when reading these lines! No, our task should not be to say that there was cowardice and betrayals in the Empire previous to the Prussian invasion, others have said it! It suffices for us to indicate the role of those who thought it necessary to make themselves the auxiliaries of the victors abroad, in *the campaign against the Concordat*. What! a state, a prince, daring to recognize himself as Catholic in the nineteenth century! Dare to give this dangerous example when the anti-Catholic M. Toussenel uttered this cry of terror: The Jews! the Jews are the kings of the time! A State, a prince, daring to treat with Rome, daring to settle, following *the example of Napoleon I*, the agreement, the concordance of the rights of religion with the rights of the State! A prince, finally, daring to escape the Revolution which concentrates all hatred on Christ! a prince daring to give way only step by step to secret societies, that *cosmopolitan* militia which is disciplined and governed by some of the strongest heads of Israel. Ah! perish

this state or Judaism! the same land could not carry these two powers at the same time.

One more word, and let German pens paint for us the feelings which, the press helping, are displayed in this Germany that M. Disraeli applauds to see so profoundly Judaized; but really, a more heartbreaking, more sickening, more disgusting sight, would be difficult to imagine:

"On various occasions we have pointed out the far too strong Prussian sympathies of the liberal newspapers, of the students and of certain associations of Vienna and Austria. A new association of this kind has just been set up in Gratz, under the direction of MM. de Hausegger, *Obmann* (chairman of the circle commission), Count Attems, Sailler, and Drs. Strohal and Mack. The association calls itself *National-German*. Its task is to wage an *implacable war on the Catholic Church* and to all those who oppose the *Prussian unification* of Germany. Here is an excerpt from her appeal to the Austrian Germans: "

“Today 30 million Germans are united in the Northern Confederation; the German name has acquired a consideration and an authority which since the heyday of the Empire it no longer possessed. By this fact, the national conscience not only fills every German with pride and happy hope, but also gives him the certain conviction that, according to the laws of gravitation, which are also exercised in the life of peoples, *the annexation of southern Germany to the northern federal state is only a matter of time*."

"Our feeling, for us, is that, for the state to which we ourselves belong, it is not only a task to be fulfilled, but a vital question, not to put any obstacle in the way of this irresistible need for unity which pushes Germany along the path of its national development. Separated from the German homeland by the events of 1866, we *Germans-Austrians* nonetheless have a duty to allow this to be accomplished, it is true without cooperating directly, but not without a warm and *heartfelt participation*, the reunion of our German brothers in one great state. And if any *hostile attempt* takes place *against this unitary progress* which continues in non-Austrian Germany, we should see this as a *betrayal of the German cause and oppose it with all legal weapons* ... " Therefore, it will be a betrayal for an Austrian not to betray Austria any more!

And everything goes head-on. The courts, hitherto fairly firm on principles, resumes Mr. Khun, to whom we owe this extract, are beginning to put

themselves at the height of the most modern liberal progress. The higher court (*Oberlandesgericht*) ruled that indecent and obscene songs cannot be punished by the courts. This decision therefore ensures complete impunity for all obscenities put into songs. The effect of this has been that today, in all the breweries of Vienna, only songs so infamous that the liberal newspapers themselves are frightened and protesting are sung. - Hermann Khun, *World*, April 27, 1869.

At the moment when Prussia, aided *by all the secret societies of Europe*, has just broken up Austria, guilty of having dared to sign a concordat with Rome, do we not see that the spirit which reigns in this empire, where the Jews are today the masters of gold, of the pen and of the word, is the one inspired to him by the allies of Judaism, the disciples of Van Swieten, the members of the *revolutionary Sanhedrin* that a learned pen has just described to us; these adepts, in a word, whose daring skill is preparing with their masters the Jews, in the words of Prime Minister Disraeli, the last act of social upheaval!

FOURTH DIVISION. - INTELLECTUAL SUPERIORITY OF THE JEW OVER THE CHRISTIAN; A WORD ABOUT MORAL SUPERIORITY.

The Jew, armed with his means of influence, is today the man who takes precedence and directs; an irresistible force, which he adds to the forces already known to him, is the incomparable superiority of his intelligence: - Exception. - Relentless cultivation of this superiority; why and how it asserts itself in all careers. - It is the proof of its imperishable vitality. - This superiority of nature breaks out even in the bosom of the lowest classes; picturesque description. - The Jew, so quick to grow, is not, however, an upstart; he is a fallen gentleman who comes within the rights of his nobility. - Another portrayal, complacent and true, of the astonishing superiorities of the Jew, by the Prime Minister of Great Britain, Mr. Disraeli. - How this superiority prepares for the Jew the empire of the world, which he covets, and which he already exercises in part. - Is the intellectual superiority of the Jew over the Christian accompanied by moral superiority?

Armed with the means of defense and attack that he patiently and laboriously created over the centuries, this man steeped in cunning, industry and daring, the Jew, ... in a certain number States of Europe, can today say he is if not the patent master of society, at least the man-prince, the one who prevails *in reality*, the one who directs, and whose influence is dominating!

Such, however, is still the halo of contempt with which the centuries have surrounded him, that, in order to exercise his empire, this master must most often lower the veil over his origin, and only uncover with extreme reserve the means of superiority which distinguish his person and converge in his hand. The number is infinite; far from us is therefore the idea of enumerating them. But to the strength which the natural constitution of his people lends to the Jew in the midst of other peoples, that is to say the invaluable advantage of being at the same time, in all kingdoms, a State within a State, and by that very fact, from one end of the earth to the other, a society almost as easily secret as patent; to the strength which his secular and supreme skill lends to the Jew in holding under his mysterious direction the societies of occultism, the spirit of which is the very spirit which animates him; to the force which the gold

lends to the Jew on which he exercises the fatal action of the magnet on the iron; to the strength still assured to him by the press, of which gold is one of the most energetic engines, we must add a force which all others obey; and the nucleus of the nation possesses it to a rare degree without any hindrance the gene [1]. Now, this force which unceasingly, in the world, obliges us to bow before it, it is the superiority of his intelligence, it is the richness and excellence of his nature: an advantage which it is difficult to deny to the Jew, except in the philosophical sciences, those regions of steep slopes where anyone who claims to be to able climb the heights fatally tumbles and breaks, if *religious truth* has not thrown indispensable enlightenment before his steps. On this side, therefore, the Jew is only a cripple, and he is like those men whom, on one of his good days, the poet Hugo described to us: dismal mockers who sit down under the fires of the sun to deny it and throw irony in the face of the public whose eyes affirm its rays; mockers worthy of all mockery, for they pride themselves on the infirmities and negations of their sight as on the supreme precision in the faculty of seeing!

[1] For Talmudic morality frees him from any rule of morals in his relations with Christians. We admit, here as elsewhere and always, many exceptions. As for the non-Orthodox Jew, he acts according to what he believes, and if his belief is not Judaic, our word never reaches him.

Struck as much as it can be by this general superiority of the Jew, the Protestant sheet which is entitled the *Gazette of the Cross* is therefore in no way afraid to proclaim that "everywhere the Israelites are superior to Christians or very close to equaling them, except on one point alone, missionary dedication." And more than ever nowadays we see Israel lavish culture on this general superiority; for his dominant thought, his ambition, according to his own words, is "to take a dazzling revenge, and to excite an admiration *equal to the contempt* of which he has been, for centuries, the victim [1]."

There is not a century, however, which has not seen the Jews stand out in the various careers where human intelligence shines with its transcendent qualities [2]. But nowadays one would give up counting, in the

various States of Europe and the world, those of the sons of Jacob who encumber and traverse with distinction the liberal and scientific careers; those who sit not on the fleur-de-lis, - they have never had this honor - but on the high seats of our magistracy; those who appear and are distinguished by their skill in administrative positions, or who wear the epaulette [3] with honor; those who, thanks to the vote of the elector, cross the threshold of our Chambers and become, - O marvel! - the legislators of the Christian nations; those whom remarkable talents raise to the rank of members of great councils, statesmen, ministers, or, let us say the word, directors of the most powerful kingdoms or the most powerful sovereigns of the earth. And we would not say enough if we did not add that the Jew is, moreover, not purely and simply the king, but the very genius of finance.

[1] *Israelite Universe*, V, p. 195; 1867.

[2] Read *Israelite Archives*, IX, p. 371 to 377; 1867.

[3] Valiant successors of the warriors who fought with the courage of the lion under the Machabées, with the rage of the tiger under the leaders of revolt who, since the death of Christ, caused in the Eastern countries the almost total extermination of their race. In France, the *Israelite Archives* have one Jew out of three hundred and sixty inhabitants, and a number of officers *three times* greater than the proportion of one to three hundred and sixty! Add that the ranks of officers have only been accessible to Jews since the revolution of 1830. *Israelite Archives* XVI, p. 746; 1867.

His eminent qualities, the superiority of his primitive intelligence and his meditative and calculating genius, not only burst forth in the infinite number of the careers which he traverses with a high and rare distinction, but it manifests itself from tender youth, and we see them break through in the general competitions of our high schools, where his sons seem to be playing a game of snatching from ours the laurels with which the emerging merit is crowned [1]. Thus his transcendent faculties have manifested themselves in a thousand forms in the thousand regions of industry; the Exhibitors' Catalog, and the sheet of awards awarded in 1867 to the great competition of the Universal Exhibition, bore witness from one end of the world to the other of these glorious works and these brilliant successes [2].

In short, if wherever the comparison is possible when taking the population into account, Israel is our winner; his aptitudes surpass those that we can put against him; his intelligence reduces us to recognize the inferiority of our own, and we can, pointing out this fact, repeat his own words: Is not it, in the midst of the crowd of peoples, "a strange spectacle to be that of a numerically so thin minority occupying a relatively so considerable place in public concerns, and is not this the dazzling mark of an imperishable vitality asserting itself in spite of all obstacles [3]? "

[1] *Israelite Universe*, I, p. 1; 1866; - *Israelite Archives*, IX, p. 403 to 411; 1867. Id., VIII, p. 371 to 377; 1867; - *Israelite Universe*, VIII, p. 339, 1867, etc., etc.

[2] *Israelite Archives*, XII, p. 549; 1867. *Id*., XIII, p. 610; - Israelite Universe, XII, p. 584; 1867. *Id*., I, p. 9; 1867.

[3] *Israelite Archives*, XV, p. 675; 1867.

The intelligence of the sons of Jacob pierces and manifests itself with singular rapidity even among the very small classes which form the bulk of Israel, and this phenomenon is described to us by a writer of Judaic blood in a style whose light and semi-joking style is far from altering the descriptive truth.

We have said that Israel "is intelligent; take, indeed, the most disgusting Jew, of the most filthy ignorance, of the most ragged outfit, of the most disgraceful turn, as the pantagruelist Rabelais would say; have him washed, combed and barbed; put his legs in boots not yet worn out; dress his limbs in almost new clothes; to the white linen of his shirt attached with fake thirty-nine cent buttons; have his head serve as mushroom with a spruced up hat; cover his black hands with cream gloves; arm him with a painted walking stick, surmounted by a pine cone; slip a few crowns into his pocket, and immediately you will see this sort of Quasimodo straighten up and split; he will look superb, his gaze assured, the gesture quick, the words arrogant and jerky; he will walk like a dandy on the Boulevard de Gand; and thanks to his Alsatian gibberish, his foreign

accent, he will pretend to be a German baron, and will dine the same evening at the Café de Paris at the expense of his dupe [1]. "

The Jew was born, it seems, for the role of upstart? - No, however! and what we will say is the opposite! The Jew is a lord whom misery overwhelms, which it degrades, who derogates from a thousand ways, and who with his filth made himself a mask, but who feels the value of his blood, and whom the slightest breath raises. You see him, therefore, entering the rights of his nobility with as much ease and nonchalance as the man who, having covered himself during an icy night with the disgusting blanket of an inn, washes his body at daybreak and enters into his clothes of the day before.

[1] A. Cerfberr, *Jewish tourists*, p. 40; Paris, 1847.

But is what we are saying a paradox? It will be easy for the public to judge it. Let us sort the crowd somewhat carefully; let us choose from the refuse of our European populations an assortment of *the same types* of ignorance and rudeness, filth and misery. Here it is, this choice; here are our men: well! with a few strokes of the comb and brush that we caressed their clothes and their heads; with a few streams of laundry or black soap that we flooded their bodies; of some luxury of fine linen, and of some elegant cut of clothes that it pleases us to astonish them and to cover them, will we ever arrive at this sudden and prodigious result of high baronial counterfeit? No; our rabble, in spite of the deceptive similarity of appearances, will remain a hundred pikes below theirs; or rather, the rabble, from an intellectual point of view, does not exist among this elite people. Scratch it’s disgusting skin; it is with him only an effect of painting, a trompe-l'oeil, and you will constantly have the surprise to see appearing the man of whom no nation would have to be ashamed.

What if we begin to compare in Israel the first to the last, these people sometimes so close to each other! or, to put it better, if we study the whole of this population in which, mind and body, *everything is a wonder of life*, we will soon realize that we have spoken without hyperbole. And how, in the new times that the nineteenth century inaugurates, escapes

before the Jewish nation a strange feeling mingled with fear and disgust, a singular admiration? How then to imagine that the marvelous faculties and the so rapidly progressive influence of this people, "which begins to distinguish itself *everywhere and in all the respects*, with a tendency of visible superiority before which all the nations seem to bow," would not be "the *principal instrument* of his restoration [1]" in the midst of the peoples, and of his near glory?

[1] J. de Félicité, pseudonym (F. Vercruysse), *the Twelve tribes*, p. 67-68; Paris, 1860.

But let Israel itself speak to us all the more truthfully, if moreover it is not very modest, since the date of its words is that of the year 1844, and the qualities which make the Israelite walk in the conquest of his future position have developed with dizzying rapidity since that time. The work which we take the liberty of translating bears the signature of this Prime Minister of Great Britain from whom, in the preceding chapter, we have just made a brief and decisive borrowing. This statesman is of Judaic race, and his pen exposes with an indescribable complacency in the eyes of our Judaized world, that is to say delivered without reserve to the greedy and sensual instincts which Christianity condemns, the constant superiority, but above all the growing superiority of the Jewish race, whose marvelous faculties and audacity progress at the same pace as its immense wealth.

"As a result of struggles repeated a thousand times, marked by traits of heroism that Romain never equaled: struggles fruitful in acts of patriotism which Athens, Sparta and Carthage would have declared inimitable, the weight of fifteen hundred years of *supernatural servitude* [1] has come down on our heads! Yes, the Jew's son grew up only to learn that he was the pariah of this ungrateful Europe which owes him the most beautiful part of its laws, the most exquisite side of its literature and its entire religion! "

"The Jews! The Jews! Will you ever see *an intellectual movement of any importance* taking place in Europe without the Jews appearing for the most part? Who will be the first Jesuits? Jews. - This Russian diplomacy

so full of mysteries [2], and before which *the whole of Western Europe turns pale*, who organizes and directs it? Jews; they are still Jews! - The powerful revolution which is preparing and brewing in Germany, where, in fact, *it will soon be* A SECOND REFORMATION, MORE CONSIDERABLE THAN THE FIRST; this revolution, of which a hint of daylight hardly allows Great Britain's eyes *to penetrate the mysteries*, [3] well, under what auspices does the fullness of its developments take? les auspices du Juif, - *under the auspices of the Jews*! - To whom, in Germany, has fallen *the almost complete monopoly of all professorial chairs?* ie from the University of Berlin, aren't they two Jews? Bénary, this illustration from the same university, he's a Jew, isn't he? and Wehl, the professor of Heidelberg, is still a Jew! ... "

"In Palestine, a few years ago, I met a German student who, inspired by the genius of the locality, had no life but to collect the materials intended for the history of Christianity. This modest student, who was he? he was a Jew, a stranger! he was Wehl, the most learned man today in Arabic letters, and the author of the life of Mahomet! In a word, *what are the names of the German professors of Judaic race*? that name IS LEGION! the city of Berlin alone has more than ten [5]. "

[1] Fifteen hundred years *of supernatural slavery*.

[2] This Russian policy which, in the nineteenth century, renews the most atrocious and hypocritical persecutions of Christianity by the Caesars, and which, *on Russian soil*, persecutes the Jews themselves, if necessary, O mystery! - "The Czar and the Revolution *often make common cause*, it is not the first time that we notice it, and this coincidence is not without throwing some light on the modern policy." M. Coquille, August 23, 1869.

[3] We repeat these five or six lines so as not to destroy the effect of the table. This revolution is that of which Prussia, as Protestant and capital of occult societies, was declared, before Sadowa [4], the executor and the *provisional* beneficiary against Austria, France and Spain. Its aim is to strike and reach, by reaching these kingdoms, *the last boulevards of Catholicism*, that is to say, to prepare the great universal republic for which the cosmopolitan revolutionaries of occultism are working *against their homeland*, whose rulers are Jews.

[4] (Note: The Battle of Königgrätz (or Sadowa) was the decisive battle of the Austro-Prussian War).

[5] The teachers of modern Germany are therefore Jews! And it is in the bosom of this Judaized Germany that the philosophers of Europe will seek light and progress, *since Europe turns its back on Rome*, on Christian philosophy. So have some respect for the Jew, your master, O Christian!

... "When I arrived in St. Petersburg, I had an interview with the Russian Minister of Finance, Count Cancrim; he was the son of a Jew from Lithuania. In Spain, I had obtained Minister Mendizabal an audience; Mendizabal is, as I am myself, the son of a Jew, of a convert from the province of Aragon. In Paris, I wanted to take advice from the president of the council, and I had before my eyes a hero, a marshal of the Empire (the one who one day *almost sat on the throne* of Portugal), in a word, the son of a French Jew, Soult. What! Soult a Jew? Yes, undoubtedly, as well as *several other* marshals of the Empire, at the head of which Masséna, who, among us, is called Manasseh ... I left Paris for Berlin, and the minister whom I had to visit, the count Arnim, was nothing other than a Prussian Jew ... "

In truth you see it. "*The world is governed by very different personages to what is imagined by those who are not behind the scenes* [1]. "

[1] Disraeli, *Coningsby*, Book 4, Chapter XV.; 1844.

In other words, the *all-powerful* but so often still invisible hand of the Jew is everywhere! Everywhere, and even in the domain of the fine arts, the Jew reigns as sovereign. "As I speak to you, the whole of musical Europe is ourselves! Is there *in any capital* a troop of virtuosos, a theater, an orchestra where the children of the Jew do not abound under *false names*? (the feigned names) with which they cover themselves to escape the vile hatred with which your descendants will soon be ashamed to have overwhelmed us? An angel that one of our tribes does not claim! The list would be too long to unroll it, and too glorious for us to attempt to lengthen it by inscribing the secondary talents, however lively their brilliance. - to name the three great creative geniuses before which today

any nation bows: Rossini, Meyerbeer, Mendelssohn: And I doubt that among you, the referees and the regulators of vogue, the Muscadins of Paris - *your Muscadins of Paris* - and the suspect dandies of London, when they swoon over the melodious accents of Pasta or Grisi, that their homage is falling at the feet of the enchantresses of Israel [1]. "

(Note: The term Muscadin meaning "wearing musk perfume", came to refer to mobs of young men, relatively well-off and dressed in a dandyish manner, who were the street fighters of the Thermidorian Reaction in Paris in the French Revolution of 1789-1799. Giuditta Pasta and Giulia Grisi were popular opera singers.)

But to conclude, and without straying into the fields of history and politics, science or the arts, here is our word: "No penal law, no physical torture will ever cause *a superior race* to be absorbed by *an inferior race*. The bastard (*mixed*) and persecuting race disappears; but the purebred and persecuted race stands and subsists! Vainly then crumble upon us, dirtying us, flattening us under their debris, centuries and decades of centuries, the spirit of the Jew rises, comes to life, walks, and, nowadays, finally, exercises on European affairs an influence whose prodigy is striking. I do not wish, however, to allude to their laws , which are those under which you still bow (*which you still obey*), nor to their literature with which your minds are satiated; no, I only hear here about the intelligence of the current Jew: *of the living hebrew intellect* [2] ! "

[1] Disraeli, *ibid*., P. 185; 1844. As they thrill into raptures at the notes of a Pasta, or a Grisi, little do they suspect that they are offering their homage to the sweet singers of Israel. - Do not go beyond; do not speak of Rachel, etc., etc.

[2] *Ib*., P. 183. We see that if we give our translation some freedom of pace, it is never to the detriment of rigorous accuracy. This veracious and insolent piece of the English statesman is too important not to deserve a certain respect! What is not in quotes is ours, as is often the case, but conforms to the meaning of the text.

But each time an active race grows rich and develops in a country where there are several races present, it seems that the less active "*avenge themselves for their inferiority* by slander. We belittle those we have not

been able to equal, and the grievance that can be forgiven the least is success [1]!"

That if this is already the success for the barely emancipated Jew, what will it be soon after and as soon as his emancipation is complete? A near future is about to tell us that, and we will help ourselves a little to the letter. We will ask, in the meantime, if the intellectual superiority of the Jew over the Christian is accompanied, as it would be natural for it to be, by moral superiority? A big question that we avoid, but to which however here is a word of an answer.

If the types on which our choice stops are the Orthodox Christian and the Jew of Talmudic Orthodoxy, no; superiority will not be on the side of Israel; it cannot be; and why? Because moral superiority derives from the superiority of religion, which for the Orthodox Jew is monstrous, just as for the Reform Jew it is bastard, with an instability similar to that of sects or winds, absurd!

We can not emphasize this enough; the corruption of the men who were the best, and that of the best things, is of all the most detestable: *Corruptio optimi pessima*. This is why the Jew who corrupted his faith, that is to say the principle of his morality, which is the rule of his morals; the Talmudist Jew, who, rebellious to the teachings of the ancient Synagogue, rejected the perfection which the divine hand of Christ had imprinted on his religious law; this Jew is the most immoral and the last of the sectarians, for he acts according to his belief. Likewise, and *for the same reason*, the frankly Orthodox Catholic is the most philosophical, the most moral and the least imperfect of men.

[1] *Israelite Archives*, p. 726, No. 16; 1866.

But of these two pure samples the number is reduced every day; and, when we see them cross the threshold of orthodoxy, we no longer deign to give these fallen believers any other name, if it is the Christian, than that of the baptized, if it is the Jew. , than that of circumcised. No longer belonging to their Church except by a characteristic sign, the circumcised

and the baptized are then, each in their species, more or less Protestant or fanciful, since each recognizes no other rule and no other measure of his faith than that of his fancy, called by him his reason.

They cannot, consequently, have one over the other of moral superiority except that which derives from the rule of their morals, that is to say from the belief which pleases them, - if they believe in something in this world - to form a religion hour by hour. Knowing what they believe, when it is impossible to see them at work, would therefore be the first and most essential condition for assigning them a rank in the scale of moral beings; but rarely do they themselves know it, and even more rarely do they show themselves to be stable and consistent in their faith. Reduced as we are then to operate only in darkness and to judge only instinctively, we admit that our preferences lead us to the circumcised; for, brought up as he was in the absurd coarseness of error, he is incontestably less fallen, less degraded than the being brought up according to the laws of reason, who lets himself fall with cheerfulness from the heights of Christian doctrine to the abyss of free thought, the mother of free morality, that is to say of morality without rule and without restraint.

The circumcised can therefore, in our opinion, look in the face, often even with advantage and from top to bottom, the one who retains of the Christian only the indelible sign of baptism, and who, thanks to the doctrines and affiliations of the occult, is generally only the disciple and often only the servant of the Jew!

FIFTH DIVISION. - PHYSICAL SUPERIORITY OF THE JEW, HIS CONSTITUTION.

Its very exceptional and privileged constitution; immunity from infirmities and diseases which afflict every other human family. - Consequence: the Jew, the people of dispersion, is the only truly cosmopolitan people, that is to say, of which each individual can inhabit with impunity any place on earth. - Causes of this distinguished privilege, according to certain imperturbable explicators. - Second privilege; the Jew has never cultivated the arts which strengthen the body; its limbs are generally slender and weak; and yet its vital forces, its longevity, outweigh those of other peoples. - Examples, statistics, various authorities. - But, besides the phenomenon of this mocking vitality which occurs in the opposite direction of the vigor of the body, and that of its immunities, a new phenomenon signals this unique cosmopolitan. - What is it? A sudden *fertility*, which science cannot explain, and which recalls that of Israel in Egypt at the time of the miracles of the Exodus. - Examples. - This constitution which made of the wandering and dispersed Jew the most indestructible man, the most tenacious missionary of evil, the universal apostle of the occult, does it or does not predispose him to be the most universal, the most tenacious and the best endowed of the missionaries of the Gospel? ..... - Statistical tables of the Judaic element widespread in the world, and summary of the superiorities of this people; what he could dare and do in a given moment. - Example in the next chapter.

To this intellectual superiority of the Jew which our pen has just pointed out, and which, in the state of our world, presages to us the imminent supremacy of the sons of Jacob, we must add a *strange* physical superiority, that until today no reason drawn from the natural order explains in an acceptable manner. This superiority arises from *a privilege* of constitution which we must call unique; and, as a consequence, it generates a *singular* immunity from the infirmities and diseases which strike and harvest every human family, when, moving away from the cradle of its fathers, this family takes root in a new climate. But a preliminary and interesting question, that of cosmopolitanism, must throw some light on the road of this one.

Is man a cosmopolitan being, as the language of vulgarity has repeated to this day? - Coming from a single couple, as the books of Moses teach the Jew and the Catholic, *which are far from contradicting* the data of

science, the human race, created to inhabit this world and to exercise its empire, has covered it entirely with the flow of its generations. In this sense, history declares it cosmopolitan. But does experience affirm the cosmopolitanism of man in this other sense that any human family can with impunity transport its home to climates where a long series of years has not naturalized its fathers? In other words, does the man who changes the conditions of his native environment find a natural home in all places on earth? Does his life have the same activity, the same fullness, the same length, and does his race grow offspring there as numerous and as viable as on the soil where its cradle was?

No, experience has shown the contrary; and, in this sense, man is far from being cosmopolitan. For the Jew alone the privilege of the exception; and the science questioned tells us that his race obeys "statistical laws of birth, disease and mortality, *completely different* from those to which the peoples among whom he lives are subjected." She tells us, this same science, that " alone *among all*, the Jewish race *is acclimatized and perpetuated* in all climates; [1] let it perpetuate itself there without struggle, of itself, and without calling to itself that auxiliary and distant flow which will have so long yet to come. , for example, to support or increase the level of the populations of Algeria [2], of America, and of a multitude of colonies whose blood wants to be unceasingly renewed, because unceasingly a marsh land devours it. But what is the nature of the strange peculiarities which distinguish, favor or sometimes afflict the Jew? And first of all, what is that of the immunities which give him the right to life in the midst of the most deadly plagues? This is perhaps what a few examples will help us to grasp!

[1] On the *non-cosmopolitanism* of human races, by Dr. Boudin, p. 392; excerpt from t. I of the *Memoirs of the Anthropological Society* of Paris, of which this scholar was president. - Chief physician of the military hospital of Saint-Martin, in Paris; Chief physician of the Army of the Alps in 1848, then of the Army of Italy, where in 1859 he succeeded Barron Larrey, the illustrious Doctor Boudin, author of many works, and who has left several unpublished, deals with this same question in the chapter entitled Les Juifs (t. II, p. 128 of his magnificent work: *Treaty of geography and medical statistics*, two enormous volumes of seven hundred and so many pages each, with plates; Paris , 1857, J.-B. Baillère. We will quote it later.)

Our very intimate friend, Doctor Boudin, had been a frank materialist; but, he liked to repeat, “I have an enormous advantage over most of my colleagues: - *I know how to forget*.” When experience made him recognize in his scientific belief a prejudice of school, he repudiated it instantly, and without worrying about the number or the quality of those who made this error one of the dogmas *of modern science*. Several facts of great magnetism which he had witnessed, and which he had studied with the mixture of sagacity and tenacity which characterized his mind, overwhelmed him. There is therefore something else here than matter! - Shortly after, this eminent doctor was put in touch with our neighbor the RP Ventura, and soon he said to us: “I begin to believe that the good end is on the side of the Catholics.” A little later, the twilight that he had a glimpse of became full of light for him, and he *drew near* to God.

On March 9, 1867, around nine o'clock in the morning, following a long illness which had not stopped either his walking or his work, he sent us through a servant this note from his hand: "I am lost; a priest ! ... "We arrived, and he pointed out to us M. l'Abbé Depontailler, of the clergy of Saint-Roch. We helped him to receive the last sacraments, and in the evening, around nine o'clock, enjoying perfect calm and retaining the fullness of his intelligence, he returned his soul to God before us.

The most complete biography that we know of on the scientific life and work of Dr. Boudin is that of Dr. J. A. N. Perier, former chief physician of the Invalides hospital. V. Rozier, 39 pages large i n - 8 o; Paris, 1867; very fine character. This pamphlet was read on June 20, 1867 in the solemn meeting of the Anthropological Society, of which Dr. Boudin had been the president.

Mr. Boudin's father was a senior officer; his mother belonged to one of the noble houses of Bavaria. He was multilingual, and the German language was as familiar to him as the French.

[2] Algérie, mortality, deaths per 1,000 inhabitants :

1844.	Européens. . . .	44,6.	Juifs	21,6.
1845.	—	45,5.	—	36,1.
1847.	—	50,0.	—	31,5.
1848.	—	42,5.	—	23,4.
1849.	—	105,9.	—	56,9.

Docteur Boudin, *Non-cosmopolitisme des races humaines* (non-cosmolitanism of the Human Race), p. 389.

"As far as cholera is concerned, sometimes the Jews *alone* bear the cost [1], sometimes they *alone* are spared, so to speak," and this case is by far *the most frequent.* - Since the year 1832, - "the Jews have often been completely spared, even when they lived in the dirtiest and most conglomerated districts. All the Middle Ages agree in pointing out the immunity of the Jews during epidemics plague, immunity which often became a pretext for persecution against them. Speaking of the plague of 1346, Tschudi, a former historian, says verbatim that this disease did not reach the Jews *in any country.*[2] "The Jews, observes *the International* of London, "reside in an unhealthy, unsanitary locality, and that's what those who lived in the same district know, especially during the days when cholera was raging. Well, apart from three or four cases of illness, *all the Jews*, and we include in the number the smallest and poorest class, *miraculously escaped the plague* [3]. "

"Frascator shows us the Jews completely escaping the typhus epidemic of 1505; Rau reports the same immunity in the typhus epidemic observed at Langgæus, in 1824; Ramazzini insists on the immunity of the Jews during the fever epidemic intermittent observed in Rome in 1691; Deguer shows us the Jews escaping the dyssenteric epidemic of Nijmegen in 1736; M. Eisenmann insists on the extreme rarity of croup in Jewish children; and, according to Wawruch, the tænia (tapeworm) is not found in the Jewish population in Germany [4]. "

[1] "Various illnesses constitute the *almost exclusive* prerogative of the Jewish race, while others seem to spare it completely." *Non-cosmopolitism*, p. 388. Ophthalmic diseases are rife with a certain predilection among the Jews. MM. Grellois and Furnari have reported hydrophthalmia in Algeria as an almost exclusive property of this breed. "Doctor Boudin, *Géogr. Med*., T. II, p. 140. What should be noted is that the immunity of *this distress* is generally that which exempts him from fatal diseases.

[2] Iselin, Schweizer Historie, 1734; B o u d i n, Geogr. med., t. II, p. 141.

[3] *Arch. israel*., XXIV, p. 1065; 1866. In 1849, the same phenomenon.

[4] Read this entire chapter; *Geogr. medic*. t. II, p. 141; 1857; Boudin, supporting authorities, *ib*.

But what are for the Jews, and for certain professional explicators, the causes of this inexplicable preservation [1]? These are causes which cannot be, since most, in the circumstances in which they are pointed out, do not exist. It will be, for example, the observance of the religious diet, which we see most Jews trampling on as nimbly as that of the Sabbath! it will be circumcision, which many Israelites are beginning to neglect; it will be frequent ablutions and other causes of equal accuracy [2]! Because, if it is a proven fact, it is that in all the countries of this world, the dirtiness of the Jew is in the proverbial state; and, if some city conceals within its walls a Jewish population, or rather if you meet there a dirty, miserable, frightening district from the point of view of hygiene, each one will tell you, if you happen to ask: what is it? - Hey! what do you want it to be, if not the Jewish quarter? Because again, and not finally, among the Jews, where one hardly marries other than between neighbors of the same race, the frequency of consanguineous marriages is extreme, and the statistics are armed with terrible figures to establish, no not the hygienic advantages, but the multitude of causes of death and infirmities which emerge from these harmful alliances [3]. It is therefore important to seek, in a direction that the profane eye has not yet explored, the causes of these singularities which the observer sees repeating themselves in a strange variety of forms, and we cannot present such a phenomenal exception in too favorable a light.

[1] This fact had escaped Shakespeare, powerful observer: Hath not a Jew eyes? ..... Fed with the same food, hurt with the same weapons, subject to *the same* diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? *Merchant of Venice*. - Walter Scott shows in his *Ivanhoe*, about Isaac of York and Rebecca, a deep knowledge of the condition of the Jew in the Middle Ages.

[2] *Israelite Archives*, XXIV, p. 1065; 1866.

[3] Read Doctor Boudin, *The Dangers of consanguineous unions, and the need for crossbreeding in the human species*; Paris, 1862, J.-B. Baillère; 82-page in-8 brochure. - The professions in which the Jew engages perhaps expose him to less danger than the Christian; *ibid., Geogr. medic*., t. II, p. 140; but this cause of preservation would be very minimal!

Yes, with no other resource than himself, "scattered among all peoples and in all parts of the earth, far from Judea, uncrossed and uncrossable, having *his own* diseases and pathological immunities, acclimatized everywhere, alone a truly cosmopolitan people, the Jew represents in time and space, physically and morally, the most surprising historical and ethnographic phenomenon. Everywhere he has remained *himself*, keeping his *traditions*, his rites, *his features, his nationality and its type*, similar to the Rhône which crosses Lake Geneva, always retaining its trace and the initial quality of its waters. "

Yes, "the features of the Jews are so characterized that it is difficult to be mistaken. For centuries they have been part of the population of the countries where they have settled, but the climate has not assimilated them to the nations among which they inhabit; and, what is most important is that they all resemble each other in different climates ... that is to say that all have the same characters of shapes and proportions , in a word, *everything which essentially constitutes a type*. Also the Jews of these various countries resemble each other much more than they resemble the nations among which they live [1]; "physiological character whose invincible tenacity in the course of centuries continued to isolate them, *distinguishing them from any non-Judaic compatriot*, to bring them closer to any Jew foreign to the land where they had been born! None of the habits produced by naturalization can, in fact, change or alter in any place the evidence of their nationality; "and the climate, in spite of the long duration of its action, hardly gave them more than diversity of complexion and expression, or perhaps other such slight modifications [2]."

[1] *Ibid*., P. 128. W. Edwards, *Memoirs of the Ethnological Society*, t. I, p. 13, Paris, 1841. - Examine the oldest Egyptian monuments, and at every step you meet "groups whose types are still the striking portraits of the Jews of today ..... And if you want to be satisfied over a span of three hundred years, study Leonardo da Vinci's painting of the Last Supper. In this masterpiece, "the Jews of today are painted line for line. "*Géogr. Méd*., T. II, p. 128-9; - *Mémoires de la Société ethnologique*, t. I, p. 13.

[2] Doctor Boudin, *Geogr. med*., p. 128-129. - That if it pleases some Christians to recognize, in agreement with *a large number of Jews*, a divine action in this exceptional state, it will be the case to remember the principle, constantly recalled in our books on

magic, of the *constant parallelism* that exists between the divine order and the demonic order in the things of this world, where the demon is called the monkey of God. The application of this principle will immediately be found in the present case; for, beside the ubiquity, or the marvelous universality, and the immunities of the people of God, *momentarily cursed and humiliated*, we meet in the enigmatic race of the Bohemians, these sorcerers of fortune, a parallel universality and immunities, although of a very inferior order. We deliver our idea to those who want to build this parallelism, some elements of which they will encounter in the chapter of the Bohemians of the *Treatise on Geography and Medical Statistics in France*:

(Note: *https://archive.org/details/traitdegographi01boudgoog*).

"The name of Bohemians was given to a wandering and vagrant people who, since the beginning of the fifteenth century, have spread throughout Europe. It seems today demonstrated ... that they are of Indian origin; but we find no trace in the history of his emigration ... "Their name varies among the different peoples of Europe, and they " are scattered in almost all parts of the world ... We meet today now their tents in Brazil, and even in North America, and the total number is estimated to be 600,000 or 700,000. "

"The Bohemian is admirably resistant to cold and heat, and he is hardly ever ill. His sobriety is remarkable, but he has a pronounced taste for the flesh of dead animals. Almost all historians accuse these people of cannibalism, and they attribute to his cannibalistic tastes the thefts of children attributed to him. "Ib. 124. We will encounter this depravity of taste in the study of the diabolical Sabbaths; among the Jews (Bible), among the Canaanites, among idolaters or people of demonic religion, and among wizards. As a consequence, we will have the theft of children, the murder of adults, like that of Father Thomas, to obtain their blood, and we will see the various variants of anthropophagy emerging, which is a sacred crime. See our book (temporarily out of print) *God and the Gods*.

These remarks have baffled more than one observer! All is not said about the Jew however, and not only is the immunity that pursues him and clings to his flesh a fact by which the physiologist remains struck with amazement and the Christian dumb with admiration, but a second anomaly accompanies it and occurs *in contrast to* the sense of the frail appearance of the Jew, and the weakness, the slenderness of his limbs. This singularity consists in its longevity, that is to say in the superiority of its vital force over that of peoples whose physical vigor strangely exceeds its vigor.

And in vain will the peoples who despise his race take pride in the superior strength of their muscles and of their limbs; in vain will they succeed in developing and increasing them by the learned exercises of gymnastics and the improvement of the laws of hygiene; in vain will they study themselves to struggle for a long time with this puny descendant of Israel; for, to the latter, life opens and gives of itself: he feels roots in the ground as soon as he plants his feet there; he is attached to the earth, and the earth sustains him with love when the wind of death knocks down around him the most vigorous offspring of any race which is not his.

The facts noted from the statistics of life in England, Prussia and France, says Dr. Richardson, lead to this inevitable conclusion: that the consequences of gymnastics have brought, in all the countries where the practice becomes common, a general improvement in life. " However, *the most remarkable fact of all* is to be seen in the history of a particular race, and I want to mention the Jewish race. In no period in the history of *this marvelous people*, do we discover the slightest trace of a system which tends to develop its physical capacities.

"Its own ordinances and hygienic laws, perfect in certain details, are undefined, or even negative, about special processes whose purpose is to develop strength and size. It remains this certain fact that, as a people, [1] he never gave the slightest proof of physical superiority. "However, true to his faith, and bearing the brunt of the cruel persecution and oppression which the very sight of his weakness attracted to him from all sides, he spread himself" over the face of the earth amid the conditions, of the most diverse climates, societies, and he is of all civilized peoples the *in the first rung of vitality!* "

[1] The strength and size of the people of Chanaan, whom they were to conquer and destroy, were once a matter of dread to them.

The records of the civil status of Prussia, if it is they for example that we take by way of comparison, give for the Jews a mortality of 1.61 per 100, while, *for the rest of the kingdom*, it is 2.0. Each year the Christian population increases by 1.36 per cent, while among the Jews the increase

is 1.73 ... In Frankfurt, according to the records of Doctor de Neufville, [1] "the average duration of the life is only *thirty-six years* eleven months among Christians, while for the Jews it is *forty-eight* years nine months. "

"During the first five years of life, the deaths of children among Christians were twenty-four, and only twelve among Jews ... In total, the life of Christians reached a quarter of their life. Jews, the first offering, in short, seven years and eleven months, and the second twenty-eight years and three months. Half of Christians do not reach thirty-six years, while the same proportion among Jews is fifty-three years three months. Above fifty-nine years a month, one finds alive only a quarter of the Christian population; a quarter, among the Jews, exceeds seventy-one years [2]. "

[1] According to Dr. C. de Neufville, Frankfurt, 1855, Lebensdaner, etc., a quarter of the population dies:

Among Christians, at 6 years		11 months.			Among the Jews, at 28 years 3 months.			
Half	at 36 -	6	-	-	at 53	-	1	-
Three quarters	at 59 -	10	-	-	at 71	-	0	-

Ibid., Non-cosmopolitanism, p. 390.

[2] This English document is reproduced by the Israelite Archives, XI, p. 497-499; 1868.

Whether, in its inelegant style, this piece sins or not by some slight exaggeration, it may be, and that it offers us a quite exceptional example of the very exception that we point out, we wish to believe it; but, consequently, it relates only in a manner all the more remarkably to the general data of statistics; it corroborates the observations relating to the immunities which are the privilege of Israel; and, for its part, it demonstrates a singular vitality, *a prodigious superiority of vital force* in this race of dispersed, so remarkable in the midst of peoples *by the inferiority of its physical strength!*

But, besides the phenomenon of an invariable and invincible inferiority of type; besides the phenomenon of this *mocking vitality* which manifests itself in the opposite direction to the vigor of the body; besides the

phenomenon of those immunities which once again singularize the Jew, by exempting him from diseases and plagues, and which imprint on him in the midst of the peoples a more indelible character than the yellow ring with which the police ordinances formerly marked him with the clothes ; besides these phenomena, so bizarre in their course and in their competition, a phenomenon no less inexplicable, and born of yesterday, has just caused a strange surprise, a real shock, to the investigators of statistical reports, while the *suddenness of its production* seems to designate it as one of those warnings that Providence takes pleasure in giving to the world, and that history records under the title of *signs of the times*.

But what is this sign? What he is ? No one, in a few years, will ignore it; it is an *abnormal* multiplication of the species, it is an inexplicable increase in population which, *suddenly* and *everywhere at once*, takes place and shows itself in the hearth of Israel, in the bosom of the various peoples to whom he mingles. And yet it is not in the Malthusian atmosphere, the miasmas of which invade modern society, which has become the milieu of the calmed down Jew; it is not to new conditions favorable to the expansion of human life that we are allowed to attribute this prolific virtue which emerged unexpectedly from the flesh of Israel, and whose action is stops under his roof without going beyond its limit, without communicating to the peoples whose soil lends it a homeland.

So is it, by chance, that an *intelligent* force, could an invisible power have endowed the sons of Jacob with a privilege which, under the incessant fall of centuries and under the destructive blow of revolutions, would not have kept them, the only ones intact in the whirlwind of peoples, except to call them to new destinies by the means of this sudden multiplication? After having maintained, for centuries, on the surface of the globe, the level of the population nourished by Judea at the time of Christ's death, this unexplained force would like to create resources for the Jew, the unexpected size of which would be a temptation to conquer, in these times when, passionate about the unexpected, the sick and suffering peoples who harbor it revel in drama whose succession changes

and renews the face of the world? Would it like to excite to some daring movement the one who knew, in all countries, to inculcate its anti-Christian doctrines in the most turbulent exciters of the people [1]? this Jew, in a word, who until now only engineered the resurrection of a Judaic empire in darkness? Is it finally this invisible and intelligent force, is it this force, *which never tired of walking in accordance with the meaning of the Judaic-Christian prophecies*, would like in a few years, next to the intellectual and metallic power from which Israel suddenly reached the top of all social positions, double, triple its numerical value? Would she like to create for him, all ready to move at the blast of the trumpet of the man whom she will call her Messiah, an army mastering all places of gold and iron, these two metals which, on the ruin of the principles of Christian civilization, have become the two sole levers of our social changes, the two dominant reasons for all modern power?

But let us refrain from any hypothesis; let us be satisfied with submitting *the figures* of the statistics to the reader nourished by the lessons of history, which are those recommended to us by the Church, and leave to the sagacity of each one the care of the reflections and the comments.

[1] See in the Israelites Reviews that we quote, the love and admiration of the Jew for all the revolutionaries who were and are the scourge of Christian societies.

"In all the countries where we have been able to obtain retrospective censuses of the Jewish population, - wrote our friend, the illustrious president of the Anthropological Society of Paris, - we are observing an increase *of an unusual rapidity*. -it in the intimacy of the conversation, this rapidity, of a few reasons that one tries to explain it, seemed to me, as well as the cosmopolitan virtue of the blood of Israel, one of those phenomena "which confuse human reason [1]! "It is therefore important for us to place before attentive eyes some examples of these astonishing facts:

In Holland, in 1830, the census Jewish population was 45,482;
in 1840 it was 51.138.

location	year population
In Switzerland,	1803, 1,267;
	1837, 1.360;
	1850, 3,146.
In Rhineland Bavaria,	1814, 9,951;
	1829, 13.937;
	1835, 14,428.
In Prussia (kingdom),	1822, 145,000;
	1840, 195,000;
	1849, 218,000.
In Algeria,	1849, 19,028;
	1851, 21.048.
In Hungary,	1785, 75,089;
	1805, 127,816;
	1840, 241,632;
	1848, 292,000.
In the town of Pesth,	1840, 7.721;
	1843, 12,800;
	1848, 16,512 [2].

The Israelites of Algeria, according to the *Israelite Archives*, numbered 28,097 in 1861, and this number has increased during the last five years by 5,855 individuals [3]. Now, " such rapid growth is not seen *in any people of Europe* [4]!" This sudden and renewed fruitfulness of the miraculous epoch of Israel; this ubiquity, this exceptional cosmopolitanism, evidence of the most singular and extraordinary privilege of physical constitution that the history of peoples has to point out to us, and which, - we must

repeat it, - "CONFOND HUMAN REASON, is this not the sign *of a great providential mission* rather than a mere chance [5]? "

[1] *Geogr. med*., t. II, p. 131-137; 1857.

[2] *Geogr. med*., t. II, p. 137, etc., etc.

[3] *Israelite Universe*, IX, p. 423-4; 1867; id., VI, p. 269; 1868.

According to the report presented to the Governor General of Algeria, the increase for the Jews is therefore in the proportion of 208.39 per 1,000, while the climate devours us there. The same phenomenon had been accomplished long ago in Egypt in favor of Israel, during the captivity. The multiplication of the sons of Jacob there exceeded the ordinary limits of fertility, and this is what *the Hebrew text* expresses. The Latin translation tells us: Filii Israel creverunt, et, quasi germinantes, multiplicati sunt; ac, *roborati nimis*, impleverunt terram. - The word *nimis* marks excess. The French translation borrows the periphrasis, powerless as it is to render the force of the text: "The children of Israel grew *like trees*, and multiplied *like fish*, and, having become extremely strong in *their number and their riches*, they filled the whole country *where they were*. "The learned translator adds:" The paraphrase here renders the force of the expressions of the Hebrew text, which present the idea of these *two comparisons*. "Vence Bible, *Exodus*, ch. I, v. 7; t. II, p. 501-2, 5th ed. ; Paris, 1829.

It is therefore a matter of *prodigious* multiplication. This fact prepares the exodus, or the triumphal exit of the Hebrews. Does a multiplication that *suddenly become similar* presage an analogous fact?

Despite the oppression of the Hebrews and the slaughter of their male children, we see in the biblical book of *Numbers*, chap. I, and especially v. 45-46, how much their offspring has increased. Read, as for the miracles which abound in the biblical book of *Exodus*, the work: *Thoughts on religion*, by our honorable friend Mr. J. Thomassy, honorary adviser to the imperial court of Paris. Remarkable for the beauty of its style and the grandeur of its thought, we cannot recommend this work enough; 1 vol. in-8° of 579 pages; Paris, 1865, Plon.

4 *Geogr. med*., t. II, p. 138; as shown in the table on page 65, same volume.

5 *Ibid*., T. II, p. 131.

Would the Jews still have, as they said with Moses, an angel who leads them, and who, while punishing them in proportion to their faults, keeps

these chosen for a providential mission that we would suddenly see spreading to all the regions of this world? The biblical texts are precise for the past: "I am going to send my angel, says the Lord, so that he walks before you, *and that he keeps you during the way!* ... Listen to his voice, and take care not to despise him, because he will not forgive you when you sin! ... If you hear his voice, and do all that I tell you, I will be the enemy of your enemies, and I will afflict those who afflict you [1]. "

[1] Bible, *Exodus*, vol. XXIII, p. 20, etc.

Tired of respecting the angel of the Lord and listening to his voice, the Jew despised him. Is this contempt, as the peoples have told him, the cause of the punishment which pursues him? See him, therefore, after having been everywhere, since his fall, the witness of the truth of the prophetic Scriptures which he peddles without ever succeeding in understanding them, being at the same time the missionary of evil, *the left cabalist*, the apostle of the primitive traditions of occultism, and the man whom fixity, that peace, that rest repels. Walk! walk, then, man of sinister progress; advance! - But where to walk? - Where you can, wandering soul, wandering Jew; for the people, seeing you pass, greet you with this name. Walk; walk, child of the earth, prince of the earth; marching, and without being able to find a homeland there: always marching, and always agitated, always anxious, always struck, booed, always the same, always impassive and immutable in the midst of all the changes! ... So old are you that all the ruins, beside the centuries that count your wrinkles, seem from yesterday; and yet your sap astonishes and your greenness is a wonder. The money you adore cannot dry up in your hands; but you have it without enjoying it; and neither your foot nor your credit can be fixed to the ground. Walk! walk! because staying in place means carrying double the weight of time, which weighs on you and tires you, but without wearing you out [1]! Every nation remains foreign to you; any nation, however, knows you, and you know them all; but your heart of stone is not attached to any man, and no one is attached to you! No place is your home, and the tent under which your forehead is sheltered wanders from country to country, torn by all the storm winds. You are recognized everywhere, and everywhere, men, climates and plagues, if they do not

spare you insult, spare your life. Would a sign like the one that marked and preserved Cain then mark you? Finally, walking without ceasing, and ceaselessly waiting, do you not seem to be pursued by this anathema which fell on law, mixed with the blood of Christ, on the day of the great scene of Calvary: You are cursed, ... yes , accursed, but for a time that it looks like on the verge of ending, if we are not mistaken by the signs which rush to wake up our sleepy eyes! ... Cursed! and the prophets of your ancient law cry out to you that no blessing will equal yours on the day when it pleases you, as of old, to listen to the angel of the Lord; the day when, regenerated by the blood of the son of David, you will want to make of yourself the true child of Abraham!

[1] Time does not wear out the Jew any more than the forty years in the wilderness, according to the word of the Bible, wore out his clothes and his shoes, when he wandered under the leadership of Moses: "He hath led you here in the wilderness for forty years: your clothes have been preserved, and the shoes which are at your feet have not worn out during all this time. "Bible, *Deuteronomy*, vol. XXIX, p. 5. - Read Thomassy, ut supra, on these miracles of the Exodus.

Be that as it may, let us refrain from disputing with you until this hour the superiority of your intelligence, and the strange physical superiority which makes your race the durable race par excellence, *the cosmopolitan race*, the one which, in the fullness of health and life, sure not to lose its name alongside flourishing peoples who are losing theirs, can sit like a sovereign in all parts of the globe, breathe with impunity the venom of all atmospheres, brave all inclement weather, all mysterious and deleterious influence, finally prosper in the very places where any other human colony is wasting away, most often doomed to disappear if the successive waves of immigration do not replace the waves that the soil devours there ....

Yes, history says it and wishes it: the Jew is, by his very essence, the most indestructible people on this globe, and consequently the best endowed for distant enterprises and negotiations, *for foreign missions*, facilitated in him by *his marvelous ability to speak the languages of all nations*. From a physical and intellectual point of view, the Jew, this

distinguished cosmopolitan, is therefore, until he becomes one from the religious point of view, the most *universal* man, that is to say the most *Catholic* that can be conceived of, because such is the meaning of this word (καθολικός)!

Up to now the luster of his superiority is only resplendent in those genres which give to the ambitious, to the greedy and sensual man, whose only goal is the conquest and the enjoyment of the goods of this world, an irresistible ascendancy over others: superiority in the art, in the science of exploiting the man who possesses, the man who produces, the man who sells; superiority in the art of sweating and circulating gold, in the formidable association of capital, arms and workforce; superiority in the organization and discipline of occult societies, where the adepts walk towards a goal that most ignore, but where the Judaic genius excels, by shying away, in turning to its profit the ambition or the vanity of some, the malice and foolishness of others; superiority in the arts which charm and enthrall crowds; cabalistic superiority in the arts of darkness and daring which, plunging into the depths of the empire of evil, associates the action of man with that of the spirit of revolution; superiority in the transcendent sciences, those of religion and philosophy excepted; but superiority in the *professorial art* of the sophist, skilled in mingling with the doctrines of the theologian and the publicist the subtleties in which the mind wanders, the poison of intoxicating doctrines which pervert individuals and make people fall into madness; singular superiority in marrying the false with the true, in the laws of a political economy and of a social science intended to form in its image the nations which it blinds to lead them to its ends; superiority above all, and this is one of the most remarkable in the eyes of any discerning observer, a superiority without equal to conceal, either in the reflective council of kings, or in the tumultuous council of peoples, their singular and indefatigable influence, the richness and eminence of the gifts which accumulate in them, the genius of intrigue which characterizes them, or rather the supernatural instinct which leads them, in the midst of their religious and moral blindness, towards the extreme goal of domination which in turn, for the

misfortune and the happiness of the world, it is and will be given to them to attain.

Here then, here is the Jew, here is the Jew of our days, that is to say, here is the one who prepares us, in the shadow of the secret societies of which he is the soul and the prince, an upcoming and formidable future; a character charged with a role highly prophesied by the Church, terrible, lugubrious; but a prodigal child, it adds, who returns after severe trials to his father's house, who takes on an admirable, restorative role in it, and who therefore is blessed by God to be forever blessed by men.

FINAL NOTES. STATISTICAL.

A few statistical tables in which the distribution of the Jewish people in the main parts of the world is described, become a necessary appendix to this chapter, which we end with these alignments of figures. When we have compared these documents, we will weigh their value at our leisure, and we will know what are on this globe, on the dates marked by these censuses, the approximate strengths and the distribution of the Judaic element. Perhaps then, in this time of revolutionary surprises, it will be easy for us to understand, when we think of the spectacle given to us on the shores of the Ocean by the rising tide of the galloping tides, with what rapidity the gifted human tide such powers may one day, and perhaps soon enough, invade such and such a region of the earth.

Even as we speak this language, the Danubian provinces of Romania are in the process of giving us an important example of this phenomenon. Far from disdaining the teachings which they offer us, let us try to seize a warning there which our word cannot put in a sufficiently salient relief to catch the glance usefully.

"We divide the Jews widespread in Europe into three classes:

1. The Spanish and Portuguese Jews, who are found not only in the Peninsula beyond the Pyrenees, but also in France and England: - eminently distinguished and out of line, those - these are hardly Jews except by blood;

2. the Polish Jews, who claim to be descendants of the Galileans;

3. the German Jews, those of the lowest class, that is to say that found in Swabia and Alsace; because the Jews of northern Germany are of the same class as the Polish Jews [1]. "

[1] Doctor Boudin, *Geogr*. statistics, t. I, p. 130; 1857.

And note, in passing, that the German Israelite, our close neighbor, "is the type and prototype of the Jew as he is portrayed and known to us in general. He is

shrewd, greedy and rapacious; faithless and lawless, though of fanatical devotion when he finds himself in the last ranks of his nation: but if he prays to God, it is only to ask him for material well-being. It is not true that he asks for help to deceive Christians in the transactions he makes with them, for he does not need divine help to carry these out with skill and success. He has an incredible capability of intelligence and imagination, but he is lazy and cowardly. He is only clean once a year, at Pesach, or at Easter, because it is an obligation of his religion to sweep his house then, to brush his clothes, and to perform frequent ablutions [1]. "

The Jewish population of the globe has been assessed:

By Hoerschelmann, in	1833,	at 6,598,000
Johnston,	1855,	at 6,000,000
Groeberg,		at 5,000,000
Pinkerton,		at 5,000,000
Malte-Brun,		at 5,000,000
Balbi,	1829,	at 4,000,000
Berghaus,	1854,	at 4,000,000
Hessel,		at 3,930,000
The Catholic Store,		at 3,260,000

The *Israelite Yearbook* of Holland, taking the average of these various numbers, estimates the entire Jewish population at 4,411,000 .... After having consulted a mass of official censuses and scattered documents, we believe we can propose the figure of 3,900,000 as coming close enough to the truth. The following figures roughly indicate the distribution of Jews in the five parts of the world:

Europe	3,228,000
Asia	200,000
Africa	450,000
America	20,000
Australia	2,000
Total	3,910,000 [2]

A little later, in his brochure of the Non-cosmopolitanism of human races, published in volume I of the Memoirs of the Anthropological Society of which

he was the president, Dr. Boudin tells us: There are today about 4,300,000 Jews, thus divided:

Europe	3,600,000
Africa	450,000
Asia	200,000
America	48,000
Australia	2,000
Total	4,300,000 [3].

[1] Report these assertions to their date; Cerfberr, ut supra, p. 38; Paris, 1847.

[2] Boudin, Geogr. and med statistics, t. II, p. 131-132; 1857.

[3] p.387, Non-cosmopolitanism.

The Israelite Almanac from 1828 to 1829, states:

Europe	1,699,000
Asia	1,738,000
Africa	1,504,000
America	5,700
Australia	100
Total	4,946,800

But this document is not very reliable [1].

There is therefore reason to dispute the accuracy of the figure which seems to guarantee the following words addressed on May 31, 1864 to the Israelite Alliance by M. Crémieux: "Do you know," our Abbé Grégoire [2] told me in 1831, do you know that our statistics say there are six million Jews? - Six million! You never reached that number even when you were a thriving nation, in the best days of your history. "

Today, that is to say, thirty-seven years after Abbé Grégoire's calculations, and nine years after the last and very serious calculations by Doctor Boudin on the total number of the Jewish nation (4,300,000), we give the following statistic on

German Jews; it is that of the New Constituent Map of Germany, published in Munich.

Prussia	260,751
Württemberg	11,610
Grand Duchy of Baden	25,263

Prussia conquered by annexation

From Nassau and Frankfurt	20,000	new Israelite subjects.
From Hanover	15,000	-
From Electoral Hesse	12,000	-

Of the six million Israelites spread over the whole earth, a figure adopted by the Israelite Universe, more than half inhabit Europe, namely:

Russia	1,300,000
Prussia and the rest of Germany	346,000
Austria	900,000
France	80,000
England	42,000
Saxony	1,200
Syria and Turkey from Asia	520,000
Morocco and North Africa	610,000
America	250,000

There are a few in Sweden and Norway [3].

[1] Boudin, Geogr. med., t. II, p. 131-132.

[2] Our abbot! a very correct expression. We cannot dispute with the Jews this sworn bishop, this conventional who treated his king as the Jews treated theirs: Jesus Nazarenus rex Judæorum.

[3] Reproduced in the Israelite Universe, IV, p. 189; 1866.

According to the first figure of Doctor Boudin, in his Medical Geography, in 1857, and it is the lower of the two, we find:

Germany, ...	1,250,000

Austria	749,851
Prussia before its annexations	226,868
Bavaria	59.288
Württemberg	11.974
Baden	23,700
Grand Duchy of Hesse	28,734
Electoral Hesse	14,422
Nassau	6.871
Kingdom of Saxony	988
Grand Duchy of Saxe-Weimar	1,450
Duchy of Saxe-Coburg-Gotha	1,600
Duchy of Saxe-Meiningen	1,508
Duchy of Saxe-Altenburg	1,400
Hanover	11.562
Duchy of Brunswick	980
Grand Duchy of Oldenburg	1,488
Mecklenburg-Strélitz	676
Holstein-Lauenbourg	3,402
Litzembourg (sic)	326
Litzembourg (sic)	326
Limbourg (1849)	1,259
Duchy of Anhalt	1,400
Free cities, etc	11,656

Total in France, 73.975, namely:

Bas-Rhin	20.935
Haut-Rhin	14,882
Seine	10.978
Moselle	7.768
Meurthe	5.675
Gironde	2.454
Bouches-du-Rhône	1,371
Vosges	1,194
Landes	836
Doubs	745
Meuse	699

The rest decreasing a lot, for example:

Var 79
Dawn 21 [1]

[1] Doctor Boudin, Geogr. and medical statistics, p. 133-135; 1857. - Le Monde, August 23, 1869, tells us without indicating the source: Europe, more than three and a half million. Poland, 1,700,000, including 1,100,000 Russian Poland; 400,000 kingdoms of Poland; 200,000 Galicia, 77,000 Duchy of Posen, 8,000 Krakow. —In France, 156,000 (let's say less than 80,000); in Algeria, 29,000.

CHAPTER ELEVEN

A JEWISH POPULATION FROM THE MIDDLE AGES TO THE MIDDLE OF THE NINETEENTH CENTURY. A WORD TO ASK THE QUESTION.

- The Judaic flood, we said, can, one day, cover a point of Europe and appropriate it. - Who would these Jews be? Jews of the Middle Ages, and here they are. - Their sudden claims, supported by all their compatriots outside and part of the powers of Europe. - How and why. - Romania, the scene of their invasion. - Struggle of the Romanians, similar to that of the Christians against the Jew in the Middle Ages. - Reaction against the Jew.

The last lines of our last chapter told us that the swelling waves of the Judaic population might one day, and under a stormy wind, rise up, pile up floor after floor, and all of a sudden, crumbling mountains, to melt on such or such point of this globe, to invade it, to submerge it, to cover the earth there, and to extend there in peace on a background of ruins. Let us now read in the present pages, no longer the mere possibility of this fact, but, we might venture to say, the beginning of this fact itself. In daring, in manners, and consequently in the faith of the Israelite multitude which fulfills it, perhaps we will recognize this Jew of whom we have so often and so singularly spoken, the Jew of our Middle Ages. And if he seems to us to come out of his grave alive - where he never descended - let us see if the providential goal of this vision is not to resuscitate before our eyes history disfigured, massacred by historians foreign to Jewish race for the most part, but a certain number of which could be called Judaic.[1] The hour has undoubtedly come when, in the designs of Providence, the exact knowledge of a past which comes alive and takes shape again to confront us should give us the intelligence of the future.

[1] Ignorant or passionate historians and auxiliaries of the Jew. To them the words of Joseph de Maistre: "History, for three hundred years, has only been a vast conspiracy against the truth."

It is on the borders of Austria, and on the side of the East, that this past takes shape again, that the Middle Ages come back to life, and that all the Jews of Europe, auxiliaries of the Jews of the locality, are trying for the moment to direct our attention and to hold the whole world in suspense. The principality of Rumania, that is to say a vast dismemberment of the empire of the sultan formed of the Moldovan-Vlach provinces, this is the topographical point where these new interests are debated, these daring claims of Judaism; and the weight of the great powers of Europe is openly pushed there by the hands of Israel in the balance of public affairs. Leaning on these various forces, the Jew of Rumania said to the Rumanian who had just welcomed him on his soil: From now on at your place I want to be at home; I will be your equal there; and with you my worship will be with you, respected by all, and the equal of yours [1].

Because for the moment Israel has given the revolutionary world this slogan, so little understood by so many Christians: *Equality of worship*! He makes it resound with his loudest voice: "It is the equality of belief which, *alone, allows all progress*;" and "freedom, equality of belief, are one of the first human rights. [2]. "Judaism, in fact, could not establish on any point of the earth a principle more favorable to its cause!

[1] We have shown how, for the Jews, equality implies superiority.

[2] *Israelite Archives*, XV, p. 683, 1867; - *ibid*., XVI, p. 721, 1866; speech by the Israelite Crémieux in front of an office of the Legislative Chamber of Romania.

Now, *from a legal point of view*, Israel, by using this language on Rumanian soil, is found to be within its rights; just as from the point of view of reason it is in the absurd; and, from the practical point of view, in the impracticable, in the impossible. But where does this *legal* right arise for the Jew? Here it is: The potentates of Europe, circumvented by the Jews and by the instigators of revolutions, constant auxiliaries of Israel, inscribed in a constitution with which they endowed the Romanians and which they invested with the significant title *of international*, this right to equality which the Jew already uses sometimes in our midst by trying to turn us against the free exercise of worship that our nation professes. -

(*See above*.) We doubtless had no time to think, in improvising this constitution, that to grant the *Talmudic* Jew of Rumania the rights of the Rumanian was to dispossess the Rumanian of his natural rights and of *his assets*. For this native lacks, in order to fight *on equal terms* against the Jew, a religion similar to that of the Talmud, that is to say which *allows him* and *gives him a merit* to deceive and despoil the man whose belief is foreign to his. He still lacks an intelligence and acquired resources which make him the equal of the Jew; he lacks, moreover, what, alone in the world, possesses the Jew, that is to say not only in the middle, but *around the common nation*, a second nation, *a particular nation* which shares his faith, which is of his blood, and which, giving him everywhere the support of a powerful and irresistible family, makes the cause of every individual the cause of an entire nation! Hence the feeling of weakness and inferiority which discourages and distresses the Rumanian, and excites him, as in the past the Christian populations, to rise up against oppressors whom the law could not allow him to reach, to go against them with acts of the most reprehensible violence [1].

[1] Same cause in Servia, same effects. See the *Israelite Universe*, VIII, p. 357-9; 1867. But in vain the law, in vain the foreigner weighed with all their weight in favor of the Jew; customs, and the need to live while remaining the master at home, prevailed in Servia over all other forces: Primo vivere, secundo philosophari.

The phases of this question thus become again those of the great struggles of the Christian against the Jew in the Middle Ages and since. As they unfold, they therefore reproduce, in favor of the inhabitants of the nineteenth century whose eyes would consent to be opened, one of the erased pages of these times little known today; they offer us a history lesson as sure and necessary as it is endearing; let us follow with an attentive eye Israel which gives it and which makes us pay dearly for it!

Israel arrives, rests, settles, sits down, thrives, swarms in the Danubian provinces, and immediately decrees that the time has come for it to bring up and uphold what it proudly calls its rights. He supports them; he uses them, he abuses them, and, as a consequence, suddenly the ground trembles under his feet and refuses to let him stand. Israel is, as in the past

in the heart of Europe, overthrown, booed, buffeted, driven out! The brutality of the abuses with which he is overwhelmed is equal to that deployed, *to the applause of the Jew and his friends*, to *regenerate* Spain and Italy, by stripping and driving out, *in the name of freedom of conscience and of worship*, the religious men and women who claim the right to live in their country according to the practices of the dominant religion [1]! He was burned, beaten up, drowned, the victim of odious plots and atrocious persecutions. All the plagues that arise from human malice and villainy. - *if the hyperbole does not mingle with his language*, - are unleashed on his devoted head; he is agitated and irritated; he is sorry and angry; he cries, rages, howls, threatens, moans, storms; and, descending or ascending the range of passions which are inspired by terror and fury, his voice, quick to vary the tones, deafens heaven and earth!

[1] Read the Jewish Reviews that we cite passim, and our revolutionary journals: *Le Siècle*, etc.

PERSECUTIONS, DETAILS.

- Stories and grievances of the Jew. - Cries of distress, appeal to the intervention of the Jews from outside and the powers. - Raids of Jews, imprisonments, brutal expulsions. - Desolate scenes. - A few months of respite, and the fury of the populations is rekindled; looting, violence, overthrown synagogues, terrible abuse.

Let us listen, let us listen to the imperious grievances of these persecuted ones, because the telegraphic electricity addresses them to the great Israelite lawyer charged with the care of giving to any Judaic interest the highest impact that human speech can reach: "A man, and it is the Prime Minister of the Prince, - his name is Bratiano, - allows himself to cancel with a stroke of a pen the contracts that safeguard us; he tears up even those that the government has entered into; he drives us out of our locations: farms, inns, public houses; and, almost under his gaze, the police, exempt from judicial control, carry out with their distressing brutality *beatings of Jews!* Neither age, nor state, nor position, nothing moves these executioners. We are pursued, we are loaded with irons, we are thrown in masses beyond the frontier, men, women, children; and when our cries of distress rise to the sky, this welcome spectacle is nothing for the populace but a subject of ridicule. The persecution starts from highest level and multiplies; fanaticism is animated, and we live under the threat of a general massacre. Brothers of the West, protect us! *intervene*; accept our supplications; save, save your unhappy Moldavian brothers. Hasten to tear us away from our unfortunate fate [1]! "

[1] Sereth, May 22, 1867. *Israelite Archives*, XII, p. 539; 1867, etc.

These *grievances*, this distressing news are followed by other news, but nothing changes. "The arrests, the expulsions, at first moderate - and we are transcribing the very terms of the Judaic Reviews - had ended up taking on such dimensions that their number reached from one hundred and fifty to two hundred a day! At the beginning, they had only been operated by police commissioners, on the order of the minister and under

the auspices of the municipal council; but now, *in order to win the people*,.... general raids in the city are carried out night and day by officials, as well as by the rabble. Arrests in the streets, invasion of houses and ill-treatment, such was the watchword of these gangs, and happy those who arrived as far as the prisons without having been too badly treated ..... The prisons have become overcrowded ... The despair of those who are the object of these persecutions is indescribable, and the pen cannot describe scenes of such savagery [1], but not among Christians.

The excited Israelites for a moment considered resisting these acts of brutality by force; ... fear and despair were on all faces .... "Calm is restored, however, despite this response from the mayor, if capable of disturbing him: "There is something above *the laws*, it is *our right*, as Rumanians and as owners of this country, *to drive you out*, you Jews who are here only inhabitants [2]," that is to say strangers; and what an unclean bunch!.....

[1] And the prisons *of your free Italy*! And the shootings in which your friends have engaged in the kingdom of the Two Sicilies, where those executed without trial numbered *in the thousands*! And the *atrocious* scenes in Poland, where women are no more spared than men! To attest to these incredible facts, we have witnesses other than Jews ... Let us hasten to say that these odious excesses cannot excuse those including the Israelites, friends and admirers of the extreme men of revolution and their doctrines, as well as when their Reviews find themselves the victims.

[2] *Israelite Archives*, XIII, p. 593; 1867. - *Ibid*., XV, p. 685. - *Ibid*., Jassy, XIII, p. 594.

Several months have passed since these lamentable scenes, but the fury of the populations against us has not subsided, and soon we see the same acts being repeated in infinite variations. In Berlad, "a thousand individuals, at the head of whom there were a few instigators, threw themselves on the Israelites with diabolical fury, looting these unfortunate people to the last shirt ... In the street where I live, the damage caused to the Israelites amounts to fifteen thousand ducats ... Everything was mercilessly destroyed, both the furniture and the buildings. The craftsmen, the tools were broken. All the windows, all the doors of the Israelites were so damaged that we are obliged to cover ourselves with blankets so as not to freeze to death. Our synagogues are demolished and

destroyed to the foundations ... The richest Israelites are reduced to the deepest misery ... My hand trembles, for the misfortune is so great and so frightful, that it is absolutely impossible for me to describe to you our terror and our fright [1]. "

The *International Bulletin* for its part publishes the following note, in which is painted a deep consternation: "The dispatches of Berlad ask for help against the barbaric acts of the populace which invades the synagogues, destroys the houses and ransacks the stores of the Israelites. The banker Thenen, whose house was devastated, escaped certain death with difficulty. The annuitant Numts, horribly mistreated, is dangerously ill. The traders Nachbar and others, whose shops were looted, are totally ruined. Mr. Épouréano , and those who sought to defend the Israelites, were outraged when the prefect took no steps to repel the attackers ... "However," it is to the gendarmes that the Jews owe their lives [2]! "

[1] *Israelite Archives*, III, p. 124-5; 1868.

[2] *Ibid*., P. 125. But are not the gendarmes the instruments of the prefect? - In Smyrna, around the same time, the Jews are guilty of acts similar to those of which they are victims here. *Israelite Archives*, VIII, p. 342-3; 1867.

INSTIGATORS OR AUTHORS OF SUCH PERSECUTIONS; BOLD ACCUSATIONS OF THE JEW.

- Denial of justice of the prince, elected by M. de Bismark. - His all-powerful minister is Bratiano; this leader of the Democrats is the great persecutor. - He commits gross deeds, his brazen denials; he seeks to bring about change in Europe. - In a word, the great culprit, in the sense of the Jew, is, as in the Middle Ages, the prince who dares to protect his subjects against him.

Israel has spoken; we did not stifle his grievances, and our words were only his, but all is not said; atrocious, odious persecutions, the violence of which recalls that of the most remote centuries, this is the fact from which the echoes of Europe resound. But who is the instigator? Who will name us the author? Could this be the party that the men of modern liberalism call retrograde and clerical? No, not in the least. It is far from it! and the great culprit, if the Jews are telling the truth, is the prince himself; it is the young soldier of the House of Prussia that M. de Bismark and Napoleon III have seated on the Rumanian throne! It is the young Protestant that the Israelite lawyer Crémieux proclaims, addressing Napoleon III, a prince "animated by the most liberal intentions [1]!" He is also the all-powerful minister of this prince, he is that is to say Jean Bratiano. But what minister is he? a fanatic, a friend of priests? - Oh! at all, he is the leader of the men of progress; he is *the great democrat of Rumania!* - The real persecutor would therefore ultimately be the Rumanian government, the prince and the ministry supported by the Chamber which represents Rumanian nationality! But let us let Israel itself point out to us, by formulating its terrible incriminations, those it calls the culprits:

"As we have foreseen (date of June 25, 1867), the situation becomes more intolerable every day. The prince arrived on the 16th, and none of us can obtain an audience! He however" spent nearly three quarters of an hour in the Israelite temple of Galatz, during the *Te Deum* celebrated in his honor! He spoke out about everything he saw in a benevolent way; but one can deduce from the very words he said there, what ideas his entourage insinuates on the Israelites, "for he is credited with these

words:" The Moldovan Jews *deserve persecution*, because they are not only harmful to the trade, but also to public health! "

[1] *Israelite Archives*, XII, p. 541; 1867.

The recourse to the prince who governs Romania is therefore closed for us. And what about Jean Bratiano, the all-powerful minister, the one who caresses the riot, "who entrusts official functions only to the members of the persecuting committees," the author of the appalling circular from which all the iniquities committed against the Jews; this minister against whom the cry of the victims rises *on all sides*; this merciless man, who populates the prisons of Israelites, who abandons them there without food; or who, treating them as vagabonds, gives the order to throw them beyond the frontiers. These enormities are only too well known; but he doesn't care, and nothing moves this man whom you hear "deny all the facts that happen in the light of the sun." The world, luckily, "knows what his denials are worth [1]."

And yet this implacable, this ferocious and deceitful democrat, is the prince's man! his aim is to deceive Europe, at the same time as he stirs up hatred against the Jews, and that, docile to his orders, his officials wrest petitions from the peasants in which the government is begged to crack down on the Jews. This is why the prince who grants the minister the fullness of his confidence, promises everything, and nothing changes [2]! In short, "that the persecution is the act of the *government* of Prince Charles, we will not doubt it *until the day when he proclaims* the complete emancipation *of the Moldovan-Wallachian Jews* [3]."

[1] *Israelite Archives*, XIV, p. 659; 1867, etc. ; - id., Israelite Archives, X, p. 471; 1868.

[2] *Israelite Archives*, XI, p. 502; 1868.

[3] Here is the tip of the ear. *Israelite Archives*, XV, p. 683; 1867.

The cry of the nation, which will soon strike our ears, pushes back and refutes these incriminations of the Jew. But, in his opinion, the princes who refuse to protect Israel against their own subjects, and to elevate it

triumphantly to the level of native citizens, which means to sit it on the very ruins of their kingdom, *that is nowadays, as in the Middle Ages*, the great culprits, those who are scorned by history written by the Jew or by the friends of the Jew.

WHO IS THE GUILY PARTY?

- The investigation shows that the provocateurs of the excesses committed are the Jews. - The Jews of the West, after having echoes of the Rumanian Jew, admit not knowing how to reconcile the depositions. - The Jew is opposed to the freedom of the press and of the currency, of which he is the ardent champion in the Christian States where his influence dominates. - If the government declares itself against the Jew, it limits itself to yielding to the pressure of the national will. - Is this Rumanian nation barbaric? - Rumania has always been the refuge of the persecuted; its people are, according to the admission of the Jews, a model of religious tolerance, kindness, hospitality. Words of MM. Creamy and Montefiore. - If the Rumanian did not change manners in the blink of an eye, and without reasons, the wrong would be, as in the Middle Ages, in the exactions and iniquities of the Jew? - A word from M. de Metternich on Germany, applicable tomorrow to that country perhaps. - Is what is happening there for Europe, which has ignored the truths of its old history, a providential warning?

The prince and his minister are therefore an object of mistrust for Israel, terror and horror. But are such feelings legitimate? For, in the midst of these appalling scenes, how can one not ask oneself to whom the wrongs, to whom the great wrongs, to those who provoke either such persecutions, or such bloody accusations?

Let us listen: the public cry bursts out, and rises up against the Jew: Back, back, implacable aggressor! ... the presence is cursed; and if we tolerate it, farewell to our country; for your race swarms there, your race flows there, and your unbridled greed dispossesses us there, it leaves us only misery and tears. - But to this cry, which seems to escape from the very bowels of the soil, answers the uproar of the accusations and the grievances of the Jew. Could this not be, by chance, the maneuver of the surprised criminal, and whose skill turns the attention of the passer-by on others, by the noise and the vivacity of his clamors? Because according to the proverb recalled against these foreigners by the President of the Legislative Chamber of Rumania, "it is they who strike, and it is always they who cry [1]." We will even have to resign ourselves to believing that this is so if we accept the letter written to the Israelite Sir Montefiore by the Minister for Foreign Affairs of Romania: *I am able* to assure you, Sir,

that the troubles from which the Jews suffered, "although *very regrettable in all respects*, are far from presenting the gravity which has been attributed to them *very inaccurately*. The truth even forces me to add that, according to the data *of the investigation* which one carries out, it would be your co-religionists who would have unfortunately caused, *if not provoked*, the movement in question [2]. "

[1] Words received with applause. *Israelite Archives*, VI, p. 266; 1868.

[2] Signed: Stefan Golescu; *Israelite Universe*, VIII. p. 371; 1868.

This is the response of a *liberal and progressive* government to the dreadful grievances raised by the Jews of the West, without knowing themselves or who are the authors of the evil over which the Moldovan-Wallachian Jews give them the mission to moan, nor almost what is its nature. This hard to believe truth escapes from time to time from the mouth of Israel: "It is a flood of contradictory assertions; or rather, - he tells us, - it is a double current of opposing information which is felt in Europe. According to the Israelites, there is continuing and organized persecution on a large scale; according to the Romanians, it is a pure affair of vagrancy and municipal police [2] ..." How then to "reconcile all these depositions", one of which is the ruin of the other? And how, we will add, not to be silent before knowing which side justice is on?

But while the liberal Jew shows himself incapable of concealing the grief caused to him, in the States he is accused of grieving, and the free speech of the tribune, and the free speech of the press [3], for which he is impassioned in the Christian States which work its antisocial doctrines; while, let us say, that the liberal Jew protests against the freedoms of the press and against the *intolerance of the Rumanian*, let us be careful not to omit the reading of a few lines whose content introduces us to the role of the potentates who protect him, and the character of its alleged aggressors.

[2] *Israelite Archives*, XV, p. 682; 1867.

[3] Read the *Israelite Archives*, p. 78, No. 2, 1868; p. 659, no.15, 1866, etc., etc.

One of our most eminent publicists wrote, in the month of May 1868: - "We have seen that the *Chamber of Deputies* of Bucharest *rejected*, as *unfounded*, the reproach addressed to the ministry of having persecuted the Jews of Rumania This responds to the allegations of the foreign consuls, who all sit in Bucharest, and ignore what may have happened in a remote location. "We will observe, moreover," that the consuls' *collective* action looks too much like bias. *The Rumanian Chamber* yesterday published an address to the people where it is said that the government of Bucharest has deserved well from the prince and the homeland ..... "So therefore, *the representatives of the nation* glorifies these culprits that *the Jews* accuse,!

It is that "the customs and the antecedents of the populations are the cause of a lot of what occurs in Moldo-Wallachia. The European powers seem to complain that the Jews do not have all the civil and political rights in Romania. But, in truth, to whose responsibility is it to decide such a question? And is it not violating a population to force it to ratify an equality which is repugnant to it? .... We must not forget that, in the East, the Jews are not merged into the nationalities which welcomed them. They live apart, keeping their *national and cosmopolitan* character. Do we know what relations exist between the Jews and the inhabitants of the Danubian principalities? Therefore let us study the question before settling it, and let us not stir up troubles by an interference which is always takes a dim view. "

The government, if its action is not free and spontaneous, would therefore only find itself guilty of yielding to the irresistible pressure of this national will for which progressive Europe and the lovers of universal suffrage affect such tender and deep respect. But, in the great question of wrongs, was this will found to be that of an intolerant and barbaric population?

[1] Coquille, the author of *Légistes*, etc., *Le Monde*, May 19, 1868 and June 19, 1868. *Ibid., Correspondance Allemand*.

Never, tells us an *admirable manifesto* published by thirty-one deputies from Rumania, never has this gentle and benevolent people surrendered in the interest of their faith to the slightest *religious persecution*. Far from it, "since the earliest times Rumania *has been a refuge for all the persecuted*, and the Jews have also enjoyed our hospitality and tolerance."

That if these lines, drawn by Romanian pens, were rejected as suspect, the accuracy of the painting offered to our eyes would be confirmed by the Jews themselves, for they represent Rumania to us as a country " where the spirit of tolerance and the freedom of worship reigned *from time immemorial*, which is one of the virtues of its inhabitants [1]! "

"Twenty years have passed since my first entry into Rumania," wrote Jassy the Israelite J. Byk, "and my relations with *all classes of its inhabitants* have enabled me to study their character and observe *their benevolent inclinations*. Many times I have had the opportunity to appreciate their good nature and their obligingness. Pious, attached to his religion, the Rumanian *always respected the beliefs of others; hatred never soiled his noble feelings, and religious quarrels never disturbed his* peaceful *character*. "

But, "later, the different political opinions began to stir the spirits ....." And it is then that the Romanian, so good-natured, finds himself reduced to defending his existence against the invasions of the Jew. The struggles break out; they spread, while bursting, their usual bitterness, and yet the Israelite Crémieux, who requested the intervention of Napoleon III, made him hear these loyal words: "Prince Charles is animated by the most liberal intentions; ... and the Romanian people did not know, a few years ago, what religious hatred was [2]. "Finally, one of the potentates of Judaism, Sir Moses Montefiore, confirms in the petition he addressed to the Prince of the Rumanians the praises that the Jews, his compatriots, in agreement with the representatives of Rumania, award to *the marvelous tolerance* of this people: "The rumor has spread in England and elsewhere that my fellow believers in Rumania no longer enjoy the *peace and*

security in which they had been accustomed to for several generations, thanks to God *and to the feelings of equity and honor of this nation* [3]. "

[1] *Israelite Archives*, X, p. 462-4; 1868. *Ibid*., P. 470. Manifesto from *the Jews* to the European powers.

[2] *Israelite Archives*, II, p. 72-3; 1867. - Ibid., XII, p. 541; 1867.

[3] *Israelite Archives*, XXI, p. 989; 1867.

The sudden change of which the Romanians are accused therefore seems hardly credible to the Israelite negotiator; and would it have been accomplished without motives? or would it not be to be seen in the Romanian Jew's self-serving accusations that the Middle Age Jew was suing the people whom the doctrines of Christianity made tolerant and gentle, but whose exactions and tyrannical greed carried patience to the limit and unleashed fury one fine day?

A great lesson, but which for a long time, since history, odiously distorted in the teaching of peoples, ceased to reach their ears, a great lesson would therefore be repeated for our benefit in this corner of Europe; and perhaps we have seen the expression for this country which M. de Metternich applied to his a little while ago: the Jews "will have a dreadful day for Germany, probably followed by a dreadful day for Germany for them [2]. "It seems however that, on this fragment of Europe chosen for the theater by Providence, and as if it were a question of protecting us against an immense and imminent revolution in which the Jews are preparing to play a great role, God will offer to our nineteenth century as a warning, at the moment when it begins to be passionate about the doctrines of Catholicism and in favor of the anti-social doctrines of *laissez faire*, a true and irrefutable edition of the lamentable scenes of which certain historians accused our ancestors from the Middle Ages to the Jews; atrocious scenes, but where the details that unfold before our eyes today give us the intelligence of past centuries, because they retrace us, in the still living history of the people whose spectacle provokes and satisfies our eyes, the reason the uprising of the Christian populations

against the Jews, their perfidious and implacable oppressors; against the Jews ceaselessly repressed and broken by the masses who seemed to have become their prey, and ceaselessly victims of the sudden fury of a public exasperated by them with miseries.

[2] See previous chapter.

YOUR JEWISH DICTATORIAL ADDRESS TO THE SOVEREIGNS.

- The Rumanians reduced to cunning against the Jew, and against the foreign powers reduced to intervening in favor of the Jew. - With what ink the citizens of the Jewish nation, worthy followers of the citizens of the people-king, write to the potentates. - Distinguished example and patience of the princes. - The Jew, "in front of the atrocities" which are committed, laments "the hypocrisy which reigns above and below."

But so that the lesson which is given to us may be complete, let us keep our eyes open for a moment longer, and see what the marvelous poise of a Jew is in this country, leaning on his brothers outside; let us see what is the ascendancy of these, their audacity, and of what weight, with what arrogance, makes their will weigh all together on potentates reduced by them, - if we could trust appearances, - to violate the most formal will of a people .... Two letters on this subject will say more and better than our words. The first is written from Paris, on July 28, 1867, by the honorable Israélite Crémieux, to the very sovereign of Romania. It measures five large pages. The passages which we consider opportune to extract from it teach us from what singular ink the ordinary citizens of the Jewish nation, *worthy of emulation of the citizens of the king-people*, take themselves to write to the princes, they who put, only a moment ago, their pride in reminding us of the sad disadvantage, in their childhood, made their person the quality of Jew [1].

[1] See previous chapters.

"It has been a year since, in conversations which I cannot forget, Your Highness expressed the most liberal ideas, worthy of a prince brought up in the generous principles of our time. I still hear these words: I cannot understand the prejudice against the Jews; I will put it my honor and my duty to have them declared equal to the other Rumanians. However, I had hardly left Bucharest when the riot rumbled around the Chamber, and the hammer was struck the hammer on the temple of the Jews ... But I was far from expecting the sad spectacle which we have just witnessed, and which, to the astonishment of Western Europe, presented *the barbarous*

scenes of the Middle age continuing in Rumania for a period of three months ...

"Now, it is without possible denial that the author of these *odious persecutions is your Minister of the Interior*, Bratiano, whose name, now European, remains attached to his disastrous circular!

"Public indignation is at its height, prince; the two Chambers of England have thrown their energetic censure with much force, and the press of all countries [1] *which judge sovereignly* has risen with unanimity! ... France, *which had contributed so much to the creation of Rumania*, France in consternation wonders if she has armed executioners against a harmless population, she who professes such great respect for the freedom of worship.

"*The moment has come, prince*, to act with legitimate authority by breaking up this odious scheme. To strike Bratiano with an absolute dismissal; to immediately stop all *these savage measures* against the Jews; to pursue *without weakness all the newspapers* which, for a year, never cease to provoke contempt, assassination, and expulsion of the Jews; dismiss all those cowardly officials who have violently lent a hand to the terrible persecution ... this is what good people are asking for, and which will be *the first benefit* of restorative justice [2].

[1] Of which the Jews are almost entirely the masters.

[2] To do a *coup d'état* against the freedom of the press, against the newspapers and the officials of the country who would not give themselves to the Jews, is the order that intimates to a sovereign, in superb terms, these valiant champions of all freedoms.

"I dare to hope, prince, that after this terrible turmoil, Your Highness will wish to give to the Jewish population, of which you are also the chief and the natural protector, the pledges of harmony and peace *which I claim in their name* [1]! ... "

Two months after having meditated on the terms of this dictatorial letter - we avoid saying impudent, this letter which precipitated the accused minister from his position, but soon after relieved of his fall - the prince humbly replied to another letter from the English Israelite Sir Moses Montefiore, powerful patron of Judaism, and colleague of the Crémieux Israelite: "Mr. Baronet, I received your letter of August 24 ...; the Israelites are the object of all my concern, and of all that of my government, and I am glad that you have come to Rumania to convince yourself *that religious persecution*, the malevolence of which has caused so much noise, *does not exist*. If Israelites have been worried, these are isolated facts for which my government does not intend to take responsibility.

"I will always take pride in ensuring that *religious freedom* is respected, and I will constantly watch over the execution of the laws which protect the Israelites, like all the other Rumanians, in their person and in their property [2]. - CHARLES."

[1] *Israelite Archives*, XIX, p. 881 to 887; 1867.

[2] *Israelite Universe*, at the beginning of no. 2; October 1867.

... However, the *Israelite Archives* add by reproducing this same letter: Up to this day, the mission of Sir Moses Montefiore, who for some time moved to Bucharest, "has not been successful; quite the contrary! "This philanthropist," *as esteemed by princes as by bourgeois* and even from the lower class, "is the target of attacks from *Rumanian newspapers* [3]! And The Times having given a few wing blows, the *Israelite Universe* resounded in our ears, under the title of *Rumanian Monstrosities*, these resounding complaints: "We would need several issues of our collection to tell everything we have learned about Moldovan atrocities, either through authentic documents or through private correspondence. " What we want to uncover *once again* is the hypocrisy and bad faith that reign in *this sad country*, *below and above*. Formerly religious hatred, fanaticism, frankly confessed its actions, its crimes. .. There was there at least

sincerity ... In Rumania, we commit the most savage excesses ..., we trample on divine and human laws, and the government boldly denies all these atrocious facts; he denies the sun ... the daylight! Hypocrisy, lies, blindness, this is the strength and soul of *Rumanian barbarism*! "

[3] *Israelite Archives*, XX, p. 929; 1867.

A despatch from Bucharest, dated April 15, 1868, said:

"The Rumanian government, in a note to European consuls, denied reports of alleged persecution against the Israelites in Moldova. Today, Prince Charles, in a special audience granted to the consul general of Austria, declared that *nowhere had the Jews been persecuted*, and that they could have full confidence in his protection and his word [1]. "

Let us know then, next to these incredible denials, the excitations and persecutions against the Jews of Rumania are taking their course, provoked by "the Bratiano ministry and *his clique*; then, they are denied with the greatest impudence!" And what is the aim of this unworthy and ridiculous merry-go-round? With the aim of "*thus avoiding inconvenient diplomatic arrest*s [2] !"

[1] *Israelite Universe*, IX, p. 413; 1868.

[2] *Israelite Archives*, XI, p. 501; 1868. For this people, it is a question of defending themselves both against the Jews who oppress them, and against the powers whose policy Israel has been able to determine to serve them.

INTERVENTION OF THE POWERS IN THE INTEREST OF THE JEW, BUT NEVERTHELESS THE ANTICHRISTIAN PRINCIPLE OF NON-INTERVENTION ADOPTED BY LIBERAL EUROPE.

- The Jew affirms that this hypocrisy of the Rumanians is due to the fear of the powers, which he calls upon to intervene. - Insistence of the head of the *Universal Israelite* Alliance to governments. - Remarkable examples, condescension and eagerness of these. - Letter from M. de Bismark.

"Avoid inconvenient arrests" is the word that escapes the mouths of the Jews, and which gives us the reason for Rumania's apparent condescension towards it. This State feels its weakness, and understands that with Europe, all dressed up with liberalism, it must use the same makeup, and promise what it cannot keep without losing itself: while, among the powers which hold it a master's language, the latter sees that it cannot do without either the gold or the Jewish press, and that, consequently, it must militate in their favour; this other hopes or fears from them what she does not dare to confess, fears their displeasure, or is happy with pretexts which engage her policy in the direction of the interests of Israel. But, whatever the Powers think or resolve, and whether the Jews have the gravest wrongs, or whether the justice of their cause shines with the lustre of the great day, a fact which their bold summons today place in a splendid relief, here it is it is that most of the powers, reduced to serving them and often drawn behind the secret societies of which they are the masters, become in the concert of Christian nations a keyboard of which the fingers of Israel make the notes speak or shout as they please.

Let us examine, however, how these European powers, constrained by the men of progress to protest against the right to intervene from state to state, in reality use this same right in favour of Israel, dragged down as their policy happens to be by the astuteness and stubborn skill of the sons of Jacob. Not a word will escape us beyond what is necessary, and our language will continue to be that which we borrow from the very mouth of the Jew.

The Jewish events broke out, and the telegraph barely transmitted the news that "the indefatigable president of the *Alliance Universelle Israelite*", Mr. Crémieux, the ruler of French Freemasonry [1], and one of the *spontaneous rulers* of France during the revolutionary phase of 1848, goes into campaign and obtains an audience of the Emperor Napoleon. This potentate promises him to *do justice to the oppressed*. But the Minister of Foreign Affairs, M. Drouin de Lhuys, has already warned his sovereign; he hastened to intervene, and, not content with the flying words that came out of the imperial mouth, he wrote on July 20, 1866 to the *French citizen of the Jewish nation* who represents Israel: "Sir, you have called my attention to the deeds of violence to which the Jews of Bucharest were recently the object. I had been informed of this incident by the correspondence of our agent in Wallachia ..., and I asked our consul to express *on our part*, to the government Moldovan-Vlach, the wish *not to see similar scenes happening again in the future*, recommending that he demand, when the moment is right, *an improvement in the present situation of the Israelites in this country* [2]. "

[1] "Mr. A. Crémieux has just been elected Sovereign Grand Master of the Scottish Rite of Freemasonry. It is the highest dignity of the Masonic order in France." Israelites Archives, VI, p. 187; 1869.

[2] *Israelite Archives*, XV, p. 661; August 1866.

... However, new grievances reach the president of the Is*raelite Universal Alliance*, and his activity redoubles. "I saw the Emperor, he wrote almost immediately; he was perfectly aware of this tragedy ... I found him as indignant as surprised! While telling him that his ministers had taken the initiative with our consul General in Bucharest, I asked him *for his personal intervention*. At this very moment, he replied, I am going to write by telegraph to Prince Charles; it was my project today. To tolerate such persecution in our Europe is to become a national pariah" I replied: " The prince has the most liberal intentions; but the one to be ostracized from the nations is Minister Bratiano, who nevertheless calls himself a liberal and a democrat. "The Emperor added:" This oppression

cannot be tolerated or understood, I will testify to Prince [1]. - AND I, Sire ..., I will, *for my part*, address the press; *I know that all their sympathies* will come to our aid [2] ... "

The same language resounded in the British parliament, where the foreign minister "spoke in harsh terms about the regrettable tendencies that have taken place in Moldova against the Israelites." It is a business, he said. , "which touches Christians more to the heart than the Jews themselves; for, if suffering falls on the Jews, it is dishonor which falls on Christians. [3]. The English government, in agreement with France and the Austria, has sent wise and *firm advice* on this question ... And to top it all off, it is assured that the Chancellor of the Austrian Empire, Mr. Baron de Beust, has declared that a solution is needed; that the honour of the Austrian cabinet was committed to it. [4]! "

[1] What about the otherwise *terrible and permanent* oppression of Catholic Poles? Did any M. Crémieux ask the Emperor and the ministry to write to the sovereign of all the Russias that he could not tolerate or understand it? ... And *so many other* oppressions of the *Catholic* populations, only in Europe!

[2] *Israelite Archives*, XV, p. 541; June 1867, etc.

[3] This feeling is entirely ours *if the cause of the Jews is just*, and if there is persecution, for we are the enemy of all violence, and partisan, what is worse, of the right of intervention, this first and this most essential of the principles of the conservative policy of Christian societies.

[4] *Israelite Archives*, X, p. 435-6; 1868. We know what is the immense and frightening influence of the Jews in this Austria which borders on Rumania.

In the meantime, the most skilful of the Germanic governments, - if there is in Germany any other government than that of Prussia, - dealing with one of the potentates who represent *the Judaic nationality*, that is to say with Mr. Crémieux, the honorable president of the *Alliance Israelite Universelle*, hastened to transmit these lines to him, and the name which signs them is quite proud! "I have the honor to inform you, in reply to the letter which you addressed to me on the 4th instant, that the King's government has once again invited its representative in Bucharest to use

all its influence to ensure that your co-religionists in Rumania the position which is due to them in countries whose *legislation is inspired by the principles* of humanity and *civilization*, etc. - Berlin, February 22, 1868. - DE BISMARK [1]. "

If therefore the principle of non-intervention dominates the policy of liberal Europe, there is a stronger interest which seems to dominate this policy; this interest is that of the house of Jacob.

So the wind blows! and we pray in all simplicity who will know it, to name in certain States of Europe an interest, concerning *men or things*, which meets in its service a more general, *a more constant and active intervention* than that of which the *Jewish nation* knows how to dispose and disposes in its favour.

And yet, on the banner that modern liberalism flies in the European kingdoms, he traced with an imperious hand this word, which is the ruin of Christian civilization: No more intervention from people to people! - That if the house which touches yours, struck by the fire of revolutions, burns, O you who governs, hold back the sacrilegious hand which would endeavor to extinguish it, for this devouring fire is the sacred fire!

[1] *Israelite Universe*, VIII, p. 371; April 1868. - Another letter from the same Minister of Foreign Affairs, and, in the same spirit, to the Council of the Jewish Community of Prussia, April 18, 1868, etc., etc. *Israelite Universe*, IX, p. 429; 1868.

Never intervene in others, so here is the anti-social principle, that is to say anti-Christian, which takes root on the soil of Europe. The Revolution imposes it; but, for her, to live without violating him would be to die. This is why, wherever the interests of the Universal Republic seem to demand it, destined to extend over the ruins of Christian empires, we see the Revolution, served on all sides by the occult societies of which Israel is the prince, to deceive or lead governments [1] in its ways, to intervene under their aegis, and to impose on peoples against their will, against their interest, against their nature, against their genius and their manners, the

principles which bear in the midst of their social state the division, desolation and death.

Seven monarchs, founders of the new constitution of Rumania, founded there in favor of the Jew a new right whose excellence the revolutionary world proclaims, but which the traditions, customs and interests of an entire people reject! This right fatal to the native is quite naturally violated by him; the Jew finds himself insulted, plundered, threatened by the most tolerant and gentle of men, by the Rumanian, whom he presses and exasperates, and the Rumanian government does not want, cannot or dares lend only the most deaf ear to the cries of pillage and death shouted against the Jew!

"O powerful monarchs who reign over the peoples [2], - exclaims Israel, this protege of the Foreigner, - it is to you that the whole Jewish population of Rumania is addressing; it is to you that the Jews *from all over the world* ask, for their brothers of the principalities, help and protection ..... By addressing themselves to this high intervention, the Romanian Israelites are based on *the right* given to them by the convention which created the Rumanian nation under your powerful guarantee [3] .... "

[1] Every rule has its exceptions, and among all peoples there are *urgent* interests over which the Judaic interest, itself compelled to wait for the benefit of time, tries in vain to triumph.

[2] Apostrophe to the sovereigns of France, Austria, Turkey, England, Russia (which, *at home*, cruelly oppresses them, *see above*), of Prussia, and to Victor-Emmanuel of House of Savoy, who prepared on April 28 and May 29, 1856, the so-called international convention, which was concluded in Paris on August 19, 1858.

[3] *Israelite Archives*, X, p. 469; 1868, etc. Manifesto from the Jews to the European powers.

The Jew who calls so loudly for this help from outside has suddenly and without cause become the object of all the violence on the part of the Romanian people? ... To believe the Jew on his word, and against the

word of a whole people, that would be pushing naivety far beyond its limits. But if, in *this country of tolerance*, the laws imposed on the new government by its liberal statesmen and by the kings of the foreigner, are subjected to perpetual violations to the detriment of the Jew, respected until this day by the inhabitants, what to conclude from the cruel repetition of this fact? Faced with this phenomenon, will people outside have the right to recognize the danger of intervening in foreign nations, when it comes to imposing laws on them which are repugnant to their religious or political faith, their vital interests and their customs which they protest against with such terrible energy? What! you, potentates, fathers of peoples, do you take the fancy to utter the sacramental word of marriage between the Rumanian people and the Jewish nation? But this alleged that you throw into the Rumanian's arms, he knows her better than you do! She lived under his roof, he despises her, he finds her hideous and odious, he pushes her away from all the powers of his soul and raises his hand on her when, crossing the threshold of his home, she dares to claim from him the sacred rights of wife. Is it in the name of your principles of freedom of conscience that you make yourselves the officiating pontiffs of this forced marriage, and claim, because it will have pleased you to sanction it, that it bears neither bitter nor bloody fruits?

IMMENSE UNPOPULARITY OF THE JEW.

- The Jews treated by the nation like leprosy and the filth of the earth. - The country which is delivered to them, and which they cover, assumes a sinister air. - To declare oneself there for the Jews is to renounce all influence.

But let's go back to the moment when Bratiano's vigorous wrist still steers the tiller of the state. No, we do not think we are dreaming, the soul of the Rumanian, so easy going in the habits of his life, exhales against Israel in terrible accents: let us listen, let us listen to the words which are exchanged between those concerned, and let us suspend our judgment until the parties have responded ... The Jews, after all, have suffered a severe setback .....

Ah! "We should be happy with this victory of *public opinion*, exclaims one of their adversaries; and in spite of that we are saddened, because we did not wish him such a triumph. We discussed yesterday in the Chamber the project of constitution; the people, in crowds, who could not reach as far as the tribune, made demonstrations and ascended to the heights of the metropolis, in order to testify, with all force, that they did not want to cede any political rights to the Jews ", and that he wanted to "*take back*" *those already possessed by these invaders*.

"An uproar then arose in the Chamber." The ministry was reduced to promising the deletion of Article 6 of the draft constitution which despairs the Rumanians, and he declared in official terms: "that he would *never* suffer any kind of infringement not only *of rights*, but also *of* Rumanian *interests* in favor of *foreigners in general, and of the Israelites in particular*. "

The great culprit is in truth the one who allows our borders to open to the Jews, and for Moldavia, this promised land in which their waves accumulate, to become *their homeland more than ours*. How? 'Or' What ! Germany on all sides is rising up against the Jews, hunting them down, chasing them, pursuing them with cries of death, and we will have to

abolish the use of passports to attract and welcome them! Whoever proposed this suppression, here is the author of the evils which are founding in Rumania, "caused by the *horrible invasion* which floods it."

And it is not only in Bohemia, in Moravia, ... "that one revolted against this impious race; ... but, quite recently, the Jews suffered in Munich and Wurzburg from the ills we do not wish them at home. A horrible carnage would certainly have taken place if the police and the city commander had not intervened to calm the uproar of the people. Thousands of passports were distributed to them in all the Germans provinces, and there are very few who have not gone to Rumania. All the cities of Germany are purging themselves of *this leprosy*; and only *humanitarian* Rumania opens the ports and extends its arms to these lepers, who will transform Rumania in a huge hospital. We ask Messrs. Rosetti and Bratiano if this is a biblical process? Certainly, it is neither suitable, nor national, nor economical [1].

[1] Anything in quotes is text. Note that *at this date* Minister Bratiano was hardly less strongly accused by the Romanians than by the Jews.

.... "Everything that is hideous, repulsive, bad, everything that Germany rejects comes to occupy itself in this country, destined to become the receptacle of the refuse of all Europe! Here we have arrived at the moment when we no longer joke. What happened in Bohemia, Moravia, Silesia, Munich, Wurzburg and Nuremberg, is also going to take place with us; and doubtless we would not have had to go through this if the government gave the slightest proof of forethought. We believe it impossible that the Rumanians would accept the advice of (the newspaper) *Romanulu* [1], and that they voluntarily hand over their country to the Jews. And the clear proof of abandonment of the country in the hands of the Jews is only too clear: in Braïova, Bucharest, Ploïschti, and gradually as far as Pruth, Judaism becomes *so cumbersome*, that with the exception of Bucharest, which is not yet completely disfigured, everything else took on a sinister air. We don't want to talk about the northern part of Moldova, *which no longer has anything Rumanian*. In Jassy, there is *one Christian for every five Jews*, and the proportion of

Rumanians in general is eight against one Jew. This state of affairs is no longer sustainable, and there is no doubt that the government, the legislature and the municipalities must take vigorous measures to avoid this evil, *so that the people do not try to take justice into their own hands* [2]."

[1] (Note: Românul, meaning "The Romanian", was a political and literary newspaper published in Bucharest, Romania, from 1857 to 1905).

"It is now common knowledge that Mr. Crémieux, speaking of Bucharest, swore on his faith to his co-religionists that, in a year at most, the Jews will enjoy the natural rights and the political rights of the Romanians, adding that if it were not so he would hang himself. This question ... is day by day assuming such considerable proportions that for all Romanians it becomes a question of life or death. Those who made bows and genuflections to Mr. Crémieux, those who took him to the assembly of representatives of Romania, where the president, Mr. Épouréano, *and the minister of worship, MEA Rosetti, helped him get out of the car* to accompany him leaning on their arms, remain the supporters of this affair, whether they are interested in it or not. As their skill is generally recognized, and as the newspaper *Romanulu* is the most widespread in the country, we, powerless to fight, can use no other means than to say to everyone: avoid the pitfalls; do not sign anything against the Jews that is not written in proper and clear terms. " Do not add any credence to those who come to tell you that the demands of which we are submitting to you the concept " are barbaric, that they will make all Europe laugh. " No, because ..." such things have been done and are still being done .... even in the most civilized countries .... *The real barbarians are those who have neither fatherland nor God*, who are agents from abroad, bought by him, and who force us to watch how the traitors sell our poor martyred country to the Jews. "We say these things" because we believe in our duty not to let the *Romanulu* deceive all the people with these words: civilization, progress, nineteenth century, humanity, cosmopolitanism, etc. [2]. "

[2] *Israelite Archives*, XVI, p. 711; 1866, etc., from the Romanian *Gazette* of the Carpathians.

[2] *Israelite Archives*, *ibid*., P. 717; 1866. - The policy of the Jew is necessarily cosmopolitan, and often he is interested in recognizing it: "Our policy, say the *Archives* in their program, will be essentially universal, *cosmopolitan*, as are our readers ..... etc. . "P. 8, January 1, 1869.

Passionate admirers of all extreme men, and of all the facts of revolution [1]; imperturbable mongers of all the principles which dissolve, without upsetting them violently, the Christian States; apostles, when it is not a question of their own cause, of all *liberal freedoms* and of the principle of non-intervention, the Jews, accustomed to regain their hearts in the midst of the storm, repeat to each other: These threats remain and will remain in the form of written insults, and will not be translated into action. "Following *the intervention* of the English and French governments, and *under the fear of an invasion* by their neighbours the Turks or the Russians (1866), the Rumanian government will not have failed to take effective measures to protect our brothers against the intrigues of *a few clerics*, whom their powerlessness will soon reduce to nothing [2].

The Jews, whose speech varies according to the way of the wind [3], would they by chance rank among these few clerics the Democrats? Minister Bratiano their leader? the people who were not afraid to indulge against Israel to the most formidable excesses, and the statesmen whose Manifesto we are about to divulge? These few clerics, of whom there was no question until now, would therefore form *public opinion* on their own *?* opinion so firm and so decided that the Israelite lawyer Crémieux indicates it in these terms: "The prejudice against the Jews is at this point, that a candidate for a vacant seat in the constituent assembly formally commits himself in his profession of printed faith, which I have in my hands, to vote against any proposal favorable to the Jews.[4] "But the *Israelite Archives* have even better things to tell us about this immense unpopularity of the Jews. Let us collect their words, and do not lose them:

[1] Read the Jewish Reviews and up to the latest issues: *Israelites Archives*, I, p. 14, 15, 20, 1869; *id*., II, p. 55; *id*., VII, p. 195; *id*., X, p. 308; *id*., XI, p. 332, etc., etc., etc.

[2] *Ibid*., P. 718.

[3] Read their Reviews.

[4] *Ibid., Israelite Archives*, XVI, p. 719; 1866. Foreigners, they would make Romania the Palestine, and Bucharest the new Jerusalem. "*Ibid*.

"What is most singular is that the most *opposed* people, the boyars on the one hand, and the reds on the other hand, to whom *the Bratiano ministry* belongs, reproach each other for their benevolence towards the Jews, *to discredit each other among the masses* who exercise the right to vote. The boyars claim that the current government wants to grant the Jews the civil rights prescribed by the constitution; and the so-called red newspapers accuse the boyars of protecting the Jews. This is how the Patriarch's word is renewed in Lessing's *Nathan*: It doesn't matter, the Jew will be burned! Therefore, whatever party dominates, the situation of the Jew will be sad, [1] "and, *without the intervention of the foreigner*, whom the Jew rejects with fury in Rome and wherever it is a question of the interests of Christian civilization, what would become of the Judaic cause [2]?

(Note: The Boyar were the highest level of the Romanian social hierarchy).

[1] *Israelite Archives*, no 2, p. 78; 1868.

[2] We read in the Vienna Press: The nation accuses Sir Moses Montefiore of having come to the Danubian principalities to make a *new Palestine*, to take away from the Romanians their territory and their products. It urges the signing of petitions whose meaning is that of all the demands of the Romanian against the Jew: All Hebrews who entered the country since 1848, without having *a personal occupation* in industry, must be repatriated to the country from which they came. - All those who have factories, factories provided with Romanian workers, and who exercise any trade, or who have taken higher science courses, must be tolerated if they follow the march of civilization ... From that day forward, the entry of the Hebrews into the land will be forbidden forever ...

The government has banned the circulation of these petitions, at least in the streets and public places. *Israelite Archives*, XX, p. 929-930; 1867.

THE CAUSE OF THE IMMENSE UNPOPULARITY OF THE JEW AND OF THE PERSECUTIONS AGAINST HIM IS THE SAME AS IN THE MIDDLE AGES. - HIS EXPECTATIONS AND HIS EXPECTATIONS OF DOMINATION ARE THE SAME.

- The Concert of contempt and fury which pursues the Jew remains invariable only because the Jew has not changed. - Overwhelming Documents, and Admirable Manifesto of Statesmen of the Country Against the Jew. - In this shred of current history, we find the Jew of ancient centuries alive. - Terrors which it inspires by its unsociable manners, by the incessant, the frightening increase of its number. - Calamitous action on the vital forces of the country: unbridled usury, monopoly, adulteration of foodstuffs. - The Jews are diametrically opposed in all things to other men; their tendency is to rise above the ruins of others. - They hope to reform into a distinct nation, then dominant. - They are trying to erect in Romania this Judaic State which would be the first realization of their wishes ... - Bill formulated to repel the social danger exposed by this authentic document. - Cries of the Jews; Europe is moved. - Letter from M. de Bismark reassuring these Jews against the intentions of the Romanian statesmen. - Conclusion.

But, whence this strange concert of curses which seems to have crossed the Middle Ages to reach us, and which the Jew himself cannot avoid echoing? Whence this agreement of hatred, contempt and fury against the Jew? Could the cause be in the harmlessness of the Judaic population, in the services which it rendered to the country which receives it, in those which one can hope for from its ever increasing tide? Or does this concert of hatred, contempt, and fury remain invariable, wherever this people is established, only because this unsociable people remains itself without changing? This is what, in a moment, each of us will be able to say to each other when we have finished painting the fear and the horror that these *Talmudists*, these citizens of the new Palestine have the misfortune to inspire around them, and when we have closed this presentation with a brief extract from two pieces. The first derives from a French pen, and which will be little suspect to us, because the one who formulates it, Mr. Ernest Desjardins, is a professor at the University, and here are some of the conclusions that *Hellenic Independence* draws from his pamphlet entitled *The Israelites in Moldavia*:

"For any *impartial* man who will read this pamphlet attentively, it *will be proved* that in Rumania the Jews number *more than four hundred thousand*; that they have *only* been established there for *a certain number of years*, that they are , *for the most part, foreign to the country of birth* as well as of will, customs, spirit and language, and that they persist in remaining such; that they exploit *furiously* the country that gives them hospitality *and by all means*; that they endeavor to evade all the laws which govern them, and to evade all the obligations which they impose on citizens; - that they are ignorant, superstitious, avaricious, liars, usurers, deceitful and hideously dirty: hence the fears for public health, in the places where they abound; finally, *that the religious motive has no part* in the measures taken by the government, nor *in the hostility that the population has to them*. This is, in short, the result of the conscientious investigation carried out by Mr. Desjardins. We wholeheartedly congratulate the Romanian people and government [1]. "

The last piece from which we have to quote a few passages is that which the *Israelite Archives* call the Manifesto of Persecution in the Nineteenth Century. It has as authors and as signatories thirty-one members of the Legislative Chamber of the Romanian States, and the importance of this admirable protest authorizes us to name it the Manifesto of Romania. It seems to us, when we read it aloud, that an echo from the Middle Ages sends us back the grievances of the Christian populations bent under the oppressive yoke of the people of dispersion; this is why we want to let the accents resound in the ears of our audience, and in this way breathe life into the most forgotten pages of history:

[1] Extract from the Israelite Archives, no V, p. 197-8, 1868, who are indignant at this assessment.

"The invasion of the Jews in Rumania, and particularly in northern Rumania, has assumed, *in recent years*, such considerable proportions that it has *terrified the Romanian populations*; for they see themselves inundated with *a race apart, and hostile*, which has formed, alongside the Rumanian nation, *a foreign nationality* opposed to the interests of that one (the latter). The indifference that we have shown until today in the

presence of *this hidden conquest* of our economic and national territory, produced the deep disturbances in the economy of the State which worsen day by day," and these invaders form for the moment "*a floating population of more than five hundred thousand souls*."

Considering this fact "from the point of view of the numerical population, we feel how threatening for Rumania is a compact colony of five hundred thousand souls, which is continuously increasing, and on which no local or social influence of the environment in which it lives exercises the slightest power. And this comes from the fact that the Jewish race *is distinguished* from the Rumanians by its origin, its customs, its language, its traditions, its religion, *its morals*, and above all from the fact that it *persists* in *remaining absolutely isolated* from society, and to avoid any fusion with other foreign races. "

From the economic point of view, our indifference "has had disastrous results. *A monstrous monopoly* has been allowed to be created in the midst of Rumanian society, *which has completely destroyed trade and small industry* ... This breed, particularly in Moldavia, has therefore *taken the place* of traders and native artisans in all towns without exception, and has even penetrated into rural communities [1]. "

[1] Instead of being, in its political and economic application, the Christian protection of the weak against the strong, Judaic or modern civilization, *under the pretext of freedom*, founds the savage reign of irremediable despotism and oppression to excess. In politics, it is dogma which forbids one people to intervene in another people, even to put a brake on the most appalling disorders; and in industry, it is the disastrous and cruel doctrine of laissez faire, that which gives everywhere the powerful full career against the weak. The essence of Christian institutions was to protect the weak against the strong, instead of helping to crush them; the essence of Judaic or Saint-Simonian civilization is to create in a few, by this crushing, exorbitant wealth, a source of outrageous luxury. As a result, the moral ruin and the misery of the very great number, to whom the voice of homicidal doctors never ceases to cry out: O multitudes! are you hungry? well! stop growing and multiplying, and infertility will be your relief. What is the use of sharing without measure a bread that is no longer enough for you? (See our note on *Civilization* at the end of this chapter.)

"This substitution isolated the different social classes from each other, by the interposition of a foreign body which refuses *any solidarity* with the local population, and which, by establishing itself among us in imposing numbers, destroyed *all the balance* of our national strengths."

... "The capitals produced by trade, which once flourished in the hands of the Romanians and returned through a thousand channels to once again supply the sources of production, are today ALIENATED and diverted from their sphere of national activity; hence this nervousness and inertia which *today are being made to be felt* on all sides [1].

... "Possessors *of immense sums*, naturally inclined to exploit those of another race, and driven by their predominant instinct of rapacity, the Jews are addicted to usury *without the slightest reservation*, and on such a scale that they have robbed and reduced to misery thousands of wealthy families. Usury has become a terrible plague which has spread over the whole social body, and which dries up *the very source* of the nation's vital forces. This monopolization of capital is the most natural cause of the monetary crisis which has afflicted the country for so many years [2]. "

[1] What *practical lessons* in political economy! And how different are the Judaic systems of our most renowned economists!

[2] Read the development in the text. Israelite Archives, IX, p. 413; 1868.

"The dominators no longer feeling any opposition which can counterbalance their instincts, create embarrassments and artificial crises, and strive to find, even in the misery of the people, all kinds of means of extortion to satisfy their insatiable greed for gain; for *misery is productive for those who have the cruelty to exploit it.* "

"Thus is soon born the harshest and most implacable of tyrannies, the tyranny of money, which, exercised over a people *by foreigners*, destroys all means of development, prevents the impetus of its generous aspirations, and, without anyone noticing it, gives his future a mortal blow. The progress of this coalition of Jews has gone so far as to

monopolize drinks and public food items. This monopolization has still produced disastrous affects in times of general famine, and the working class is most threatened by the greed of the monopolists, who employ *a thousand falsifications* and a thousand mixtures harmful to public health. ". . . . . .

"History shows us that *Judaism is characterized by predominance and by the most severe exclusivism*. This inclination ... which is innate to it, is the powerful cause which made it survive everywhere, and enabled it to be preserved without modification in the midst of the nations for a space of twenty centuries ... "

"The Jews, *forced by need*, submit outwardly to the authority of the non-Jewish states; but they can never consent to become an integral part thereof. They cannot erase the idea of *the Jewish state* from their minds, an idea that we see, *on all occasions, emerging strong and alive from all their actions*. "The Jews, in fact," are not only a religious sect; they are above all the expression of certain indelible peculiarities of race and of certain beliefs invincible by nationality. This is why the Jew of Spain, England, France and Poland is neither Pole, French, English, nor Spanish; *he always remains a Jew*, like his ancestors of biblical times. "

For the fusion between peoples does not only take place through the simple relations of residence and trade; it operates "by the mixing of blood, and by bringing together feelings, something impossible with the Jews ... Driven by an instinctive force to isolate themselves in the midst of the peoples around them, they feel that they cannot to make common cause with the Christian peoples, *for they are, in everything, diametrically opposed to them*. It has been observed, on the contrary, that wherever they are transported, either in large or in small numbers, they introduce everywhere, by the very effect of their presence, germs of destruction and dissolution, for their tendency is *to rise everywhere on the ruins of others*. "And as for what is recognition, they believe they are completely free from it towards the peoples who have given them hospitality, because they regard them as usurpers. This is why they make use of all means to

once again acquire *the rights of supremacy and domination over the universe,* rights which they believe to be guaranteed by their ancient religious pact [1]! "

However, when "the beliefs and aspirations of *a few* are in contradiction with *national interests*, the State has the right to protect itself by powerful guarantees to prevent evil; for, if the State allowed itself to be led by a spirit of cosmopolitanism (the spirit of modern liberalism), and sought to subordinate to foreign and isolated interests the predominant interest in the preservation of the nation, it would deny itself, and it would commit the crime of lese-nationality. "

"The Jews can all the less invoke tolerance *as their religion is the most exclusive and the most oppressive*; for not only does Judaism admit no one into its religious family, *but it condemns to perpetual hatred and persecution all those who do not belong to the Israelite race* [2]. "

"This irreconcilable *exclusivism*, which has assimilated itself to the blood *of the Judaic race*, maintains *the continual war it has declared against the high moral ideas which pervade all the institutions of Christian states*, IDEAS WHICH FORM THE MORAL BASE OF OUR CIVIL SOCIETY! "

[1] *Israelite Archives*, IX, p. 410 to 417; 1868, sic. - Anyone who has read our chapters will readily imagine that this conclusion is our pen. But, in the interest of the credibility of our pages, we remain steadfast in our plan of borrowing from people who cannot be suspect the form of our own judgments, and especially when we find them exposed with such deep knowledge of the people and things by a pleiad of statesmen who, from morning to night of their lives, have before their eyes the spectacle of the human phenomenon that we are studying.

[2] These notions, which are given in our chapters on the Talmud, are common in the countries of Talmudic *orthodoxy*, where the Jew cannot, as with us, exploit the prodigious ignorance of the Christian and liberal peoples, and claim to be a follower of the law of Moses.

It is therefore above all unjust and absurd to invoke the principle of tolerance when, as among us, the religion of the majority is gentle and human, while the religion of the Jews, "these foreign sectarians, is intolerant and savage", to the point of considering our Christian society "as impious and sacrilegious, and to strictly maintain its followers in a state of permanent war with the population which has admitted them into its midst."

We cannot forget that "the Jews regard the time they spend among other peoples as a time of atonement, of trial, of exile, and the inhabitants of the countries where they are dispersed *as enemies*, *for they await the promised moment* when they will again constitute *a distinct nation* ", and it is in this hope that their religion nourishes them, by making them" glimpse the prospect of a brilliant future *where, finally, they alone will dominate over all humanity.!* "

However, "it is for us *an established fact*, which results from all these details as also from the perseverance with which the Jews take root and increase in Rumania, it is that they try to erect here this Judaic State which is THE FIRST REALIZATION OF THEIR IDEAS OF PREDOMINATION ON CHRISTIAN PEOPLES. "

The Judaic religion is, moreover, "the greatest obstacle" *to the fusion* of the Jews with the races which are foreign to them, in the sense that it is, "at the same time, *a political and social constitution* which follows the individual in all his actions and in all the periods of his life. "Among the Jews, in fact," the religious law is also the civil law, and vice versa "; State and Church form an indivisible whole, "which is concentrated in the word Judaism." The Jew who renounces this position "would be forced to separate himself from his Church," for he would thereby cease to be a faithful believer. Hence this evidence that "Judaism, wherever it finds itself, *is forced to form a state within a state*."

In a word, "Judaism, as a religion, cannot remain in the middle ground; it must be *dominated* or *domineering*, because it constitutes a special cult

which admits into its bosom only the descendants of Abraham, regarding the rest of humanity as outlaws [1]. "

[1] See in support, our chapters on the Talmud, and take into account the circumstances which justify exceptions which are often more apparent than real.

The Rumanian people are gentle people; and all the testimonies agree in recognizing that "he never persecuted anybody for his confession. Since the most remote times, Rumania has been the refuge of all the persecuted, and *the Rumanian state* is tolerant for the free exercise of all beliefs "; but he cannot lose sight of a religion "*whose dogmas are anti-social*, and whose main purpose is to ruin the most serious interests of the nation."

“From the point of view of legality, the Jews cannot claim rights equal to those of the Rumanians, because they do not want to get rid of their *secular exclusivism*, and submit themselves legally to the burdens and obligations of modern societies; because that they want ..., in a word, to be treated fraternally by those they treat as implacable enemies. "Judaism, which refuses" reciprocity, cannot therefore claim the benefit of the principles of reciprocity from Christian states. "

Our old Rumanian princes, by receiving the Jews who fled their barbarian neighbours, granted them complete freedom in the country; but then the Jews were only guests received on conditions which allowed them to live in rest and in freedom. And when these foreigners "abused the asylum which had been granted to them by exasperating the Rumanians by their frauds, the princes were forced to expel them from the country", and expelled them.

Such was therefore, there as elsewhere, the state of the Jews until the time of the Phanariot princes ... But, "as the Rumanians then lost the right to govern themselves, and the national feeling was systematically destroyed by the new princes, their country became the theater of the armed and economic occupations of all foreigners! From this period also dates the beginning of the prosperity of the Jews, attracted by the benefits of the era of corruption which had been inaugurated. "

The increasing decadence of Rumanian society, and *the multiplication of Jews*, then proceeded at the same pace; but the Judaic invasion took a furious development in the year 1828, when the country, invaded by the Russians and desolated by unheard-of sufferings, "bent under a misery which increased new vices and the establishment of a system *of* corrupt *bureaucracy*. "

The number of Jews, which then hardly reached the figure of 25,000, rose in 1844 to 55,000, in 1854 to 160,000, and today exceeds 300,000 [1]! And "these figures have an irresistible eloquence" because they paint for us, with the help of a few dry signs, the various phases of the invasion of the Christian States by the Jews, not only in the Middle Ages, but even in the bosom of the nineteenth century! We see, in fact, their multiplication "corresponding with the decline of our economic forces, with the denaturalization of the cities of Moldavia", which from Christian became almost entirely Jewish; "with the monopolization of Romanian trade ..., with the decrease in money, the increase in the financial crisis, and the burial of the country's real estate in a huge mortgage debt [2]."

[1] There is a number there for another, because this same document elsewhere says 500,000. M. Crémieux limited himself to 400,000, and M. Desjardins adds the word at least; but whatever figure one takes, it is, and above all it becomes enormous.

[2] *Ibid., Israelite Archives*, X, p. 462; 1868, etc. - "The moral and material state of Moldavia has reached a degree of decadence which can only be compared with that of Gallicia, etc., which groans under the burden and hideous pressure of the Jews." *Ibid.* , p. 465. It was, it is so wherever the Orthodox of Judaism take root. Example: in Hungary, this kingdom of admirable fertility, the nobility disdaining to devote itself to agriculture, it is the Jews alone who make all the great traffic, who lease the lands and who thus hold in their hands almost all the fortune of the country. Most of the great lords are therefore in debt for several generations, and we can, from today, foresee the moment when Hungary will be nothing more than an immense Jewish property. "*Le Monde* , December 6, 1868, German correspondence, generally remarkable.

A few months before this date, Madgyar Sigismund Bernath asked, in a motion to the Diet of Hungary, for the political emancipation of all the children of Judah. "The Israelites, *as they are very improperly called*, did not in fact enjoy all the political rights

that the constitution of the state grants to Christians, which does not prevent them from holding in their hands almost all the fortune of the country. "....." They believe themselves to be captive everywhere, as they once were in Babylon, so they should not be allowed, in good justice, to enjoy the same political rights as Christians. However, if the government of Pest wants to allow them full emancipation, it would perhaps be wise not to leave them absolute masters of all Hungarian commerce and, so to speak, of the public fortune; for, before half a century, the Jews might well lay down the law on the crown of Hungary, *as they did in Austria*, where almost all the wealth is in their hands. A Prussian minister once told us with great truth: "The greatest scourge of Germany in our time is Judaism. "Let the Hungarian government think carefully before granting equal rights to Jews." The same, *ibid*., No of June 29, 1867.

"Based on these considerations, based on the traditional laws and on the positive laws of the country, and considering that all these legislations were dictated *by the imperative need to protect the Rumanians from Jewish exploitation* and to avoid the *perils* which threaten *our nationality*; "considering that the legislators of other countries" were also forced to put an end to the evils caused by the Jews; seeing the *danger* which threatens the Rumanian people both *economically* and *nationally* [1], a danger which imposes on us the duty to bring as quickly as possible effective remedies to a state of affairs which is constantly worsening, the undersigned have the honor to propose to the national representation the following bill: ". . . . . .

There are "the signatures *of thirty-one deputies of the Rumanian Chamber*, including the President of this Chamber; here are their names: Jean Neguru, D. Pruncu, N. Voinov, JG Leca, AD Holban, etc., etc." (See the rest.)

[1] Not a word is said on the religious side of the question! The Judaic reproach of fanaticism therefore falls by itself.

The Jews, from whom we have *this admirable document* which reads at the same time the history of the past, the present and the future, this page which portrays in such striking lines of truth the orthodox Judaizer in Christian countries, the Jews delivered it to us only to signal it to the violent reprobation of Europe [1]; to such an extent, when it comes to the serious interests which concern them, these enterprising men count today

on the thick ignorance and the blind partiality of our public! This is why we learn from themselves their last effort and their dearest hope in the place of this glorious manifesto, this supreme and generous attempt of the statesmen of Rumania. Let's listen:

"The Count of Bismark sent the following response to the council of the Israelite community in Berlin, which had petitioned him in relation to the bill of proscription against their co-religionists in Romania. - Berlin, April 18, 1868:" King instructed me to respond to the petition of the 6th of this month, from the council of the Jewish community, ... *to prevent the entry into force of a law* submitted to the Romanian representation concerning the position of the Israelites, ... that the communication of the bill in question had been presented against the will of Prince Charles; that it was not probable that it would be adopted; and that, *if it was, it would not be sanctioned by the government of the prince*, etc. Count of BISMARK [2] ".

[1] *Israelite Archives*, X, p. 462 to 467-472; 1868.

[2] *Israelite Universe*, IX, p. 429; 1868. Same approach of the Jews in France; Israelite Archives, IX, p. 427-28; 1868.

IMPORTANT NOTE. Europe weighed in the balance of Moldovan-Wallachian politics; she was favorable to the Jews ... Israelite Archives, no II, p. 54; 1869. The Jew wins; the Bratiano ministry has been overthrown, the Chamber dissolved, the new prefects belong to the party of progress, etc. *Ibid., Israelite Archives*, VI, p. 178; 1869. The new Minister of the Interior, M. Cogalniceano, is from this same party; yet here is the circular that force of circumstances obliges him to address to his prefects on the Jews (*literal extract*):

"According to the laws of the country, the Jews do not have the right of permanent domicile in the villages. Consequently, they could not be neither innkeepers nor tax collectors in the rural communes, etc ..."

"... *Until today, the greater part of the Jews*, and especially the emigrants from Gallicia and Podolia, constitute in our country not a religious community, but *a seperate nationality*, having its language, its costume and its own customs; and *a sad experience has shown us* that, especially the Jews of Gallicia and Podolia who live in the villages, *are a scourge* for the Romanian villagers ... I cannot tolerate the abuse, and, without

delay, *we must all* strive *to save the country* from the evil that threatens it ... ". . . . . .

Make people feel "how determined I am *to stop the evil* in the villages, just as, on the other hand, I will do everything possible with the Chambers to increase the rights of enlightened Jews, and especially of those who, by their birth, by their studies made in our schools, will obtain the right to be counted among the sons of our country, without distinction of religion. "Cogalniceano, no 761, January 15, 1869.

In 1869, the minister favorable to the Jews, Mr. Cogalniceano, was reduced to reproach the French government "for interfering in the internal affairs of Romania", at the instigation of Mr. Crémieux. Read *Israelite Archives*, XV, p. 466; 1869. This Minister of the Interior writes to his colleague for foreign affairs, in response to the note of June 15, 1869 from the consul of France, a document of the greatest interest in which we copy these sentences. "The Marquis de la Valette knows better than I the exceptional measures that Napoleon I had to take, in the interest of France, against the Jews of Alsace and Lorraine ... Your Excellency is not unaware of what Storms have erupted in the Chamber every time a minister has dared to say a word on the Israelite question ... This proves a great irritation on the part of the Romanian people, coming from *cruel suffering* and legitimate concern. Because *it is the voice of the nation that feels threatened in its nationality* and in its economic interests... For the past nor for the present, I repeat, the Israelites cannot complain about Romania.

"The representatives of the powers who reside in Jassy have themselves recognized, I am convinced, this terrible scourge, which is eating away at the soul of Moldova ..... The European powers, in their capacity as Christian powers, also owe their share of compassion to the Christians of Moldavia ... I would consider myself happy if my feeble words could erase from the conscience of the French ministers the unfortunate impression produced there BY THE ERRONOUS REPORTS of the Israelite Alliance and its Moldovan correspondence. "So speaks officially the replacement of Minister Bratiano, Mr. Cogalniceano, the most skilful patron of the Jews !!!

Whatever the country wants, liberal Europe will therefore know how to force its governments to use the right of intervention in favor of the Jew which it has proscribed; if need be, she will be able to influence the prince whom she has placed on the Romanian throne, and, willy-nilly, bend him to the demands of a policy over which we know what Judaic influence is! That if a storm is born from these disorders whose breath carries the Jew, ... we will then ask: Whose fault is it?

Dominators of Germany, masters or occult auxiliaries of the most influential statesmen of Europe, inspirers and directors of secret societies whose supreme council seems to have become the government of the whole world, Israel therefore has the secret, when its interests demand it, to oblige the liberal States *to impose* the will of Judaism *on the peoples* who rally against the Jews! And when, by chance, a contrary interest does not throw an accidental disturbance in the normal disorder in which Europe is agitated, it is necessary, whatever the peoples want or suffer, that Judaism be humbly listened to, that he progresses and gives a glimpse of his triumph!

Now, what does this indomitable people of Israel want? Where will the audacity of his genius end, and which one day, at such a critical moment, will not be able to engineer and operate the Jews all over the world? Great and last question for which the reader, already half informed, will allow us to refer him to the next chapter. Careful reading of it will no doubt have prepared him for it, if incurable prejudices have not made his mind impervious to the rays of the day.

SUMMARY - CONCLUSION.

The documents which have been gathered in these last pages are of incomparable interest, and we find there the entire book that we have just written, no longer in the historical state, but in the state of being alive. The barely believable facts which we have stated and which witnesses carried away by death have affirmed from century to century, but which could be contested by a crowd of people incapable of judging questions of history, because their liberating education has weaned them from healthy criticism; these same facts, here they are again before our eyes. Here they are, no longer of old, no longer of yesterday, but as produced by the present moment, the hour which is about to pass. Or rather, here is the Jew himself, here is the Jew in action before our eyes; the ancient and thoroughbred Jew, the indelible Jew, the one who will form until the last days of Judaism the "*indestructible nucleus*" of the nation. We find it at work as in the Middle Ages, that is to say devouring a people [1], and any commentary is useless to anyone who sees it working. Do you see him, do you hear him, and, because he provoked cruel reactions, who would not take him for an innocent victim? He complains, moans, sighs, laments, and mingles with the cries of pain the cries of fury; he fills, he stuns the world with incriminations which, in his very mouth, run up against the self-denials he inflicts on himself; he accuses of cutting his throat men whom the people he devours only accuse of sparing him; he doubles his supplications with the insolence of his threats; he appeals to him to support his *compatriots* abroad; he demands, by invoking what he calls his rights, the intervention of foreign peoples; its imperious verb calls for the sovereign protection of the sovereigns of these peoples; he treats their princes from power to power; he speaks to them in the tone that the superior allows himself when addressing the subordinate who hesitates to show obedience; he dares, in the face of liberal Europe, he dares to demand them to take away for his own benefit the freedom of the press and the freedom of the tribune: these freedoms which, everywhere else, are in his mouth the personification of social progress, and for which

he is arming all the militias that all the occult or patent sects of the revolutions put at his service from one end of the world to the other!

This is what makes us see and hear, this is what makes us touch with finger and eye the theater to which we have transported the reader, and on which it is the Jew himself who performs; where his acts mingle with his words, and where his sad and dramatic person gives us, in the middle of the nineteenth century, the complete and perfected spectacle of his father the Jew in the Middle Ages [1]!

[1] Manifesto of the thirty-one deputies of Romania, an admirable and official piece.

But, once again, who is this Jew, both ancient and brilliant from his youth, whose three or four days of steaming separate him who would persist in denying him? What is it? for this summary must say it again: He is the Orthodox Jew whom we have described, and who abounds in so many countries. See! look down on this huge, flourishing population that you see grow fat, get stronger, grow from 25,000 to 4,000 or 500,000 in a *few years* [1], and swarming by devouring the substance of the people who harbor it. He is fine - and who would argue with him? - the Jew slave of Pharisaic traditions; he is the invariable believer, whose beliefs twenty centuries have not been able to change or modify; he is, consequently, the cursed one of twenty centuries, because twenty centuries have been able neither to change his acts nor to modify his customs. And the multitude emerging from its flanks hears its teachers, its religious oracles crying out to it: Patience! this ground which you tread, it is only a provisional Judea, a ground of exile or loan; but tomorrow you will be at home here; tomorrow will be the day of deliverance; tomorrow the liberator will appear; tomorrow will strike the hour when, from the bosom of the reconquered homeland, "alone you will dominate all of humanity."

Such is therefore the faith of this population which, in the magnificent surroundings of the Danube, says it is in the process of remaking its Palestine, and whose vigorous and formidable beliefs lead us to the chapter of the Messiah, this liberator he awaits.

[1] RUMANIA. "The sanitary service of the capital published recently, by the organ of Doctor J. Félix, a report" whose results are, in 1867 and 1868, among Christians: exceeding deaths, 1,765 out of 10,537 births; among the Jews, on the contrary, almost twice as many births as deaths! ... The capital is therefore condemned in an interval of fifty years "to become a *purely Jewish* city." *Israelite Archives*, XIII, p. 393-94; 1869, extract from *Trajan*, May 11-23. Add the flow of Israelite immigration to this prodigious excess of Judaic births over the dead, while the opposite exists among Christians "of all rites", and calculate!

NOTE. AN ESSENTIAL WORD ON CIVILIZATION.

What does this word civilization mean? For the most opposed, the most hostile camps, dispute it, tear it away, as if it carried in itself all the honor of man, as if it were the exclusive glory of the present epoch!

Civilization is enclosed and rests, *entirely*, in the set of principles which make of man a citizen (*civis*), the worthy inhabitant of a city, the healthy and active member of a human society, that is to say - say an eminently sociable being. And, for a long time, this happy word has been formulated: No one can be a good citizen of the earth, if he does not work to become a good citizen of the sky! In other words, civilization consists of a bond full of strength and gentleness, which, binding man to his fellow man, binds them all together to God. The word religion (from *religare*, to link) is the name of this link; now, in the matter of religion, simple common sense teaches us that only one can be true, and the slightest reflection teaches us that this true religion can only be the oldest. It is, by that very fact, the one that the God of Israel engraved on the stone tablets of Sinai when it was almost erased from the stone of the human heart: the one that Christ, announced by it, came to complete and make perfect. Outside of this last religious code, civilization will never exist, it will only be imperfect.

Thus, the most literate peoples of antiquity, worshipers of *homicidal* and *infamous* gods, among whom *passions were worshipped,* and for whom man was an instrument, a prey, a thing, [1] less than a thing; these peoples, in spite of the cultivation of their intelligence, were not civilized men; they were only refined men, people whom the laws of their cities had made *outwardly polite enough* for engagement to become less offensive. Basically, and on the moral side, these men, despite some precepts escaping the ruin of natural law, hardly rose above the barbarians. They gave themselves up by their philosophy, which undermined their worship, to all the debauchery of the mind or of free thought; and, by the disorders of their heart, to all the debauchery of *independent* morality, that is to say, to the license which necessarily professes him who denies all belief and all supreme legislator, in other words the *man without faith or law* [2].

[1] The Church condemns slavery in all its forms; but, didactically, the old slave is less a thing than a nothingness, *non tam vilis quam nullus*.

[2] Among these peoples there were men who lived a pure life, because the precepts of the natural law were in their hearts.

Now, for the Jew, from Christ until the middle of this century, the law of Moses is nothing compared to rabbinical traditions. For this Jew has become the man of the Talmud, a savage code in which the precepts of hatred and plunder mingle with the doctrines of cabalist magic, which high idolatry professed. It is therefore uncivilized, insofar as it remains immutable. As for the one who begins to change, to walk, to shout rabbinical traditions, to put himself at the head of the ideas of modern progress, given birth, he admits to us, by the philosophy of the eighteenth century, not only does he place himself outside real civilization, that is to say, Christian civilization, but he is its most irreconcilable enemy. In short, the essence of the religion of the first of these Jews, and the essence of the principles which are the intellectual and moral life of the second, is the most implacable hatred of the truths of the Christian religion. This is demonstrated in their agreement by the publications and acts of these men between whom, today, the only common faith is that which is limited to the unity formed by the bonds of blood and the interests of race. This is why, in despair of itself, Judaism begins to tell us: "All the Jewish religion is founded on the national idea [1]! That is to say on the expectation of a dominating Messiah, *man* or *idea*, the triumph of which will be the triumph of Israel (See our chap. XII.)

[1] I.évy Bing, Letters; *Israelite Archives*, p. 335 to 350; 1864.

And the triumph of Judaism is the ruin of Christian doctrine, the source of civilization. Who, then, among us, embracing with love "the realization of modern principles", the development of which the Judaic Council of 1869 favors and blessed "as the surest guarantee of the present and the future of Judaism and of its members, "suspect that he is only working to found, at the expense of the only possible civilization, the domination of Judah?

CHAPTER TWELVE

FIRST DIVISION. - THE JUDAIC MESSIAH.

The Orthodox Jew never ceases to hope for a universal revolution which will raise him, through his Messiah, above all peoples. - Did Israel or not keep its naive and robust faith in the Messiah? Yes, but the Jew, for some years now, is no longer, here and there, like himself. - Rabbi Lazard states that the reestablishment of Jerusalem is only an ideal thing, which does not harm, consequently, their national patriotism. - The German reformers speak the same language, because to speak of this reestablishment would be an obstacle to their emancipation. - English Jews are more frank, and the vast majority of Jews believe in the Messiah, but it is forbidden to fix a date. - The Messiah of the Talmudists remains *the backbone of the Judaic faith*. - Letter from M. Lévy Bing on the Messiah, masterpiece of clarity. - The unification of the peoples must take place, so that Israel can be the people-Pope above them all. - The universal toast. - The heartfelt and definitive homeland of every Jew is therefore still Judea. - However the Messiah will not be of divine nature. - He will rebuild Jerusalem and bring back the delivered Jews. - The Talmudic Jew feeds on the hope of conquest and the spoliation of the peoples who give him the right of citizenship. - Proof, anecdotes. - For the progressive Jew, the Messiah is the present philosophical epoch, which overthrows the Church and the Talmud; for the Orthodox Jew, this period is one of the stages which prepare the real Messiah. - Grotesque superstitions. - Messianic families, descriptions.

The Jews have always hoped for their Messiah, and sometimes thinking about it, sometimes without being aware of it, they have prepared the work of the social and universal revolution whose final instrument would be this Messiah, and whose final result must be and will be, — they never cease to repeat themselves to each other — to establish their dominion over all the peoples of the earth! But we could not understand either the vivacity of this hope, nor the strength that this *traditional* faith gives to the execution of their purpose, if we did not for a moment become aware of the ardour and the tenacity of the belief which links the mind and heart of the Jew to the idea of the Messiah.

The question therefore arises for us in these terms: Has Israel or not kept its naive and ardent faith in the Messiah? And the answer given to us

by the sons of the dispersal is this: Woe! woe to him who has lost this faith! However, among the Jews, some believe in the Messiah with a frank and valiant faith, while others seem to deny this Desired of the descendants of Jacob, and that still others alter and distort the so vigorously accentuated features of his traditional figure; more than ever, therefore, in our search for the truth, let us observe alternately the pros and cons; and, first, let us remember that it is no longer a question of imagining that the Jew is here, there and elsewhere, what he was a few years ago, that is, always and everywhere equal and identical to himself. We will therefore be careful not to take the one who is within reach of our ears and our eyes for the believing fellow of the Jew, whose word and sight are not familiar to us.

What is remarkable, tells us an inhabitant of the capital of France, the learned and reverend Father Theodore Ratisbonne, a converted Israelite, is the care with which the Jews "avoid any serious and dogmatic discussion. Above all, the great question of the Messiah, *the only one which intervenes between the Jews and the Christians*, is discarded. "

Today "the Jews no longer admit this fundamental point of the religion of their fathers; they reject altogether the mystery of original sin and the promise of the Redeemer. Or else, if they still invoke the Messiah in the obligatory recitation of the psalms, ... they attach no meaning to their words; they regard them as out-of-date formulas; they even declare that one should no longer wait for the Messiah, nor ask for any other emancipation than the one they have obtained in their political situation. *The Messiah came for us on February 28, 1790 with the Rights of Man*. Thus spoke one of the most authorized organs of modern Jews, Mr. Cohen, the translator of the Bible [1]. "

[1] *The Jewish Question*, p. 18, 1868, 31 pages; and M. Cahen, *Israelites Archives*, VIII, p. 801; 1847.

(Note: Samuel Cahen 1796-1862. Cahen's main work was the translation of the Jewish Bible into French, with the Hebrew on opposite pages, and critical notes and

dissertations by himself and others. The entire edition, consisting of eighteen volumes, appeared at Paris in 1851).

These words are doubtless restricted, with the intention of learned Religious, to learned and reformist Jews in part of Europe; men powerful by their wealth, by their influence, and often even by a dazzling honourability, but who form only a small number in the nation.

Another Christian, whose pen represents to us the Holy Land raised at the junction of three continents like a fortress whose enclosure *awaits* Israel, expresses himself in terms which deserve to be reported: "Will the final solution of the Eastern question, Mr. Vercruysse tells us, not be achieved by the re-establishment of the Israelite people in their country, Palestine? ... The re-establishment of the Jews in Palestine has two faces: the *religious* side and the political side. "

"The Israelite people, and the Arab or Ishmaelite people, are the peoples who can claim the oldest nationality in the world; they have been providentially preserved and conserved; ... and, we can be sure, the destinies of these two nationalities, unique and mysterious, will be *even greater in the future than in the past* .... "

However MM. Isidore Cahen and Marc Lévy quote these words only to fight them with a singular daring of reformist doctrine. Let's listen: "We have often ruled on this question in a different sense. History does not begin again, and the Israelites, messengers of the monotheistic idea, *must disperse in the world*, not concentrate in a fortress [1]." There is also a calumny that all the theologians of Christianity repeat to satiety, that is that "the Jews did not want to recognize the Messiah in the son of Mary, because they were carnal, and hoped in a Messiah which would first of all give them absolute domination of the world; a gratuitous assertion and contrary to history. Indeed, the election of Israel is not worldly; *it has always understood that its kingdom is not of this world. It is the first among the nations*, as the priest is the first among believers; *his mission is* to make men recognize the true doctrine; how could the Israelites have supposed that God would subject all the nations to them, to whom the

prophet Daniel had just taught that every people has its guardian angel, like Israel [2]? They were far from having that exclusive spirit and of an ambitious intolerance which one wishes to attribute to them; there was, there could not be, anything like it in their Messianic hopes [3]. "

[1] *Israelite Archives*, p. 884; October 15, 1866.

[2] Does not the Bible say of this angel: "He will not forgive you when you sin." *Exodus*, XXIII, 21.

[3] This sample is one of those which show us what a Jewish pen dares to make endure on paper. The Talmud, the history of rabbinical traditions, which are the catechism of the Jews, the history of false Messiahs and Messianic families, tells us what we should think of such a judgment. See Marc Lévy, *Israelites Archives*, VI, p. 249, 1867; read on, and see *the opposite* below.

In vain, cried Rabbi Lazard from the pulpit, in vain would anyone try to restore Jerusalem to its former glory. “It is no longer a question for us of repopulating it, but of turning our thoughts towards it,” because it is not our material city, it is only our “ideal city.” And this is how “daily prayer” calling for the reestablishment of Jerusalem does not prejudice our national patriotism [1]. "In a word," our religious banner bears four dogmas clear and luminous like the sun: absolute and rigorous unity of God; immortality of the soul; Sinaic revelation, and finally coming of the Messiah. "But, by this dogma of the *coming of the Messiah*, one should understand only" *the indefinite perfectibility of humanity* [2]! "

(Note: Sinaic, pertaining to Mt. Sinai).

[1] *Israelite Archives*, XVII, p. 810; 1867. Thus the Jew ceasing to be a Jew of the nation, would only be so of worship !!! And this worship would be symbolic! ... Make the mass of the nation accept such enormities.

[2] *Israelite Archives*, IV, p. 164; 1868. Auscher, rabbi. - O Israel! ! !

All messianic faith will therefore end in this grotesque subtlety, against which protests a formula which, among all peoples, expresses the most

unshakeable and the most positive faith in the expected thing: I await it as the Jews await the Messiah.

The German reformers, the Israelite Rabbinowicz tells us, saw in "the passages which speak of the return of the Jews to the land of their ancestors and the reestablishment of the kingdom of David ... *an obstacle to emancipation*." rid of this obstacle, they therefore bravely decided to put down the messianic hopes. This is the key to the mystery of this change of direction! Better informed, on the contrary, and more generous, the English Jews "understood that this would be a reform which would do more harm than good." They found it right to respect the secular faith of the Jews, who are entitled, in their opinion, "to form *the most ardent wishes* for an unhappy fatherland, even though they would be determined never to return, *in person*, to the land of their ancestors [1]."

Faith is therefore no longer uniform among all the children of the dispersion; but the less blind are those who are most quickly discouraged when it comes to believing in their Messiah; and, in their minds, the credit of this character is declining more and more every day; because “he let pass without showing himself *all the eras* that the rabbis found at the end of their numerous speculations [2]!” Their constantly disappointed faith was, in the long run, tired! Some, entering the breast of the Church, humbled themselves before the Messiah of Bethlehem and Calvary, and others forged from scratch a completely philosophical Protestantism, while still others seem to rest and refresh themselves by plunging into the depths of indifference. However, *the vast majority* of the dispersion remains *blindly* faithful to its messianic beliefs and to its rabbis, who very cautiously, and with the learned Abrabanel in the lead, decreed the anathema against anyone who would have the presumption to fix a date for the arrival of the Messiah: let it suffice for them to see this illustrious restorer of Israel appear in his time! But if this immense majority remains what it was, then what was it? The following passage teaches us this in very clear terms:

[1] The *Israelite Reform* in London, November 15, 1866; *Israelite Archives*, XXII, p. 984; 1866.

[2] Second letter from a converted rabbi (Drach), p. 100; Paris, 1827.

"The sages and the masters of the Synagogue *usually* end, *in our days, with the thought of* THIS FUTURE TRIUMPHOR, *the speeches which they hold in their assemblies*: they excite their co-religionists to the faithful observance of the law, by sustaining their hope *to see the advent of the Messiah, and to enjoy* all the good things promised to Israel. Now, one of these goods is the desired moment of the slaughter of Christians, and the complete extinction of the sect of the Nazarenes. "The word is clear, and what he still says today was said many centuries ago. So wrote Saint Jerome, who was thoroughly acquainted with Judaic doctrines, about the small stone which is detached from the top of the mountain to break the statue of Nebuchadnezzar: "The Jews turn this passage to their advantage, and refuse to recognize Christ in this stone. It designates for them only the people of Israel, who have suddenly become strong enough to *overthrow* all the kingdoms of the earth and found its eternal empire on their ruins. "

[1] *The Church and the Synagogue*, p. 18-19; Paris, 1859.

Later, in the fifteenth century, the learned rabbi Abrabanel [2] announced in his commentaries the reign of the Messiah, a glorious period when the *extermination of Christians and Gentiles* was accomplished [3]; and Reuchlin tells us: They impatiently await the sound of guns, wars, the devastation of provinces and the ruin of kingdoms. Their hope is that of a triumph similar to that of Moses over the Canaanites, and which would be the prelude to a glorious return to Jerusalem, restored to its ancient splendor. These ideas are *the soul of the rabbinical commentaries* on the prophets. They have *traditionally been handed down and instilled* in the minds of this nation; and thus the Israelites have always prepared themselves for this event, the supreme term of the aspirations of the Jewish race [4]!

[2] Fifteenth century. (Abrabanel) A character highly esteemed by the Jews, who was Minister of Finance in Portugal and Spain under Ferdinand the Catholic. He was

banished with the body of his nation, and, *whatever may be said*, this banishment of the Jews was the salvation of Spain, of which they were the scourge, as they are of Rumania.

[3] On *Jeremiah*, ch. XXX.

[4] Buxtorf, *Judaic Synagogue*, ch. XXXV. Maimonides in Surenheinsius, Mischna, part, IV, p. 164; Abrabanel, *Præco salutis. The Church and the Synagogue*, p. 18-20. - This preparation is taking place vigorously today.

The Messiah of the Talmudists, who is not yet vanquished, was therefore by no means a myth; and Mr. Félicité (Vercruysse) can and will be able for a long time, without doubt, to affirm to us that the Israelites do not renounce this belief nurtured from generation to generation during such a long chain of centuries [2]. For the Messiah is "*the pivot of their faith* and of their hope; and having not admitted Christ as the promised prophet, *they wait!* but it is to be hoped that one day they will recognize their error; or it is to be feared that many will end by admitting *the Antichrist for the Messiah.* This is what God foresaw, and about which he was kind enough to warn them [3] ... "

[2] Booklet entitled *The Regeneration of the World*, dedicated *to the twelve tribes of Israel*; Paris, 1860, and of which M. Vercruysse son made us the very gracious present at the congress of Malines of 1864; a very interesting work, but of which we could not adopt all the ideas.

[3] *Ibid*., Vercruysse, p. 43. See the rest.

So, and despite many defections, most of them wait, they prepare themselves for the realization of this indefatigably sustained hope; and, "they always imagine that they are the elect, or the people of God;" they imagine that as such "they are superior to all nations (Gojim); that they differ *physically and morally*, and that these will have to be exterminated at the time of the coming of their Messiah ". So Judaism has been until today, "from a political, religious and physical point of view, only a caste spirit, which, by the rigor and inexorable partiality of its partisans, has no equal in any class of men in Europe ... Hence it is that a permanent antagonism between the State and Judaism is inevitable [1]! "

[1] Kluber, A Look at the Diplomatic Deliberations of the Congress of Vienna, t. III, p. 390; - Goschler, Encyclopedic Dictionary of Catholic Theology, by the most learned professors and doctors of theology of Germany, t. XII, p. 451; Paris, 1861, in-8o.

So then, on one side of Judaism remains and stands the ancient and unshakable belief in the Messiah, exterminator and despoiler of peoples; while on the other hand, sometimes this dogma evaporates, is reduced to a symbol, and sometimes it is gotten rid of unceremoniously if the least interest requires it; but the teachers, endowed with some prudence, are careful not to brutally push back the faithful who persist in taking it seriously. The *Israelite Archives*, whose editors rank among those who turn the Messiah into a myth, therefore open their pages widely to the beliefs of the Orthodox, and in the following letter give us an admirable monument to the unwavering expectation of the Jews:

Nancy, *March* 21, 1864. - "Sir, I am one of those who think that our generation will not see the day of the promised great reparation. And yet *I would not like to affirm the contrary*, in the presence o*f the events and the transformations* which we have witnessed for the past fifteen years! "

"You say: We do not believe this idea - of the Messiah and his triumphant return to Jerusalem - neither feasible nor acceptable! Have you thought carefully about the seriousness of these words? For they constitute *the complete negation of our faith and of our mission in the world!* This is certainly not your thought, but it is fitting that an organ of the importance of the *Archives* cannot be considered as not having all the consciousness of the duties as of the *hopes of Israel*. How! You do not believe in *the final mission of the* house of Jacob? Jerusalem would be an empty word for you? But it would be *the immediate overthrow of our worship*, of OUR TRADITION, of our reason for being; account, we should immediately burn all our sacred books ... Our ritual, ordinary or extraordinary, always speaks to us of THE MOTHER COUNTRY; *when we get up, when we go to bed, when we sit down to table*, we invoke our God so that he looks forward to *our return to Jerusalem*, WITHOUT DELAY, AND TODAY [1]! So these would be empty words? The general,

universal repetition of these words *would no longer* make sense? You think this is just for show?

"Fortunately it is not so; and you see, dear Sir, that, if many of us have forgotten *the importance of the return*, God has raised up new brothers for us who sometimes understand better than ourselves. THIS UNIQUE MIRACLE, *in the life of the world*, of an *entire* people dispersed for eighteen hundred years *in all parts* of the universe *without being confused or mingling anywhere* with the populations in the midst of which they live! this *incredible* conservation, made to open the eyes of the blind, would have no meaning, no value for us and for the world?

... " But let us look at the horizon, and consider three striking signs. Three words, three things have the privilege of occupying all minds and absorbing the attention of the present time: NATIONALITIES, CONGRESS, SUEZ.

(Note: CONGRESS meaning "meeting" from latin "walk together", SUEZ from Egyptian suan "beginning,").

"Well, the key to this triple problem (of peoples who decide to unify themselves, and unify the various regions of the world with the help of electric wire and steam), the key to this threefold solution is Israel, *it is Jerusalem!* As I said above, the whole of the Jewish religion *is founded on the national idea*. — And whether it is concious or not — there is not a impulse, not an aspiration of the sons of Israel which is not towards *the homeland* [2]. I repeat, we would have to close from *the first to the last* of our books if we had to drive Jerusalem from our thoughts! "

[1] This is quite *literally*, quite anti-symbolic, as positive as it is precise; and notice this word: return to the mother country. What, then, are his second-hand homelands for the Jew?

[2] The land of the fathers! Will we be told how the Jews can be true citizens elsewhere, with this *necessary* thought, with these dominant wishes of their soul?

"And these aspirations, these thoughts, it is not only an intimate thing, *personal to our race*, but it is *a universal need*; it is the fulfillment of the words of the prophets; what am I saying? Of the words of God. It is the proof of his eternal presence among us, it is the sanction I was talking about.

"If, little by little, personal vengeance has disappeared; if the barbaric and stupid prejudice of duelling is soon no more than a memory; if, in a word, it is no longer permissible make your own justice, but rather to defer to generally accepted and impartial judges in the dispute, is it not natural, *necessary*, and much more important, soon to see another tribunal, *a supreme tribunal*, *take charge of the great public quarrels between nations, judging in the last resort, and of which the word is binding?* And this word is the word of God, spoken by his eldest sons (the Hebrews), and before whom bow with respect all the younger, that is to say the universality of men, our brothers, our friends, *our disciples* [1].

"One more word, dear sir ... We are approaching the anniversary of the departure from Egypt of the Israelites our fathers. It is the evening of April 20 that, throughout the earth, a people disseminated for nearly two thousand years, the same day, AT THE SAME TIME, SUDDENLY *rises as one man*, seizes the cup of blessing placed in front of him, and, in a *strongly accentuated* voice, he repeated *three times the magnificent toast*: NEXT YEAR IN JERUSALEM! Would you still say that the reestablishment of the Jewish nation is neither feasible nor acceptable? [2] - LEVY BING. "

[1] I am the people Pope! astonishing words of Israel, and which places it in the most ultramontane point of view: You need a supreme judge, and therefore infallible, O nations of the earth! Now, here I am, I got to be, I'll be that arbiter, that judge. Recognize in a Judaic congress, recognize in me not only the people-king, but THE PEOPLE-POPE.

(Note: "ultramontane" - advocating supreme papal authority).

[2] *Israelite Archives*, p. 335 to 350; 1864. You should read this whole letter.

Is this language energetic enough, clear enough? - Well, in his turn, the president of the work of Jerusalem, the great rabbi Isidore, although he is the man *of progress*, that is to say of dogmatic reform in Judaism, he uses this language: "Jerusalem is for all religions the city of memories; for us it is both the city of the past *and of the future* [1]." The true homeland, the heartfelt and definitive homeland of every Jew, it is therefore still and it will always be Judea! Otherwise, more Judaism!

Hence the importance of pilgrimages to this city, which supports the Israelite aim to guard against reform; because it is "by breaking with the noble traditions, it is by becoming indifferent to the best memories *of religion* and OF THE HOMELAND that one pronounces one's own downfall. The authors of the Ritual understood this perfectly when, in the office of the great feasts [2], they have linked *the hope of the restoration of Israel* to this same pilgrimage, which thousands of voices echo in these solemn days. "

"Messianic thoughts, and *of universal union*, are thronging to us at this time; but if, according to the infallible words of the prophets and *our good and ancient beliefs*," it is said that multitudes of peoples must lead one day towards Mount Zion and the house of the God of Jacob, "O scandal! and how can we tolerate it? " The preachers *of the Judaic reform* seem to believe the opposite"; that is, we Israelites would go "to the temples of foreign cults!" And ridicule is thrown from the pulpit, *by rabbis*, on the hopes of the Messianic restoration of Judah [3]!

On all sides, alas! we are in the midst of suffering; and it is in the presence of this continual persecution, this uninterrupted martyrdom of Israel, that our *reformist* teachers in Germany h*ave abolished the Messiah*, deliverance, prayers and hope for the future [4]! "Oh no, for a truly Israelite heart, such a thought would be a crime!

[1] *Israelite Archives*, XI, p. 495; 1868.

[2] Prayer of Moussaph, for the three feasts.

[3] *Israelite Universe*, II, p. 67-54; 1866. Id., IX, p. 386; 1867.

[4] *The Israelite Universe*, p. 147, 20th year; Paris, September 1864.

Whatever language is held on the outside, so it is therefore seriously, it is eagerly awaited, this Messiah. However, and even among the Jews who remained faithful to rabbinical traditions, most teachers deny *the divine nature* of the one Israel awaits with this faith which centuries cannot extinguish, and which the slightest breath revives. This Messiah - tells us a former rabbi whom *deep studies* have brought into the breast of the Church today, and who endeavored to involve his co-religionists in his happiness - this Messiah will be, according to the contradictory and grotesque belief of the doctors, a man of the blood of David, and whose manner of being born will not have anything miraculous. "He will be endowed with the spirit of prophecy, and he will have such a acute sense of smell, *that by means of this sense* he will discern all things! ..... However he will not attain the perfection of Moses .. . "The object of his mission will be to deliver dispersed Israel, to free it from the captivity in which the nations force it to suffer," and *to bring it back to the Holy Land* after having defeated Gog and Magog." To the chosen people to rebuild both Jerusalem and its temple; it is up to him to re-establish and consolidate "a temporal reign whose duration will be that of the world ... All the nations then" will be subject to the Jews, and the Jews will dispose of the individuals who compose them and of their goods *as they see fit*. "He will marry several wives, and his children will form the line of his successors after he has fulfilled his long and glorious career. This is, for the Judaizing Jews, one of the images of the felicity promised under the Messiah that they expect [1]!

[1] Read Drach, second letter, p. 99; Paris, 1827.

According to the most serious Judaic authorities, the frankly Talmudic Jew, and especially the Jew of the crowd, therefore still nourishes his dreams only with the sweet hope of the conquest of the Christian nations which give him the right of citizenship; that of the subjugation of the wretches spared by his iron; what spoliation of the vanquished! - But a

pleasant anecdote gives us the measure and the degree of vitality of this faith of Israel; and if the fact that it brings to our knowledge seems to emanate from the Jews of the Middle Ages, we do not however imagine that it belongs to past times; it is from the very century that we live. It is from the time when the great Sanhedrin of 1807 had just given to the First Empire its famous and touching answers on the civic qualities and the edifying charity of Israel: answers that a former and learned rabbi reduced to their true value, but who, under the pen of the Jewish lawyer Bédarride, finally avenged the Jewish nation for centuries of calumnies and insults with which the injustice of the people had watered it!

"In the school where I was, in Strasbourg, tells us Mr. Drach, this former rabbi, the children made the resolution, with the first appearance of the Messiah, to help ourselves to the stock of all the shops of confectioners of the city. *We discussed* who would be the custodian of this precious booty. While waiting for the sugared almonds, he distributed many kicks and punches. These *ad hominem* arguments brought about *a convention* according to which everyone was to keep what they got hold of. For a long time, apart from myself, I put together the inventory of a beautiful shop at the corner of the Place d'Armes, on which I had set my sights [1]. "

[1] Drach, second letter, p. 319; Paris, 1827.

Better than any human word, the naive plan, the debates, the fights and the conventions of the young Talmudists of Alsace, classmates of the very learned Drach, *our old acquaintance*, describe in traits as characteristic as they are indelible *the positive doctrines of the religion inculcated in them by their masters!* ... It is therefore with all the seriousness of faith that is inculcated in childhood, that in the nineteenth century, and in one of the main cities of this France which hastened to proclaim them French citizens, the belief in the Talmudic Messiah, that is to say, the Messiah who must exterminate and strip Christians, was seen to be accentuated among Jews faithful to their religious law!

What do you want, people will cry out, the Jews were languishing in such filth and disgusting ignorance! - No, please; this excuse is repugnant to the Jews; and, in the strongest tone, the very organ of the Judaic reform utters these words: Believe it, "if the education of the youth occupies a great place in the present preoccupations, if it has become the central question, to the point that, from one end of Europe to the other, there is an outcry against ignorance, *it can be said that it has always been*, in Israel, one of the questions which have occupied the most rabbis and the heads of the nation; and that this ignorance that we want to eradicate today has never existed among us. "

"Exclusively religious until this time, it was practically *free and obligatory*. Emancipation, by breaking down all barriers, by opening a wide field to the activity of the Israelites and by placing them on a footing of complete equality with their fellow citizens of other religions, *threw disarray in all their organization and in all their habits*, in France especially, where they had to give up their particular languages to adopt the language of the country. Finally, "religious instruction suffers the blow of *this happy change, which for it was the signal of decadence* [1]," just as it was the signal of progress for the secular sciences in Israel!

[1] *Israelite Archives*, XX. p. 945-46; 1867. Singular praise of his religion! to call the change which brings about its decadence a happy one! - Talmudism, that is to say Pharisaic-rabbinical orthodoxy, received the most serious of failures; because, tells us the former rabbi Drach: "In the theological schools the courses were limited *only to the Talmud*; the text of the Bible was neglected. The program of the Talmudic schools has since been updated; but it is at the expense of the Talmud. .... Talmudic science has declined a lot. "Drach, *Harmony between the Church and the Synagogue*, Volume I, p. 234; 1844. Orthodoxy is reached by it; and the more it is effaced, the more the Jew makes himself acceptable.

But this anecdote which Drach told us without seeming to be aware of its importance, and which seems to age us by several centuries, we believe we ought to compare it with the account of M. Crémieux, who, in his speech to the general assembly of the *Alliance Israelite Universelle*, paints us, on the same date and with equal naivety, the pitiful state of the Jew, so different from his triumphal state at the present time. - Let us read

and meditate on the stories of these two sons of Israel, in which the progress and the signs of the times are revealed with such powerful and comic energy.

"How *everything has already changed for us*, Gentlemen, *in such a short time!* When I was a child ..., *I could not cross the streets of my hometown without receiving some insults. What struggles I have sustained with my fists!* Well, a few years later, I was studying in Paris; and when I returned to Nîmes in 1817, I took my place at the bar, and *I was no Jew to anyone!* I soon saw the Jews conquer high places, and my enjoyment was great. Yes, I tell you, Gentlemen, I am proud of the Jews, and I must be relieved for having this feeling of vanity; for, *when I was a child, they counted for nothing*, and as the age came, I saw them full of ardor, full of courage, hardworking, good citizens, useful men: I have seen them conquer a high position in all careers; I have heard their names resound in the midst of the most beautiful names with which the country is honored. Take courage, my friends, redouble your zeal; when one *has conquered the present so quickly and so well, then* THE FUTURE IS BEAUTIFUL [1]! "

[1] *Israelite Archives*, I, p. 13; 1867.

... Messianic truth brought to light will therefore retain two meanings today: according to the first, that of the *philosopher* and *progressive* Israelite, the Messiah is not a man, a character; it is the philosophical epoch that we see taking shape before our eyes, overthrowing religious superstitions, the worm-eaten edifices of the Church and the Talmud, and all of a sudden marching, advancing in giant steps, fill time and space with the noise of his reforming doctrines, and triumph to the glory of the Jew who is their apostle and hero; while the Messiah is a man, a very positive personage, in the sense of the Jew of bastard orthodoxy, and of the Jew of frank orthodoxy, who remained in the remote countries of Europe, and in the vast regions of Africa and Asia, what were at the beginning of this century the classmates of MM. Drach and Crémieux. For these faithful, who form the mass of the nation, the philosophical era

that we are going through is only one of the stages which prepare for the Messiah, the man under whose law Israel must one day bend the world [1].

1 Perhaps it will not even be useless to observe along the way, and taking note of the vitality of the Messianic traditions, that the most grotesque superstitions are providentially mingled with the expectation of the Judaic crowd and bear witness to the unfailing and prodigious vigour of popular faith. Grave rabbis teach us, for example, that "according to ancient prophecies, the Messiah came at the appointed time; that he does not grow old, and that he remains hidden underground, where he waits to manifest himself. Israel celebrated the Sabbath properly. The Talmudists have abused these parables by interpreting them, and they assure that this Messiah will give to his people, gathered in the land of Canaan, a meal of which the wine will be that of Adam himself; which wine is preserved by the Angels in vast cellars, in the centre of the earth.... At this meal, the famous Leviathan fish .... of two or three hundred leagues long will be served as an appetizer; " the whole people will be satisfied with it.

"God had, in the beginning, created the male and the female of this singular fish; but, as their posterity could have caused great embarrassment on earth, God very fortunately changed his mind, and killed the female, whom he salted for the meal of the Messiah. Other rabbis add that the bull Behemoth will be killed for that same day. He is so monstrous that it eats the hay of a thousand mountains every day. The female of this bull was killed for the same reason, but it was not salted, since the fish were preferred. - The most ignorant Jews - the true Jews, those of rabbinical traditions - *still swear in important matters* on their part of the Behemoth. *The Jews of the nineteenth century*, etc., p. 45, by M. Bail, friend of the Jews; Paris, 1816, 2nd ed.

These absurdities, mingled with immoralities the number and quality of which are incredible, as our chapters have demonstrated, were adopted as venerable truths by the vast majority of Orthodox Jews. - Read in the grave and learned Drach, former rabbi, second letter, p. 300 to 330; *id., Harmony*, etc., t. II, p. 489, etc. See id., All the writings in which the ink of the rabbis spread, for example the *Apocrypha Gospels*, by G. Brunet, p, 343-374; Paris, 1863, etc., etc.

One thing is therefore certain, whatever may be said, is that the belief in the avenging Messiah is alive, and wonderfully rooted in the viscera of the nation from one end of the earth to the other. It is *the basis of the Judaic religion*; it is the Jew's last consolation; and, even in the course of this year 1866, the documents transmitted to us by foreign correspondence bear witness to its singular firmness. Truly incredible phenomenon in the midst of the providential decomposition that Judaic

beliefs have begun to undergo in recent years, and the noticeable transformation of Israel, prelude and foreshadowing of future events.

Faithful to this tradition, the Jews therefore attach themselves "with extraordinary ardour and firmness to the hope of soon seeing the arrival of the Messiah"; and for the most part "they expect him to be born among them, or rather to certain privileged and *well-known* families. The main one lives in almost *the most central* point of Europe, the small and ugly town of Sada- Gora, in Bukowine, a true Jewish haunt, and of the worst kind [1]. "The current head of this messianic family is for the Orthodox the object of a religious cult and which closely touches fetishism; for you only discover in this man the most miserable of idiots. Curled up under the strain of premature old age, with hunting eyes and framed in red, Isrolka - such is his name - "is the richest Jew of all the Slavic countries; and whoever knows what the Jews of Russia and Poland are amassing in their ruined hovels, will know what that means. "

[1] Other messianic families exist in Belz, Gallicia, Kozk, Podlachia, Kozienica, government of Sandomir, and in several Jewish communities of the empire of the Czars, etc.

Thanks to the hope of the imminent arrival of the Messiah among the Jews of the Slavic countries, the Isrolka family has amassed millions for a century. "The heads of this family are regarded as miracle workers (*baalschem*) among their co-religionists. Sada-Gora is currently the universal rendezvous, the pilgrimage of choice, so to speak, of the Jews *of Russia, Poland, Gallicia, of Bukowine, Moldavia and Wallachia*. It is a rigorous duty of faith for the faithful of the Isrolka family, who number in the hundreds of thousands, to visit the head of this messianic family at least once in their life, and to bring him gifts. Jewels are attached to the bodies of members of this family, as one would to the body of an idol; they are showered with ducats and *imperials*. The most hardened miser snatches a gold coin to sacrifice to the representative of the Messiah and to be benevolent of his family. But neither the Jews who willingly give this gold, nor those who regret it, like to talk about these gifts; and, because of this, *very little is known, far away, about* these pilgrimages to

Sada-Gora in the distance. On the other hand, Poles and foreigners passing through Sada-Gora cannot praise the dazzling opulence of the Messiah's palace enough, which appears to be unique in the world.

"In the midst of the miserable and ruined houses of petty merchants and usurers, rises a rich and grandiose palace, surrounded by a number of elegant, but smaller houses, and used as habitation for the married sons and daughters of Isrolka. All that one can imagine of luxury and magnificence is gathered in the splendid apartments of these houses. In the palace there is a veritable storehouse of ancient and modern silverware, representing a sum of several hundred thousand thalers. The most magnificent Turkish carpets, the richest damask hangings, are found in abundance in the rooms which serve as living quarters, and these magnificent objects are pious offerings from the Slavic Jews! Tastefully arranged greenhouses and orangeries limit the large park. The whole palace forms a princely dwelling, decorated and furnished with the most refined luxury. In the middle of the dirty huts of Sada-Gora, it has the effect of a lost and disoriented fairy palace. And the possessor of these riches and magnificences, the father who is to beget the expected Messiah; the sacred vessel of a glorious future so hoped for; the descendant of David, whose *sight alone* is regarded as such a happiness as to be bought by the weight of gold, this man worshipped as a supernatural being, looks like a being without reason, neighbor of the animal.

"Rebiche Isrolka is indeed a man devoid of all intellectual faculties. Under the white hair which covers his head, the spirit, the thought are lacking; he is old before his age, obsolete without reason and without reason. His language consists of inarticulate sounds, intelligible only to his family and to his private secretary. He is stupid to the highest degree, behaves almost entirely like a brute, utters wild cries, and falls asleep in the manner of an animal. However, when he has to show up in the street, we always know several hours in advance, and all the windows and doors, all the streets and squares are immediately packed with a crowd eager to

see him. One goes up on the roofs and into the trees to contemplate the head of the messianic family; one fights and is crushed to admire the idol.

"Rebiche Isrolka is married; he has sons and daughters, and most of the latter have been married since childhood. Each of his sons-in-law, naturally chosen from among the wealthy of the country, is required to settle in Sada-Gora, and to build there, in the vicinity of the paternal palace, a similar house, but smaller. At home, and in their private apartments, his daughters are always dressed in velvet and rich silks. The ordinary cafetans of his sons and of his sons-in-law are made of the most precious of fabrics, and little children have French, German, English and Russian maids, governors and preceptors [1] like young princes and young princesses.

[1] Note: preceptor - teacher or instructor.

"Many employees look after the affairs of the house, which consist especially in receiving donations. During the morning, Rebiche Isrolka gives audiences, that is to say he receives, assisted by his private secretary, some pilgrims announced a long time in advance, lets himself be looked at stupidly for a few moments, without uttering the slightest word, and accepts the traditional donation, which cannot be less than ten florins (25 francs). In the afternoon, he takes his car ride. Until recently his carriage was followed by a coach full of musicians, but this musical accompaniment no longer takes place, probably as a result of the official authorities forbidding it.

"Rebiche Isrolka's ancestor, more than forty years ago, displayed a similar luxury in Russia, and carried the temerity of his pride to the point of maintaining a personal guard of twenty Cossacks who continually accompanied his car. Emperor Nicholas, whom chance had made witness to such a scene, categorically forbade him this display of oriental luxury, and had him arrested, then thrown into the prison of Kiev, for this Jew dared to defy the sovereign's orders. His many supporters and his riches having opened the doors of the prison to him, he came to seek refuge at Sada-Gora, in the Austrian Bukowine, where the Emperor Nicholas

claimed him as a Russian subject. But the money of the Isrolka family was stronger than the emperor, and twelve peasants of Bukowine were persuaded to affirm by oath that the refugee was born in Sada-Gora.

“A few years ago, Rebiche Isrolka was accused of having made counterfeit money. Counterfeit coins had left his house and had been put into circulation. It was a perfect opportunity for Christians to play a trick on the arrogant Jew, whose insolent luxury offended everyone. Rebiche Isrolka was arrested without any care, and in spite of the noisy recriminations of the Jews. This arrest produced a real riot. Isrolka was put in prison, and subjected to several interrogations. But no matter how often he was questioned, no one could ever get a word out of him. As might be expected, Isrolka’s supporters and family members met to discuss ways to secure the release of the father of the Messiah. ”But the judge to whom the affair was entrusted was one of those men over whom seductions have no hold: he would not release at any cost a prisoner against whom such serious accusations were raised. Since this official could not be won by promises or threats, they sought to attack his reputation with his superiors, which they believed was possible, with the help of money. But this plan did not succeed.

"The partisans of Isrolka then had the idea of pulling their leader from the clutches of the judge by obtaining the promotion of this one to a higher place. A deputation provided with sound and diplomatic recommendations went to Vienna; the judge was appointed adviser to the superior court, and left the country. His successor released Isrolka, acquitting him for lack of evidence.

"The counterfeit money factory was later discovered elsewhere. So it became evident that it was very wrong to believe in the guilt of Isrolka and her family, as counterfeiters. These people are not only too rich, but still too stupid to commit such a crime [1]. "

[1] Extract from the *Volks-Halle* in Leipzig, *Monde*, January 9, 1866; - *ibid*., In part, *Univers Israelite*, I, p. 34; 1866, translated from the Vienna *Fremdemblatt*, reproduced by the Mainz *Israelite* on May 30. - *Id., Arch. israel*., XIII, p. 591; 1866. This *anti-*

Messianic review is astonished that serious newspapers in Austria, where Sada-Gora is located, and in France, repeat these facts without reservation.

We believe it is our duty to follow up this account with the very curious extract from a report made by Doctor Buchanan, in 1810, to the Anglican Church, concerning this Messianic faith, the perseverance of which is no less remarkable among *the Israelites of India* than in the most central part of Europe.

"During my stay in the East, *I found Jews everywhere hoping to return to Jerusalem and to see their Messiah*. But two things struck me particularly, it is the memory they retain of the destruction of Jerusalem and the hope they have of one day seeing this holy city reborn from its ruins. Without a king, without a homeland, they constantly talk about their nation; the remoteness of time and place seems to have in no way weakened the memory of their misfortune. They speak of Palestine as a neighboring country and of easy access ... They believe that the time of their deliverance is not very distant, and regard *the revolutions which shake the universe as omen of freedom*. A sure sign of our imminent liberation, they say, is that in almost all countries the persecutions aroused against us are slowing down [1]. "

CONCLUSION.

From all sides, therefore, are the documents whose multitude leads us to recognize what is recognized by an assembly of learned professors of theology, headed by a holy priest of Judaic origin, Fr. Goschler: " The Talmudists", he said, "*are the indestructible nucleus of the nation* which will endure to the end in its stubbornness and fidelity to preserve the Scriptures.[2] "And when we listen to these steadfast Orthodox, we acquire more and more the certainty that the Messiah "*is the fulcrum of their faith and their hope* [3]!"

[1] Everywhere, therefore, revolutions and catastrophes are the hope of the Orthodox Jew. *Hist. of the Jews*, by Malo, p. 523-526.

[2] Goschler, Dict. *encycl. of Catholic theology*., t. XII, p. 453.

[3] S. de Félicité (Vercruysse), *the Regeneration*, p. 43; Kortrijk, 1860.

The words in which the immortal hopes and the faith of the immense majority of the Jewish people are formulated must therefore be repeated at the end of these pages, so that they never leave our memory, if we take any concern for the future:

What! for us Jews, "Jerusalem would be an empty word? but that would be the immediate overthrow of our worship, of our tradition, of our raison d'être! The whole of the Jewish religion is founded ON THE NATIONAL IDEA; there is no aspiration, no pulse that is not towards THE HOMELAND. As we get up, when we go to bed, when we sit down to table, we call upon God to hasten our return to Jerusalem, without delay, *in our days*; and should these be futile words? ..... "And one would stop believing the idea of the Messiah" achievable and acceptable! ... "

“Fortunately, it is not so!” And we can, we must continue to say, “I firmly believe that the Messiah must come; and, however late, I await him!” We wait for him, and, without our faith failing, we repeat with our

firmest voice the great *national toast: "Next year in Jerusalem!*" In Jerusalem [1]!

[1] Vide supra. "Many Jews, when they reach the end of their career, turn their eyes to Judea and come, they say, *to await the Messiah*. The Jew is tenacious and persevering ..." J. B. Morot, *Journal de voy. from Paris to Jerusalem*, p. 193; 1869.

In an interesting article, but of which we cannot share all the ideas or all the appreciations, Father E. Michaud points out to us the failures which the Talmud receives in Israel, a treaty of old rag, traditional rubbish, and contrary elsewhere to the formal law of Moses. He tells us, however, of the efforts of a new school to rehabilitate it, while "what undergoes a serious alteration in most of the Israelites is the supernatural, the biblical inspiration and the priestly character." - Monotheism, as he observes, constitutes Israelitism so much, according to some, that MM. Strauss and Renan, for example, "appear to them as true Israelites." However, he adds, alongside these ruins "a double restoration seeks to take place: the restoration *of the Messianic idea*, and *of the Jewish nationality*. "Read the article titled *The Israelite Crisis* in 1867, in the Correspondent, December 25, 1867.

SECOND DIVISION. - THE JUDAIC MESSIAH, CONTINUATION, REALITIES AND CONJECTURES.

The expectation of a Messiah, future ruler of the people, is the expectation of "the indestructible core of the nation." - Some dissenting opinions among reformists, but an event would rally them to believers. If some deceiver pretended to be the Messiah, would the Jews lean to his side or to the side of the states which made them citizens? - Obvious relationship between the Messiah whom the Jew expects, and the man whom the Christian designates under the name of Antichrist. - Everything is being prepared for the great cosmopolitan unity of which this man must be the expression. - When the work of dechristianizing the world is completed, will the world not be able to accept as its master a fascinator of the Judaic race? - Examples of dominators rejected, then unanimously accepted. - Examples of men suddenly emerging from nothing to rise to the pinnacle in times of turmoil. - From the steam train in which ideas and things go, how can one be surprised that from the bosom of Judah emerges the one who will realize the ideas of cosmopolitan sovereignty of which the Jews are the apostles? - Won't some Moses put himself at the head of some formidable exodus? - Cannot the Jews at least make the seconds, and the supplement, of the forces of some conqueror? - Examples of the resources that Israel knows how to accumulate on the same point; possibilities, facilities. - Glance cast from the heights of history on the future.

The expectation of the Messiah, such is therefore, even today, the expectation of Israel! And in spite of the singular and prodigious rout, in spite of the collapse which, on this side of the West, all of a sudden, after twenty centuries of unshakable resistance, has just taken place in the bosom *of the Talmudic beliefs*, a living faith in this *immense personage* remains its pivot, the essential and indestructible point. But will this Messiah be a simple mortal? Will he be man or man-God? This is the contentious question among believers; because each one today makes his own Messiah and dresses him as he pleases. Finally, humanly speaking, is the advent of this future dominating of peoples an admissible fact that the world can contemplate without feeling caught up in a fit of laughter?

The very great majority, the true nucleus of the Judaic race, continue, as we have said, to see in him the man on whom the desires and the expectations of centuries are concentrated. As for the less believing minority, and in whose eyes a glorious or Messianic era would have the

significance of the Messiah, the slightest event would be enough to comfort their failing or lame faith and to rebuild it on the model of the faith of their fathers. If for example the fame of an extraordinary man come to resound in the world, and that the orthodox believers, dazzled or deceived, cry out: Here is the man of Israel, the one that Israel awaited; here is the Messiah! well, at this religious and *wholly national* cry, almost the entire minority would rally to the great number, and this man would become for them the Messiah. Israel could be mistaken there, as history testifies that it has done so twenty times in the course of the centuries, which would in no way prevent it from remaining ready to repeat the same mistake again.

Faced with this certainty, here is the question we allow ourselves to ask: Each Jew, among any people who give him citizenship, is he or not a member of two nations at the same time? For no man can serve two masters. Is he a member of the Jewish nation first of all by blood, and above all by worship, with which this nationality merges; is he, moreover, by the fact *of our legislation*, if he claims of France, to be a member of the French nation? And in this case is he more French than Jewish or more Jewish than French? What would he be, what would he do, for example, if some agitator, if some conqueror, raising the standard of the Messiah and with his forehead crowned with the halo that the glorious day of victory would throw upon it, presented himself as the saviour of Israel? And what is asked about the French Jew, we ask about everyone else!

Finally, if he is a deceiver to whom the prophecies of the Church have given the name of Antichrist; if the Christians believe that this adventurer will begin the course of his seductions with the Jews, because it is said that Israel must see in him his Messiah, is it not a sin against common sense to hold as fool the Jew who enjoys his future predominance over the Christian as a fool?

Let us only look for things in words, and therefore, either that we place ourselves from a purely human point of view, or that we fix ourselves

with both feet on the ground of prophecies, which are part of the treasures of science of the Church, we shall see the most intimate relations linking one to the other, or rather lead to merge into one, the belief of the Jew in his Messiah and that of the Christian in the man whom his language has named by the name of Antichrist.

Indeed, so little that the Holy Scriptures are not in the eyes of the Christian an absurd and outdated rambling; so little remains in him that belief essential to the civilization of human societies: that the Church can neither lie nor be mistaken; let us remember that the Antichrist is no more than the Messiah a fable, a myth, a symbol; let us remember that his reign, terrible and fruitful in unheard-of revolutions, in wonders of all kinds, is *a* future *reality*, which is equivalent to saying a fact necessarily in the process of being formed, happening to us by the roads that, day by day, events build him. But let us be careful not, at the same time, to forget that [1] this character is a dominator so *similar to the one the Jews expect*, that it will be difficult, impossible for these blind people not to be mistaken; for it carries within it the reunion, the perfect synthesis of all the anti-Catholic aspirations that eighteen centuries of Judaism attribute to the future liberator of Judah.

Let us also bear in mind, the Christian will add, that perhaps very long intervals no longer separate this character from the epoch in which our life is passing. Already, if it agrees to us to envisage the future, everything seems to be preparing for its installation, we wish to say for its passage. And before our eyes, *from one end of the earth to the other*, the political world, the economic and commercial world, led or driven by the societies of the occult world of which the Jews are the princes, began to stir at once from all sides and with tireless zeal, the great *cosmopolitan unity* [2]. Thus is called, in the language of the day, the system from which the abolition of all frontiers of all countries would emerge, or, if you will, the replacement of the particular homeland of each people by a great and universal homeland which would be that of all men. Now, does this unity, which appears to be arriving, not prepare, by forming itself, the prodigious advent of a unique and supreme ruler in which the Jews could

see the Messiah at the same time as the Christians would recognize in him the Antichrist?

[1] Unification of peoples, etc, partial realization of socialism ...

[2] "Our policy will be essentially universal, *cosmopolitan*, etc." (Sic.) *Israelites Archives*, n ° 1, p. 8, January 1869.

When Christianity, gradually, *methodically* driven out of government and the peoples' education, and therefore repelled by the growing license of morals, by the appetites of a ferocious ambition and unbridled greed, seeing himself everywhere proscribed, hated, vilified, will hardly be any more, in the midst of the masses which he had civilized, than an object of contempt and hatred [1], do we think that this dominator of peoples, that this conqueror of false intelligences and corrupt hearts, that this supreme fascinator whose wish will be the wish of mankind, cannot belong to the Judaic race? Could the obstacle be, then, a remnant of those Christian sentiments which have become an odious prejudice for the men of the day, and of which our century already takes to task and glorifies dispelling its vestiges?

That if, in many of the circumstances that the unforeseen brought up with the omnipotence of modern revolutions and the vitality of a spring, we have seen, with our own eyes, a man abandoned as the Antichrist must first be, if not repelled by the people to whom he offered himself as a savior, seized by the public force, condemned without a soul moving, imprisoned, pardoned, taken again after a new attempt and condemned, then forgotten again, suddenly becoming , because the political spirit had changed, the man of the situation, to stir, upset in his favor the spirits, to bow under the millions of votes which overwhelmed him from the indifferent or the enemies of the day before, to find himself master in a blink of an eye of the wills, the life and the strength of a people, how could we manage to deny, *independently of the prophetic language of the Scriptures of the Church*, that, under circumstances long prepared by revolutionaries all over the world , only one man, one of these coryphae

of revolutions which fascinate and draw multitudes away, can, in an instant, be found on the lips, in the wishes and at the head of the peoples, eager to turn the marvelous aptitudes of his person towards the final goal of their aspirations?

[1] "When the Son of Man comes, do you think he will find faith on earth?" *Saint Luke*, ch. XVIII, c. 8.

When the nefarious days of the last century passed away, to give way to the century we now occupy, we did not see men emerging from a deep obscurity proudly raising their heads under the feathers of the directorial hat, draping themselves in folds of the consular toga, and lack only audacity and genius to rise to the pinnacle, to seize and appropriate, to the applause of the crowd, the insignia of supreme power? Have we not seen, while the torrent of revolutionary ideas and passions roared, emerge from the depths of Corsica a man of wonders, a soldier [1] under whose eyes the world was silent, under whose hands and peoples' kings humbled themselves? Have we not seen him carried on the shield by the most generous people on earth? Have we not seen his lieutenants *cover*, without too much astonishing the world, or *attempt to cover* their shoulders with the mantle of kings? Have we not seen the son of a hotel keeper, the seminarian, the intrepid, the legendary Murat, closely followed by his comrade Bernadotte, poor child of Gascony, each making the saddle of their horse the seat of a throne? Coming from the Judaic race [2], did Marshal Soult not see himself at the moment of giving his valiant sword the shape of a scepter? And who would have been astonished if the same desire had crossed the heart of the Jew, Massena? *Was this beloved child of victory* [3] unequal to his brother in arms and race by any side other than the side of ambition? Well, let the circumstances return to what they were then; may political fortune have new and more irresistible smiles for new faces; that one meets a sophist steeped in skill, one of those corypheus of revolutions whose breath fanaticizes the people, one of those devious and valiant captains for whom the soldier is passionate, and who, perhaps without the knowledge of the public, like Soult and Masséna, would be found to be one of the lost offspring of the Jewish race; that there emerge one of those clever and glorious strangers

whom his blood brothers could recognize as well as support, and especially at a time when the laws of *revolutionary civilization* have made of every citizen and consequently *of every Jew a soldier*; that this man, finally, carried by the wind of the storm, join the audacity to the services, and, who among us, after the spectacles with which our century has treated us, will imagine that suddenly an imperial diadem could not fall, fall on the forehead of this newcomer? Who will tell us the height to which this ambitious man cannot rise, trampling underfoot the debris of thrones shattered by revolutions and battles? And who will think that this new emperor of a universal and egalitarian republic, broadening the terrible path that the emperors of the Roman republic once followed, could not inaugurate a new era of Caesarean! Who would be astonished, in a word, to see him dictate his laws to the world, whose financial reins float and will never cease to float in the hands of Israel, in the process of becoming from one end of the earth to the other this that he is in Germany, that is to say the distributor and regulator of *the only ideas that the liberal and literate public promotes and acclaims!*

[1] Would Corsica not then have been declared French, which, in times of turmoil, asks the man whose hand vigorously grasps the helm of the rudder, his birth certificate?

[2] What the Prime Minister of Great Britain, a Jew himself, says. Marshal Soult thought he was about to ascend the throne of Portugal, from which he perhaps dreamed of making a step up to the Iberian throne.

[3] Nickname given by the soldier to this marshal, whose Jewish name was Manasseh.

Are not the eminent men of Judaism not already not avowed, sought after, courted? In the electoral comics of England or France, do *the elite suffrage*, that is to say the restricted suffrage, and t*he confused suffrage of the masses*, that is to say the one that is called universal, ever hesitate to raise them to the pinnacle? Are not their bankers, their financiers, true statesmen for the most part, the bankers and sometimes the ministers of princes, the financiers of kingdoms, the heads and rulers of all industrial enterprises, of all the great and colossal companies of Europe, the arbitrators, in a word, of peace and war, who must be reckoned with, and

sometimes more humbly than the common people suppose, the chosen ones of victory, the highest crowned heads and the proudest republics? [1]?

In truth! from the midst of these innumerable upstarts of the Jewish nation; out of the midst of those men whom Europe makes its advisers and its judges, its legislators and its army chiefs, why should they not meet one fine day, at a time of a supreme crisis, a man that the unification of peoples would make the repository of universal power? and, whether this power has the title of presidency or royalty, protectorate, Caesarism or empire, it does not matter what you call it [2]?

[1] Le Petit Figaro tells us on April 12, 1869, according to Le Réveil, a socialist newspaper, it is true: "The heirs of M. de Rothschild finally know the exact figure of the famous financier's fortune; the total sum is one billion seven hundred million. "-" With his brothers he lent to the whole world, and commanded, purse in hand, to all sovereigns. "Le Monde, November 18, 1868. The fortune of this family can increase disproportionately by operations, marriages, and to be associated with other Judaic fortunes! ... See the note in ch. X, div. 2nd, on M. de Rothschild.

[2] The emancipation of the Jew produced the expected effects; "it allowed this people to enter all careers. It had remarkable ministers, eminent financiers, great orators, distinguished soldiers, skilful engineers, profound jurists, great artists; in a word, he has everything he needs to form an independent environment, and to govern himself. "(Let us add: and, to govern others than himself.) Amédée Nicolas, Conjectures sur les Ages de l'Eglise, p. 372; Paris, 1858.

Why then, of the train of steam or lightning from which things start and rush today, why, if all eyes are turned towards the points of the future which threaten the whole of Europe with *radical upheavals*, why be surprised that from the blood of Jacob suddenly emerges in an unexpected light the ruler who would realize the cosmopolitan doctrines of which Israel is the apostle, of which liberalism is only the echo? Where then, in truth, since the nations docile to his voice tend to unify, to merge into a single people, where to meet a man more suited than the Jew to the new position, more intimate with the universality of interests and things of which he is almost everywhere the creator, more cosmopolitan, and we repeat this term, for Israel is the only man who can be, thanks to *the*

privilege of his physical constitution, and who has always been, by the fact even of scattering, the citizen of the whole globe [1]!

What man, from whatever point of view one takes, would have more just and legitimate chances than the Jew to be accepted in the midst of populations moved, troubled, confused, pressed, pushed by wars or upheavals one on top of the other; populations who, trained to curse Christ and the civilizing law of devotion, no longer know how to hardly appreciate other goods than the goods of the earth, and whose furious appetites turn, as to a final goal, to the side of riches, for the multiplication of which the genius of the Jew seems to have been created on purpose.

At the given moment, how then can we not admit that the Judaic race brings out from its bosom some Joseph endowed with the gifts necessary for the organization and the government of some colossal Egypt? some Moses raised up to organize, to lead towards the land of the patriarchs [2] some formidable exodus, to break the pride of some Pharaoh? How, at least, can we not fall back to the thought that he meets above these sons of Jacob, if we relegate them to the secondary role, a great political, an ambitious, a rather strong genius, thanks to the support of the motives and prodigious resources of Israel, to rule the crowds called to play the last act of the revolutions under his command and to seize the supreme role?

[1] See chapter Influences.

[2] See all his attempts, all his preparations to arrange his return. Read all of its Journals: - for example, Israelite Archives, Israelite Universe, etc., etc.

But, if he cannot resign himself to being only the second of this ambitious genius whose star would shine in his eyes with a triumph that his secret and terrible ambition dreams of, where then would Judah meet this Archimedean lever? able to lift the world? In what place of the earth would he feel the Judaic population moving under his hand, necessary for this triumphal exodus, for this conquest of a universal power, for the

exercise of this prodigious domination which the peoples must both endure and accept? conquered or seduced?

We could not say it, and yet we would reply without the least embarrassment: It will be everywhere; and moreover, if necessary, it will be in a specific place, any one! It will be everywhere; for *it is there that the Jew dwells*, this people whose *mobile* and cosmopolitan *tide* spreads, as by a natural slope, in all the folds of this globe. Or it will be *in a specific place*, if the activities of the revolutionary sects, and certain Judaic agglomerations, have prepared, either in Europe or elsewhere, the surprise of these events. And their arrival can be rapid, because already nowadays, that is to say *at the beginning of the era of the progress of material things*, a moment of steam is enough on land or sea to transport immense multitudes. Already even, thanks to the apparent whim of chance, or thanks to the calculations of genius, a whole people of Jews find themselves, as if it were a question of the execution of a plan matured long ago, agglomerated in a State which bears a name that has become modern again, the name of Rumania, that country that Israel and its adversaries have called with the same lip the new Palestine.

Now, let us not forget: the corner of land that the Danube bathes, almost drowning in the Black Sea, and on which our gaze rested a little while ago, harbors and condenses a force that a few short *years* have borne from twenty-five to nearly five hundred thousand souls, a figure which would appear enormous to us if our eyes did not see it grow and lend itself to a development as rapid as it is monstrous; if, moreover, *a few hours from this powerful and growing population*, Russia, Poland, Hungary and Austria did not nourish swarms of these sons of Jacob whose fertility is affirmed by a sudden and inexplicable awakening [1].

Let us therefore sum up, and let us resume asking ourselves: this *universal* nation, helped by all that our world contains and produces discontented and disbelievers; helped by all that is said and believes itself to be a philosopher; helped by all men of naive philanthropy; by all the dreamers devoid of a determined belief, or whose ignorance takes only

sentimental Catholicism as a guide; aided by the latent association of *universal* masonry, of which the principal directors of Judaism are the soul and life; aided by the *patent* association of the *Alliance Israelite Universelle* which rallies and unites to its body the disaggregated elements of all cults; this nation, we say, is it not on its way, is it not on the eve of becoming the first force in the world? Mistress of the press and education; mistress of gold and industry in most kingdoms; mistress of steam which gives wings to entire nations formed into an army corps [2], and spews them out over a point in space, without more effort than a few years ago a stagecoach threw from a town in the neighboring town a few bourgeois families; in a word, recruiting all the living forces of the peoples, could this nation experience a serious embarrassment in letting, one fine day, a swarm of population fall like clouds over a given point in Europe: on Palestine, if such is its goal; on this desolate land, plunged in ineffable mourning since she was widowed of Israel, and which we would see so quickly restored, resume her smiles and her joy, if, once again, she opened herself to the opulent and industrious people who once fertilized her breast?

[1] Germany alone has 1,250,000, Europe 3,238,000, etc. *Geography and medical statistics*, *ut supra*, t. II, p. 132-135; 1857. The new *Fremdemblatt* tells us, in April 1869, that Hungary, neighboring Romania, has 500,000 Jews.

[2] Prussia in Sadowa; first try, *which will be well exceeded*.

The day when it would please Israel to take advantage, in order to effect this repatriation, one of the great crises that revolutionary policy is preparing for the world, how easily the legions and millions of Jews would not allow themselves to sink into the Holy Land! And that the reader, put on the way to be convinced by his own reason, allows us a hypothesis in which we will only include as elements the facts made possible by the current state and the progress of minds and things.

Let us suppose, for example, not one of those crises in which it is a question for a minister such as the late M. de Cavour, of starting silently, and of rallying to his policy the runners of unhealthy adventures of the

neighboring States, to throw them on such and such neighboring territories, the object of his desires; Let us suppose, not yet one of those greater crises in which it is a question, for a minister such as M. de Bismark, of shattering a single and unique power, by raising both its neighbors and its own subjects against it; for these two disturbances would be too minor: but let us admit one of those frightful, immense crises, one of those European turmoils whose fermentation which begins to involve all peoples gives the whole world an omen, and which, suddenly unleashed, precipitates and smashes the kingdoms against each other [1]. Our hypothesis is well posed, well understood, we are there! Everything stirs and rises; a dreadful noise of ruins resounds, for the first blows are struck. But for a moment the melee ceases; we stop, we recollect, weariness and dizziness give a semblance of calm: sinister calm during which hearts prepare to resume the game until a winner emerges, until the final crushing of half of a continent takes place ....

[1] Mixture, for example, of questions of the East and Europe, in which America and part of Asia are interfering, carried along by Russia and England, etc., etc.

A cry starts at this moment and is repeated from mouth to mouth: The Jews, the Jews enter the running! Behold, here move and appear the Jews, who suddenly emerge from the bosom of foreign nations, and take shape as a nation. They are greeted with increasing favor, for we know that the Jews, in the midst of these crowds whose beatings are suspended, have many interested and warm friends. They count those whom the secret societies have enrolled in all darkness and in the meetings of the two worlds; and we have known, for a century, what was the terrible action of these societies in the great wars [1]; they count all that curses Christ with them, all that dreams with them of the upheaval of Christian institutions and societies; they finally have to count, willy-nilly, everything that suffers from the evil of lust and envy; everything that feeds on unhealthy dreams and demagogic utopias; all that ferments in the world of misconceptions and vicious feelings! - Them? the Jews, arrive? it's a dream! Where is that? - A dream? we are going to see it. Look; for the telegraph has given its slogans, and the steam has heated up. Some, over there, favored by populations or by parties, arrive at the pace of

avalanches, after having condensed in certain regions of the earth, where, as in the proximity of the Danubian shores, the hopes with which the future flatters them have accumulated them by the hundreds of thousands. From the north and the east, from the west and from the south, in the battlefields of war and politics, behold, here come, behold, falling into growing troops, and like the desert locust, Jews of all tongues, the improvised arbiters of the world! ... Are these newcomers, these unexpected, allies of the Russian, the English, any other? We don't know.... But turn your eyes to the side of the sea, and in those naves which the wave is rocking, do you not see new recruits yet? On these powerful ships? — Yes. — On these huge fleets? — Yes— The first lashes from the harbours of America; they are loaded with *auxiliaries* and *stipends*. The ports of such and such a European state have let the others escape. Equipped by the Jews, these floating cities advance loaded with their emigrants gathered on such and such a coast, and with the gathering of the Garibaldians of the time, Happy to militate for the wages of Israel and to cut off an access of their cosmopolitan fever by engaging in some desperate crusade against the Cross, of which some peoples still sign [2]!

[1] Read the Protestant Eckert, Abbé Gyr, etc.

[2] The story of the conquests of the Tartar Alexander, of Tamerlane, resembles an oriental tale. In reminding us of what the world has seen, let us think of what it can see today: that things no longer work, but that they leap and cover the earth like torrents. A fortnight's campaign has just transformed central Europe; and, suddenly, the Austrian Empire was shattered like a glass, thanks to indecision and cowardice, thanks to the betrayals spared by the occult societies of the whole of Europe, and in spite of the force, in spite of the heroic courage of its armies. Since that sinister and marvelous day, and it was yesterday, what new, what frightful progress in the art of destroying and taming men!

We have avoided relying on the ancient prophecies of the Church, which we will examine in another work, and whose texts announce in positive terms the grandiose facts which seem to us in the process of being fulfilled. A fortiori let us leave aside the prophecies of all origins which, especially in our day, torment the world *. Our only plan, under the tyrannical and atrocious empire of the Politics of the accomplished facts, which dates from the ruin of the Christian right; in other words, our only goal, under the moving reign of the unforeseen which today desolates the peoples torn from the fixed and solid ground of the Christian faith, is to make appear, to the healthy and limpid eyes,

a corner of the living picture in which the events that any observer may deem possible strike and try to mobilise.

* Most of them are contained in three volumes of 1861, 1862 and 1863, which we brought back from Piedmont: *I futuri destini, - Commenti alle predizioni*, etc., - and *Il Vaticinatore*, Torino, Martinengo. - A French collection, the oracle of M. H. Dujardin, had preceded these works; Paris, 1840, Camus.

Men's eyes are turned to the grandiose theatre of events; and some shudder with powerless indignation, while others clap their hands. It is then that, peacefully or not, the successive expeditions of Israel unite with the armies of the peoples who unite to give the world its master, and that its fleets fall on the half-deserted coast of Palestine, where, journey by journey, they throw their triumphant swarms.

Forgetting that in times of turmoil and revolutionary dizziness the strangest conceptions sometimes happen to be the most feasible, we smile at the hypothesis. We smile, we shrug our shoulders; an easy and mundane way to settle tough questions! and yet, in order to smile, one must have lost the memory of the facts which one has just witnessed; we must not want to remember that just yesterday, one of the most powerful nations in the world, the first maritime power on earth, trembled before a phantom certainly less formidable than that of Judaism; a phantom who, rising up before England, every day threatened to take shape, and deprived her statesmen and sailors of their sleep. Yes, it was yesterday; and how can we forget that, from one end of its shores to the other, the British Empire, awaiting and dreading avalanches of hostile ships, pointed its glasses towards the sea, where the wind which blew from the Union side this time contented with bringing threats! Were not these adventurous and improvised bands, known under the name of Fenians, not at one moment the terror of England? In the twinkling of an eye, absurd as they had been declared the day before, did not England begin to tremble before them? If, leaving aside the sacred prophecies, which would give the Christian too easy a victory, we confine ourselves to following the current course of events with our eyes, is the progress of Judaic doctrines, influences and forces does not show us, arriving upon us from the heights of the future, a new kind of Fenians that, either from

Rumania, or from such or such other point of the globe, Judaism will have drawn from its blood? And, sooner or later, what to say to these words, to this cry: Here they are launched by the steam in their war chariots, or on ships armed with their millions, covered with their soldiers, and side by side of which it will be necessary without doubtless count the fleets and armies of some coalition of powers.

A great spectacle, and which, in this form or in any other, whatever, will be accomplished *some day*, to the immense surprise of those whom the nature of their mind and the strength of their studies prepare so strongly to see nothing. - The Jews! the Jews! people will cry almost suddenly from all sides, in one of the grandiose crises in which the peoples thrown, launch against each other, mingle like crushed bodies. And the Jews are advancing! Have they not just put one of their own at their head? or at least do they not come to acclaim, and without asking him what is his blood, a conqueror, a man endowed with the genius of political tricks, a sinister fascinator around whom crowd fanaticized multitudes? All together they take to calling him the Messiah; let's listen, let's listen! All together they frantically call him the saviour, the glory, the peace and the joy of the world. Carried on the rolling tide of this militant force, the strange triumphant appears, and these cries precede him: Glory and happiness to the land delivered! So here he is at last the true Messiah; the one who curses and ignominiously drives out Christ, that austere and dark enemy of man; the one who crushes the infamous, the one who purges the world of it. He is the apostle and the prince of universal brotherhood; its holy mission is to unite men, to unify peoples, and to fill them with the goods of the earth. The enjoyment of all goods and all pleasures, here is his supreme law, unrecognized, outraged to this day by all the deceitful and all the hypochondriacs who, under the detestable sign of the cross, and under the butt of the bishops, docile to the government of the tiara, have tyrannized the earth!

For an astonished moment, the world stops, hesitates; then, on all sides, the armed and half-broken peoples cry out: To us, to us, the Messiah of the Jews; May he live and reign! To us the peace and the joy with which

he fills men, and may all the nations of the earth be one nation under his sceptre. He is the king of kings. Happy and proud to be his lieutenants, may our sovereigns of all dates stoop under the strength of his arm. Let him be our monarch, our father; no, may he be our God! Peoples, knees on the ground, and let us believe in his word: may humanity, the one and true God of the earth, adore itself in this representative of the most admirable and the most divine of all men!

But what good is this fancy picture, in which, *avoiding any supernatural intervention and any political impossibility*, we will notice the care we have taken to bring together certain features that the traditions of the peoples attribute to the tormented days of the Antichrist? What good are these elements brought together, and to which our pen seems to give by anticipation the final form of the story? Because if it is unmistakable for the observer who wishes to place himself *outside all prophecy* that something new, *incredible, immense, is preparing, brewing in the world*, even announcing itself in favour of the Jewish nation by precursor clues, it is hardly less certain, when it comes to revolutions whose long-suppressed ardour threatens to upset the world, that the expected event in one aspect likes to occur under another, and only enters the stage through one of the doors, which seemed to refuse to open. What good is this painting, we will repeat, if it is not to note that, in the newly hatched revolutionary world, the events indicated, far from assuming the slightest character of impossibility, are possible in every way, *and they are in a thousand ways* [1]!

[1] Careful as we were to take into account, in fact of historical elements, only palpable realities, we were only concerned with the Jews, and we omitted, in the construction of our hypothesis, the existence and the intervention of the ten tribes of Israel. Some serious and learned men claim, and we are not unaware of it, that the nucleus of these ten tribes, relegated to one of the interior oases of Africa, form there a people apart, all ready to come, a beautiful day, and by a new exodus, to throw an unexpected weight in the balance of events .....

And it is in the face of the chances of this future that, while preserving for the Jews the feelings of sincere brotherhood that civilized man owes to every other man, we challenge anyone who has deigned to be initiated

into the things and people of this world, to form the idea of the immense and sudden role that could play in it the most tenacious and the most sagacious, the most anti-Christian and the most cosmopolitan of peoples, the one who, present in all countries, never ceases to remain a citizen of 'a foreign nation; the one whose telegraphic sign can, in an instant, agglomerate on the same point the rushing waves; in a word, he who holds in his hands the price of everything, and, if modern history does not deceive us, he who holds more or less the price of every man, the sign of all power and of all enjoyment, the universal talisman, the king of metals and dechristianized empires: gold.

ABSTRACT

VERY LACONIC AND CONTAINING ONLY THE MAIN THOUGHT OF EACH CHAPTER OR EACH CHAPTER DIVISION.

What were, since Christ, the beliefs of the Orthodox Jew, of the *pure Orthodox*, who alone is he whom we call the Jew; and what is, for this reason, the source of his customs? - These beliefs were a mixture of sublime, filthy, absurd TRADITIONS, the prodigious work of the rabbis, and which, forming the Talmud as a whole, dominated the books of Moses, crushing them with their mass and their authority. The Jew cannot therefore, without lying to history and his faith, give us for his religious law these same mosaic books in which he sees today "*neither a book of science nor a book of history!"* (1st Chapter.)

The Talmudic Jew is the continuator of the Pharisaic sect; this is why THE PHARISEE, that sectarian steeped in pride and hypocrisy whom the Savior so harshly scolds, is even today the admiration and the joy of the orthodox Judaizer. (Ch. II.)

“There is no longer a teacher in Israel;” is the dogmatic language of Israel itself. And, on his lips however, the title of teacher adheres to the title of RABBI. Israel, we will add, has lost its priesthood as a divine institution; the rabbi therefore has nothing of the priest in him, and is indebted to his power, O marvel forever humiliating for Judah! than at the heads of Christian societies. Why then does the Jew affect to call him his pastor and his pontiff? Why? if not to give its worship a simulacrum of life, and to assure it a place in the consideration and in the budget of the Christian States?

Even better! an entirely artificial organization of Judaism, operated in the first days of the nineteenth century under the auspices of the conqueror who then made the earth tremble, has appointed the laity in Israel to the direction of this *priesthood*, and marked as regulator of this

worship the ministers of a Christian government. (Ch. III.) O prodigious reversal of all religious notions!

Why then this unimaginable phenomenon, if it is not that the big question, for the progressive part of Judah, it is to leave and to free itself at all costs from the Talmud, this religious code which, for centuries, earned the Jewish nation the hatred and contempt of the people? For, the very expression of the Synagogue, and inspired by the sinister mysteries of the Cabal, the Talmud stifled every conceivable germ of civilization in its fanatic sectarians. (Ch. IV.)

No one will therefore be able to decipher the Jew if he does not know and penetrate some of the master secrets of the Talmud. And, since it is essential for us to form an idea of the main teachings *of this holy book* that a part of Israel proclaims today, while the other puts all its art to glorify it, let us know, not to not to forget, that he gives to mankind for father and mother not the male and female monkey, scandalized by the honor conferred on them by certain coryphées of modern science, but two monsters whose life begins with the most depraved humiliations to human nature. Let us also retain the response of this religious code when the Jew asks it about his relationship with the rest of men: You must know only one neighbor in this world, and that neighbor is the Jew. Any being with a human face, if it is not of your blood, if it does not share your faith, is before you an impure brute. On your part, there is merit in cursing him, deserving to be plundered, in killing him. (Ch. V.)

And you, woman, descended from the blood of Jacob, what are you? Never forget that, for the pure Talmudist, you are only a slave; that he has the right to castigate you; that he owes you neither conjugal fidelity nor morality in his relations; that your person, in a word, is under his hand "butcher's meat that he who buys it is free to accommodate as he pleases." And such is your nothingness, that to teach you the holy law is profanity and be as guilty as teaching you obscenities. - What does it matter to this master if, in spite of the *rich nature which distinguishes you*, your fragile morality is proportioned to the value of your faith! (Ch. V.)

A thousand times superior to anything that breathes, how could the Orthodox derogate to the point of making itself the slave of a promise, a word, an oath?

No, his law will save him from the humiliation of this servitude; and, whatever he has promised or sworn, no degrading obligation binds him. At the slightest desire to free himself, the Talmud wants a simple formality to release him and restore to his conscience all the franchises of free thought. (Ch. V.)

Among the most precious freedoms of the Jew is usury, which, in the Koran, Mahomet reproaches him as theft [1]; usury, that means of universal domination which avenges the Jew, subjects to its law the human brutes kneeling before his gold, and allows him to laugh at this word by which the Attorney General of the Regent dared to withhold the sons of Israel: they are "the monsters of civil society". (Ch.V.)

[1] Alcoran, ch. IV, *Women*, p. 67, trad. du Ryer; 1775

But accused of this enjoyment of your Talmudic rights which the Gentiles call crimes, do not hesitate to defend yourself against it, O son of Israel! and reject with the warmest indignation the word which claims that you mix with your food the blood of Christians fallen under your iron to obey the wishes of your worship. (Ch. VI-VII.) The Bible accused your infidel fathers of this sacred cannibalism; but can you not maintain that sons are not fathers? For half a century, moreover, oh wonder! the faith of yours was shaken, changed; they set out, and call themselves the men of progress. What is happening then?

Let's open our eyes, let's listen! Motionless, unchanging in its belief for eighteen centuries, suddenly the noise of a collapsing world made the entire Jewish nation jump out of its lethargy. The peoples run, rush towards fantastic and elusive horizons. The Jew contemplates; his faith, which fixes and isolates him, desolates him. He pushes her away and gets involved in their race; he comes to life, and suddenly there he is, for the

price of his efforts, declared the equal of those who declared him helot. But instantly, this people, which has remained equal to itself everywhere and in all centuries, is divided and split up. The latter still wants and claims to be called orthodox; he forges a bastard orthodoxy; this other carries the word progress in cockade, and the rules of his faith have as their source the caprice and variations of a Protestantism which his fathers had despised. Progressive beyond the imaginable limits of progress, this third name and hails with joy the philosophy of the eighteenth century; and, for him, the man of free thought, and consequently of free morality, is a brother whom the true Jew must embrace with love. (Ch. VIII.)

There is someone, however, before whom the sudden tolerance of the one the world had proclaimed the most intolerant of all men recoils; and that someone is the Christian faithful to his faith. If the Jew thinks he is strong, woe to the Christian, woe to his pontiffs, woe to his Church, whatever gratitude the son of Jacob has ever professed to owe him. For his gratitude, he tells us, was never but a trap for the use of his policy, and his hatred was implacable. It was, it is becoming, especially in its midst, a feeling less religious than national. (Ch. IX.)

Your prudence, oh Christian! henceforth must be extreme, since, in declaring the Jew your equal, you have declared him your master; that is to say, since you have made him twice a citizen, when you are only one! citizen of your nation and citizen of the Jewish nation, who, everywhere indivisible, shows his head in every country, always ardent, always daring, always ready to weigh with all his weight in favor of each of his sons.

Every day, then, we see the sometimes overwhelming preponderance of the Jew increasing within the Christian states, and every day the superiority which is added to his natural advantages by the advantages which his tenacious skill finally won him the conquest.

Among those whose sight it is rare that the sight strikes and captivates our eyes, stands out the natural organization of these men of dispersion among the peoples who lodge them: a similar organization, from one end of the earth to the other, to that of the societies of the occult. Each of the secret societies which develop in the midst of modern states is in fact only a copy, an image of Judaic society as it exists among peoples.

And the goal of the sons of Judah, the last word of the mysterious will which animates them and retains them as a body of the people, it is the last word of the implacable hatred which Christian civilization inspires in those whom, during eighteen centuries, the Cabal recognized as prince.

Now this prince, this great master of the Cabal, was the Jew; it is the Jew! And our amazement is to see that almost no one is astonished, within Christian nations, at the strangest of phenomena; let no one be struck by the fact that all secret societies, whose soul is that of progressive liberalism, [1] think only what the Jew thinks; say and keep silent only what the Jew was saying and said, only wanting, exalting and excreting what the Jew wants, exalts and loathes [2]!

Hence this fact of splendid evidence: that the transcendent Liberal is none other than a Christian who became a Judaist because he was Judaized, because revolutionary education, or anti-Christian, infused in his soul the heart and spirit of the modern Jew, who cannot rule if Christianity does not succumb (Ch. VIII-IX, etc.)

But, to the incomparable power of the societies of the occult, whose rudder evolves under Israel's hand, comes the irresistible power of gold. For gold possesses man as soon as he dechristianizes himself, and the Jew possesses gold. He has it to such an extent that to shake the credit of the Jew would be to shake the world! Besides, has the Jew not doubled in his person this power of gold with that of the public word, that is to say of the word of the press and that of the high professorial chairs, or the higher education of the peoples? For the Jew has acquired it; and it is through it that he attacks the Christian faith at its source, that it forms, that it molds

opinion, that it dominates with an irresistible ascendancy the most vast expanse of Europe. From there this word worthy of all our meditations, and which we seized all still vibrating on the lip of the ex-Prime Minister of Great Britain, resulting from Judaic blood: " This world is ruled by quite other characters than those whose eye does not penetrate behind the scenes imagine; ... and the powerful revolution which is preparing and brewing in Germany, where it will soon be *a second reform more considerable than the first*, "and consequently more destructive of Catholicism, "takes its development under *the auspices of the Jew*." (Ch. X.)

[1] Alternative name for the Anti-Christian Revolution.

[2] See, ch. X, above, first division, first page, the very words of the Judaic Ecumenical Council of 1869.

What weapons, in truth, if one is not a government, to sustain the struggle with a shadow of luck against a people present everywhere, everywhere at the head of the most irresistible means of domination, and remarkable in the midst of all peoples, of which he is often both the owner and the tenant, by the multiple superiority of his intelligence; remarkable for the *still unexplained wonder* of his bodily superiorities.

For the most singular of immunities exempts the Jew from diseases which sow death around his head; the most characteristic of privileges elevates his vitality above the vitality of any other man; finally wants no land to be his cruel mother, and not to devour his colonies as it devours that of any other race.

So it is that *these men of dispersion*, these *apostles interested in the unification of peoples*, are the only people *who can truly call themselves cosmopolitan*, the only one who owes to his nature an invariable ability to furnish its population, to bow to his wishes, to regulate, to dominate the entire globe with his own person! Hence the strange fact that after having been, by the grace of this privilege, the missionary par excellence of anti-Christian doctrines, which for us means anti-social doctrines, and the

generalizer of evil, the link of all occult societies, it is to this same privilege that the Jew will have to be the missionary par excellence and the generalizer of good! He owes it the glory of seizing the empire, to which he affirms, and there are strong reasons to believe, that one day the most generous services will be raised.

That if modern science demonstrates or admits its inability to give us the reason for this physical superiority, it fails in a manner just as worthy of remark to explain to us why, all of a sudden, since *suddenly* and after an immobility of several centuries Israel detalmudises itself and sets out on the march, its fertility redoubles and *becomes again what it had once become on the eve of its exit from Egypt*. As if Providence really wanted some new Moses to no longer have to await his signal to put himself at the head of a second and more grandiose exodus. (Ch. X.)

Statistics, the state of things and of minds, have told us, in fact, that a Jewish flood can, from today, suddenly cover a beach in Europe! And no one will dare to ask us: But where are these Jews, and who are they? Because we have just seen them, and we have pointed them out.

They are the Jews of the Middle Ages; they are themselves, found full of life in the middle of the nineteenth century, and all valiant with their Judaic sap! Yes, these Jews of the Middle Ages, *this reality of all eras* converted by modern history into an absurd myth, these men of the past that it denied, we see them at work! We meet them devouring a people [1], and our eyes show them to us as the history of all times and of all nations had shown them to us: Reserve corps, immense elite corps flank them or follow them, formed from populations of the same blood, and inspired by *the same national spirit*, but where innumerable groups are distinguished from their brothers *by beliefs* and customs more similar to that of dechristianized Christians than to those of the Judaizing Jew. (Hungary, Poland, Gallicia, Germany, etc.)

[1] Romania; see official documents produced.

And the goal that these formidable masses *admit* is to found *a new* PALESTINE; while waiting for the exodus which is being prepared towards ancient Palestine; while awaiting the return whose periodic vow is formulated with religious enthusiasm to all the homes of Israel by these national words: "Next year in Jerusalem!" (Ch. XI.)

Because Israel awaits its Messiah, and prepares the day of this future ruler of the world. Anyone who says otherwise is wrong; unless his thought *is limited* to some fraction of the sons of Jacob; he deceives himself or deceives Christendom. More favorable and grandiose circumstances, more unexpected twists and turns than those which made an Alexander, a Tamerlan, a Napoleon, will they make this conqueror? Will they raise up on the bulwark this Messiah, helped in his ascending course by the prodigious resources that the discoveries of science and *the secrets of unitary politics* lavish on adventurers today to capture and subjugate the peoples? So hope, so profess, so Israel wills, and how many pages have demonstrated, in the rapid development of our chapters, the possibility of this incredible miracle! (Ch. XII.)

A wooden cross saved the world, said to the breathless Revolution in the midst of the ruins one of the statesmen and coryphées of liberalism (M. de Montlosier). After having pointed out the imminence and the enormity of the danger which threatens Christian civilization (that is to say the order which gives social life its fullness), we must repeat it in our turn: a single savior could stop the almost Judaized world on its slope today: this world which ravages and pushes to its ruin the antiphilosophical doctrines of philosophy of the eighteenth century, and the implacable selfishness of de-Christianized economics and politics. Now, this savior would be again and always the same cross of Calvary, horror and abomination of the Jew.

But how can we hope for the frank return of governments to the Cross, to the faith of our fathers whom they rejected: this cross, this faith, which pushes away from us the principles of *unreason* and pride, of division and *enslavement*, which Europe owes to the press, to education, to the

indefatigable machinations of the Jew, its tutor, *and soon its master!* (See the threatening confessions of M. Disraéli, etc.)

O unexpected luck of salvation! an ecumenical council, composed and formed of the blood, science and piety of all Christian peoples, offers the distraught world the simplest and most solemn occasion for this return. Will the peoples already be too Judaized to have in their minds the common sense to grasp it, they whom we see so easily willing *to allow themselves* to waste and attack the sum of their true riches, their serious freedoms and their peace? Or else their eyes will suddenly open up; Will it be given to them to let it go and go to the councils of this Church distinguished by the name of UNIVERSAL, because it was instituted by its divine founder to meet the needs of all times, in all places and all people? In short, will they be able to take advantage of this broad path of wisdom, true science and salvation?

We hardly dare to hope for this happiness; and yet the nations were born curable! ... But, whatever the current course of things, the Jew, whom our papers have shown dreaming of the role of people-king; dreaming even better, and in a certain sense dreaming more just, but for a less near future, that is to say dreaming of the role of people-arbiter, *of people-pope*, the Jew, sooner or later, and that which seems to us unmistakable, will take us over. We will see him arise with the help of the innumerable and disparate auxiliaries that his words have disciplined; or rather, we shall see him tilt the scales of events with his hand in favor of some prodigious adventurer whose fortune he has followed, and whose deceit, by thwarting his plans, will open their eyes. Thus leads us to conclude a new perspective that the faint distances have offered to our minds, inspired by the striking relations which are manifested between *the prophecies of the Church* and the radical revolutions which are in the process of being accomplished. But, written from the simple point of view of human possibilities, our book must naturally reject any glimpse into which supernatural elements were mixed up with the facts of the day; and such are judged by common accord, in the two hostile camps, the

prophecies which the Synagogue and the Church continue to extend to us with one hand.

We have therefore repressed in our portfolio a few chapters originally intended to give our work its fourth part and its complement. It seemed wiser to us, this time, to speak a purely secular language, and from which would be banished this supernaturally announced future which each admits and awaits in a different form, the faithful Catholic and the believer of Judaism. We sincerely regret it for the honor of the Jew, *this elder brother of the Christian*, to whom our last pages gave, by reinstating him in all the nobility of his titles, the role of devotion and glory into which will enter, for salvation and the astonishment of the world, the people *forever chosen, the noblest and most august of peoples,* the people born of the blood of Abraham, to whom we owe the spotless Mother of the Savior, the Son of God made man, the college whole of the Apostles, and which will then be filled by the blessings of Heaven, mingled endlessly with the cries of gratitude and the blessings of men.

APPENDIX CHAPTER.

THE TWO CABALS OR THE SCIENCE OF TRADITIONS.

FIRST DIVISION. - THE DIVINE CABAL. (See p. 101 above.)

Cabal or oral traditions of the Synagogue prior to the biblical books. - The two branches of this divine order cabal. - The Cabal is entrusted to a special body of teachers. - Corruption of the Cabal, become a receptacle of magical superstitions and black magic.

The chapter of the Cabals, of which we form an appendix, would have found its most natural place after the chapter of the Talmud, because it would have explained to us the mystical part; but it seemed wise to us not to raise any construction between the mind of the reader, still quite struck by the strangeness of this monstrous collection, and its immediate consequences which are the pages in which we have seen the unfolding of Talmudic morality, that which the Jew put into action in the course of the centuries.

So what is the importance of the two Cabals in this work, and especially of the second? Ah! it is because no one, if he limits his knowledge to the Talmud which the *Cabal of the left* dominates and penetrates, will not be able to decipher in a sufficient way neither the Jew nor the things of Judaism. So, let's learn it once: if the Talmud is the soul of the Jew, the Talmud itself has the Cabal as its soul, whose main code is the Zohar. Now the admirers of this religious code tell us that "the *cabalistic doctrine is the dogma of high magic* [1]!"

This is why, although under the title of the Cabal we cannot offer the public a chapter of *startling* topicality, we consider it essential to address this subject in a book in which it is to be hoped that the Jew, this mysterious being, transforms itself before our eyes into a transparent being that the light penetrates in all directions, and finally makes us diaphanous. But there are two Cabals, and let us be careful not to confuse

them by taking our first look at the older one, the one that rejects all impure mixing, and that vulgar language no longer designates under its sacred name today.

THE OLD CABAL. Prior to the books of Moses, the Synagogue had an oral tradition which served as a sort of "soul *to the body of the letter*"; otherwise the text would have risked sometimes remaining obscure and incomplete, sometimes lending itself to the whims of individual *interpretation*; and never, *until our days*, had the Synagogue tolerated this excess of insanity [2] which gives Protestantism before our eyes to the ridicule of the world.

Now, while the civil law rested in Israel under the care of the whole nation, *oral* teaching was committed to a special body of teachers ranged under the supreme authority of Moses and his successors. "The scribes and the Pharisees," says Christ, "are seated in the pulpit of Moses; therefore, observe and do whatever they tell you, but do not do what they do [3]."

[1] Eliphas Lévi, History of Magic, p. 23; Paris, 1860.

[2] Drach, Harm., t. I, p. IX, etc.; Paris, 1844.

[3] Matth., Ch. XXIII, v. 2, 3.

And this tradition of the old Synagogue was divided into two branches: one patent, and it was the Talmudic tradition, was written down later, formed the Talmud, a pure Talmud and distinct from those which were posterior to Christ, and fixed the meaning of the written law. It dealt with mosaic prescriptions; we knew from it what was permitted, compulsory, unlawful; it was also the material and practical side of the tradition.

The second branch was its mysterious and sublime part. It formed the cabalistic tradition, or the Cabal, that is to say, according to the etymological meaning of the word, the teaching received by the word. This cabal dealt with the nature of God, his attributes, spirits and the

invisible world. It was based on the symbolic and mystical meaning of the Old Testament, "*which was also traditional*"; it was, in short, the speculative theology of the Synagogue. What is *essential* concerning the mysteries of the *Holy Trinity* and of the *Incarnation* was not omitted there; and *many rabbis were converted at the mere reading of Cabal* [1].

But this vast science bristles with difficulties, thanks to the obscurity of the books in which it is enclosed, and most of the rabbis remain strangers to it, because the cabalists only want to initiate into it an elite of followers, thoughtful people, of a mature age, and which meet in them certain conditions enumerated in the Talmud. This is, the learned Drach tells us, the *ancient and true Cabal*. We will carefully distinguish it from the modern Cabal, false, condemnable and condemned by the Holy See; because the latter is the work of the rabbis, *who also falsified the Talmudic tradition*. The teachers of the Synagogue trace the ancient Cabal back to Moses, admitting, however, that the first patriarchs of the world had known its main truths through revelation.

[1] Drach, *Harm*., T. I, p. X-XI; 1844. Today the zeal of the rabbis "goes so far as to devote to death those who admit the doctrine of the Holy Trinity". *Id*., Second letter, p. 27; 1827.

[2] One thing, Drach adds, that has always struck us, is that in the Zohar, that main code of the cabal, there are traditions relating to the physical sciences, and that these traditions are *perfectly in accord* with *the findings* of the deepest geniuses *of modern times*. The Fathers of the Church, Pliny the Elder, and many scholars, attest by their writings the antiquity of the cabal. *Ibid*., Vol. Ist, *Harm*., P. XV.

That if, among the high teachers of the Church, some show the Cabal the greatest respect, while others express nothing but fear, disapproval and contempt towards it, the cause of this singularity will be therefore no longer an enigma; and, we repeat, *it is that there are two cabals*, the first true and without mixture, that which the *old* Synagogue taught and whose meaning is *frankly* Christian; the second, on the contrary, false, full of ridiculous superstitions, and which has become in the hands of the *unfaithful Synagogue* a receptacle for the damnable vanities "of *magic*, *theurgy* and *Goetia* [1]."

[1] Drach, *Harm*., Vol. II, p. XVIII.

Note: Goetia, from the Greek word "charm", is a practice which involves invoking ("calling") angels and demons.

The teachers of the old Synagogue teach with one voice that the hidden meaning of Scripture was revealed on Sinai to Moses, and that this prophet transmitted by initiation this knowledge to Joshua and his other intimate disciples. This mystical teaching then descended orally from generation to generation without it being allowed to put it in writing. And as the satanic line does not cease to pose itself in parallel below the line of divine order, we know that the idolatrous nations, that is to say those whose worship is demonic, followed the same path and delivered only to tried men the traditions of which formed doctrinal part *of their mysteries, the legitimate source of orgies* for these believers.

However, the Babylonian captivity threw immense disturbance into the bosom of Israel, and the orthodox cabalistic tradition then fell into oblivion. Ezra, on the return of the *faithful* to Jerusalem, accordingly received an order from God to put it down in writing. But the seventy volumes of which it is composed were not made public, and the prophet was ordered not to entrust them to other hands than those of the wise.[2] Later, when the times were fulfilled, the guilt of the teachers of the Synagogue consisted, not in the indiscreet revelations of the depositaries, but, *far from it*, in the jealous care which they took, and which the Savior reproaches against them, to conceal from the *people the key of science*, the traditional exposition of the holy books, in which light Israel would have recognized in his sacred person the Messiah [3].

[2] *Ibid*., Vol. II, p. XXI.

[3] *Saint Luke*, c. XI, v. 52; - *ibid*., Drach, vol. II, p. XXI-XXIII. The cabal

In this regard let us observe the essentially distinguished as parallel character which is therefore the key to magical science! of the new law that which preceded it: it is that this first had a secret teaching to which

the common people remained foreign, "but which was to be openly preached at the time of the coming of the Messiah". The cabalists of the ancient Synagogue, repeating the traditions relating to such and such point of Christian dogma, "enveloped it by calculation in an obscure language, using expressions unknown to the commoners and even to the *common teachers*; the adepts alone had the key to these puzzles ". Moses, this living symbol, veiled his face in order to spare the weak sight of the Jews, while it pleased Christ to be seen only with his face uncovered. For it is of the nature of the new law that the last of the faithful be initiated from childhood into the most sublime truths of religion; and the child who receives the teaching of his catechism from a Christian mouth cannot envy the most profound philosopher the revelation of the least mystery [1].

Such is the cabal, of which, in the fifteenth century, Pic and the Jewish scholar Paul Ricci "first revealed to the *Christian world*. It should therefore come as no surprise that the study of this science has led a large number of Jews to embracing Christianity. Indeed, unless we do violence to the text of the precious pieces which remain to us of the ancient Cabal, it must be admitted that Christian dogma is as clearly professed there as in the Fathers of the Church; and the rabbis saw this so well that they took steps to keep Jews away from reading Cabal [2]. "

[1] Drach, *Harmony*, t. II, p. xxv.

[2] *Ibid*., T. II, p. XXXII, etc., read there a nomenclature of certain illustrious scholars of Judaism converted to Christianity by this study.

Towards the end of Jerusalem, and when Judea suffered the terrible ravages of idolatry, the cult was miserably invaded by Pharisaism, whose lush vegetation threatened almost the entire Synagogue. The attention of the teachers then turned to Talmudic theology, which existed in the state of oral teaching and regulated the practical and *material* side of religious prescriptions, while *mystical* and speculative *theology* fell into disrepute, by reason that its Christian tendency was of a palpable evidence. This movement was especially accentuated during the crisis caused by the opposition of the Pharisees to the doctrine preached by the Savior and the

apostles. But already, turning to the change of flavor, this Talmudic tradition had become what the Talmud calls *the vinegar son of wine*; and, distorted in *its essential part*, it received the impure mixture of the fantastic reveries of the rabbis, of their vain subtleties, of their absurd, grotesque, unimaginable tales! A little later, after the dispersal of the Jews, the Rabbis again took a taste for speculations of metaphysics; and, returning to their mystical cabal, they introduced into it an amalgamation of Greek and Eastern philosophy whose systems howled as they collided with Mosaic revelation. This is the modern cabal. The Rabbis admitted there, almost without understanding them, formulas whose ambiguity lends itself to Greek materialism and Indian pantheism [1], or, let us say better, to the vanity sacrileges of the magic of the Sabeist peoples, given over to the idolatrous doctrines of the descendants of Cham. It was, moreover, in the midst of these peoples that their fathers had lived before Abraham, and during the captivity of Babylon, accustomed to constantly mixing the worship of the holy God with the worship of the demon gods [2].

If therefore, to consult only its teachers, the second cabal is of Judaic origin and relatively modern, it goes back to the most ancient times by *the magical traditions* and the superstitions to which it relates, and that the Jews, by appropriating them to combine them with their traditions, have marked their seal.

[1] Drach, *Harm*., T. I I, up to XXVII.

[2] Dii *gentium dæmonia*. P s. XCV, 5. - J o s u é, XXIV, v. 2-14, and c. , etc.

SECOND DIVISION. - THE MAGIC CABAL OR LEFT, THAT IS TO SAY THE PHARISAIC CABAL.

It is the dogma of magic, the key to secret societies or to occultism. - Sovereign power which it gives to the men who possess it. - The Jews, our masters in magic, were its most faithful custodians. - Its origins. - It is "born of the need for independence", that is to say, of revolt. - It gives the knowledge of the spirits of this world, and governs all being by the virtue of the letters, the words and the numbers. - The world is formed on the mystical plane of the alphabet. - The cabal is the key to the invisible world, the secret of ancient spiritualism. - The cabalist must unite body and soul with the angels who exert their influence on the stars; and it is by their name that we control them. - This sidereal magic is that of the mathematicians of Rome, that is to say of the Chaldeans, or astrologers, who, after having been the oracles of the Pagan world, were almost at all times oracles in the Christian world.

The accursed or Pharisaic cabal, that which the doctors of the Talmud preserved for us, gave birth to the cult of the stars, those splendid ships which powerful geniuses appointed to the government of the things of this world direct and pilot in the shoreless oceans of space [1]. The Judaic cabal is therefore the code or the key to Sabeism, that primitive idolatry which considered the fallen geniuses of the sidereal army as gods [2].

Long before receiving its name, it was, like the child in the womb, in the process of being formed and endowed with it; then it had a body, without being named, and received names which changed. This is why, seeking only the substance and the unity of things, we often give it in our chapters the name of cabal in anticipation, before the date on which it wore it.

The Jews, whose existence it preceded, welcome it as soon as they give themselves up to foreign gods, to the worship of the gods of astrology, that is to say much before the time when their princes display in favor of the deities of Chaldea, Egypt and neighboring countries, the scandal of a public cult [3].

The cabal then penetrates and infects the patriarchal traditions, reduced to seeking a last asylum at the foot of the pulpit of Moses, whose virtue rejects error. It infiltrates their doctrinal books; it settles down in their medicine, it insinuates itself in their social science, but undergoing successive modifications, and ends up taking root in their customs. Thus, the Jew, under whose eye Christ is born, becomes, despite this focus of light, and according to the remark of the fathers of magic and the Fathers of the Church, the prince of heresy, whom the magical spiritualism permeates with its venoms [4], the missionary of evil, the great master of anti-Christian occultism. Because "*the cabal, tells us the oracle of the secret societies*, is the mother of the occult sciences; and the Gnosticians, - those heretics who pushed to the abomination the errors of the intelligence and the perversion of the morals, - are born of the Cabalists [5]. "

[1] Belief of the greatest philosophers of the idolatrous world, and of Catholic theology, as to the stars.

[2] Saba, Tzaba, whence Sabaism, signifies the heavenly host, and it is in this sense above all that the Lord is the God of hosts. Cabalistic dogmas are the principles of the science of the magician, or magic.

[3] IV Kings, chap. XXIII, etc.

[4] Epiphan., *Adv. hæres*., p. 55, ed. in-fol., 1622; - *id*., Iræn., *Adv. Valent*., P. 43, 62, 137, ed. 1560, etc.

[5] Ragon, the most accredited author among Freemasons; Occult masonry, p. 78; Paris, 1853.

(Note: Jean-Marie Ragon de Bettignies 1781 - 1862 was a Freemason, author and editor).

If therefore the first and most ancient religious *tradition* in the world, known under the Hebrew name of cabal, is of divine order [2], the second, that which must follow it point to point on a parallel line, is demonic [3]. It is, in fact, by the title of dogma of high magic that the pseudonym Eliphas salutes, by bending the knee in front of it, this second cabal, which, under the aegis of the *Templars*, "threatened the whole world with an immense

revolution, "and which, broken in front of the tiara by the scepter which it was about to seize, takes refuge in the doctrines and rites "so little known still of ancient and modern masonry [4]." Also, we are told that "the cabala, cultivated by the Jews with unparalleled ardor, almost by itself erased all the other secret societies [5]." Perhaps it would have been more correct to say that it contained almost all of them in its fertile bosom.

Even today, despite the principles *of division and variations which characterize error*, the secret and unitary doctrines of cabalistic magic, which penetrate and dominate the high councils of occult societies, are preparing a violent unification of peoples; and this immense revolution is about to fulfill one of the most famous prophecies of the sacred Scriptures.

[2] קבלה responding to *άποδοχή*, or *to acceptio*, teaching received verbally. Drach, *Harm*., T. I, p. XI; 1844.

[3] Drach., Ibid., T. II, p. XVIII. - The rationalist Hoefer, *History of chemistry*, t. I, p. 242; - Matter, *Hist. of gnosticism*, t. III, p. 184; - Eliphas Lévy, *Hist. magic*, p. 23; Paris, 1840.

[4] Eliphas, *Ibid*., P. 23, 222, 256, 273, 399, 407.

[5] *Mem. on the cabal, by de la Nause, in the Mém. of the Academy of Inscriptions*.

Be that as it may, the cabala, much earlier than the Jewish people, is the soul and the Judaic form of the kind of magic that this people appropriated: a learned form, because such was the religion of the Jews, of which it became a philosophical forgery; while common magic was confused almost everywhere with the gross empiricism of witchcraft, it was generally refused, in spite of its pride and its pretensions, to attribute to it a worth of good quality. However, let us listen attentively to the words spoken and repeated with aplomb by the magus Eliphas Lévi:

If there is "an indisputable truth" it is that it is "a high science, an absolute science", giving "to the men who *take it as their rule* a sovereign power which makes them masters of all lower things." Now, "this science

is magic, *of which the cabal is the dogma*." And it does not matter to us, resumes this cabalist, treacherous enemy of the Church, "if this assertion seems paradoxical to those who have not yet doubted the infallibility of Voltaire, that *marvellous ignorant*, who believed he knew so much because he always found a way to laugh instead of learning [1]. "

CELESTIAL ORIGINS; ESSENCE, CABALIST SPIRITISM.

The language which we are going to speak is worthy of some attention, in the sense that it happens to be at the same time the expression of the belief of the Pharisees, of the rabbis, of the Talmudic or Orthodox Jews who are their disciples, and of the transcendent magicians who recognized the Jews of previous centuries as masters. Because, one of their princes tells us, "it is certain that *the Jews, the most faithful depositaries of the secrets of the cabal*, were almost always, in magic, *the great masters* of the Middle Ages [2]!

Now, the Pharisaic cabal, this science of such a frightening mysticity that the eye of simple teachers cannot penetrate it, is, according to the cabalists, a noble, sublime science, and which leads men to the knowledge of the most profound truths [3]. It is all the more necessary, ACCORDING TO THE RABBIS, that, without it, Sacred Scripture could not be distinguished from the profane books in which miraculous elements are found, and from the precepts of a moral as pure as the law. It alone helps to penetrate into the truths which are hidden under the bark of literal meaning. God, if they were to be believed, was the first master of this science in paradise; for he instructed the Angels about it immediately after the fall of the first man. And, since it was important to reveal all the mysteries to man, God commissioned the angel Raziel to teach him the truths by means of the cabal. He gave Angels as masters to the patriarchs; after Adam Sophiel was that of Shem; Raphael taught Isaac, Metatron Moses, and Michael King David. So, according to these teachers, the cabal is as old as the world and originally descends from heaven. They had time to study it in the desert; but, then, no one dared to write it. Simeon Jochaïdes was the first who was not afraid to entrust a few

fragments of it to paper. It was he who composed the famous book of *Zohar*, which has grown since that time by numerous additions, and it is believed that this Simeon lived a few years before the ruin of Jerusalem [4].

[1] Eliphas Lévi, *Hist. magic*, p. 3 and 23; Paris, 1860.

[2] *Dogma and ritual., Ditto*, t. II, p. 220, 2nd ed.; Paris, 1861. In the Middle Ages, the author should have added the period of the Renaissance, or of Protestantism, which was at the same time, and quite naturally, a period of great magicians, and of great heretics, or of great revolts.

[3] Rouland, *Hist. of the Jews*, t. VI, supplement of Josephus; Paris, 1710; very learned work, printed in Holland, and from which certain insulting passages to the Church have been suppressed. We have already quoted it, and we extract from it, on the cabal, the essentials of what it contains about us.

[4] *Ibid*., P. 316-317. - The contemporary mage or cabalist, Eliphas Lévi, - a well-known pseudonym, - gives more or less the same antiquity, the same genealogy to the cabalistic tradition. "Let us now go back to the sources of true science, and return to the holy Kabbalah, or *tradition of the children of Seth*, carried away *from Chaldea* by Abraham, taught to the Egyptian priesthood by Joseph, collected and refined by Moses, hidden under symbols in the Bible, revealed by Saint John, and still contained in its entirety, under hieratic figures similar to those of all antiquity, in the Apocalypse of this apostle. "Eliphas, *Hist. of magic*, p, 105; 1860. - Saint John is that of the disciples of Christ whom the followers of the occult, Rosicrucians, Templars, high Freemasons have chosen for themselves as an apostle, but interpreting it in their own way!

"Mr. Frank ... defines kabbalist science" a mysterious science distinct from the Mischna, the Talmud, the Holy Books; mystic *born by the need for independence* and philosophy (that is to say the science of revolt and revolutionary progress), and which spread among the Jews before the end of the first century of the Christian era. "Th. Mangey, preface to the Works of Plato; Bonnetty, *Annales de Philosophie*, p. 291, no 106; 1868.

Now, this science existed before it spread; but we do not care about the date *of its* cabal *name*. What it teaches us about the virtue of numbers links it on one side to the doctrine of Pythagoras, which this philosopher-magician, or theurgist, founder of the Italic school, had drawn from the East, the primary source of religious truths and religious revolts, or superstitions.

From this cabala, the first part is concerned with the knowledge of divine perfections and of spirits or *celestial intelligences*; it is called the Chariot, or *Mercava*, because Ezekiel, it is claimed, explained its main mysteries in the miraculous chariot which figures at the head of his revelations. The second, that is, *Bereschit*, or the beginning, revolves around the study of the sublunar world. This name is given to it because it is the first word of Genesis. (*Ibid*., 315-327.)

Cabalist theologians meet and recognize mysteries at every step; one could not name *a letter* which does not contain his own, each having some relation to the Sephiroths, that is to say to the splendours of God, to the works which came out of his hands. The letter A, for example, represents doctrine, and indicates the inaccessible light of the Divinity; ... but it is made up of one vau and two iods, which tells us that it also contains great mysteries ..... And how many more rest on beth! (??). One claims that this letter is a woman, and that her two parallel lines are two arms, between which she receives and kisses her husband, Thipheret. The others maintain that this second letter also means *house*, and must relate to wisdom, which is the second splendor, the second Sephiroth [1] of God, etc.

[1] Note: Sephiroth or Sefirot meaning the 10 attributes or spheres in Kabbalah. Also mentioned here are the letters of the Hebrew alphabet.

We will observe moreover that the first ten letters of the Hebrew alphabet correspond to the ten sephiroth, and that the following have other uses ... It is only that it is right that the creatures have their particular letter; otherwise, they would be dishonored. Thus the capital P is the symbol of the intellectual soul, while the final p indicates animal spirits; the tzade represents the matter of the heavens, and the four elements; koph, minerals and mixtures, etc.; the R, the fruits, the trees and all that vegetates; the S is the symbol of reptiles, and of all that lives a sensitive life. Finally, the T, the symbol of man, is the last in the alphabet, man being of all the works of God the most perfect and the most completed.

It is the Pharisaic cabalists, the fathers of our magicians, who speak this language to us. Let us be careful not to forget this, and let them mix with error and magic the dose of truth without which lies cannot live; let us let them use, in order to mask the copper and its poisonous oxide, some of the means which the ancient Synagogue used to veil from unworthy eyes the pure gold of transcendent and celestial truths ...

The world, continue these teachers, was formed on a mystical plane of the Hebrew alphabet, and the harmony of the creatures is like that of the letters which God used to compose the book of life. It is a certain assemblage of letters which makes the beauty and excellence of the universe; and, since the world has been fashioned as it were from the dictations of the alphabet, there are necessarily certain things attached to each letter, each of which happens to be the symbol and the emblem. This is easily discovered by the initiates of the cabal, but they must distinguish between single and double letters. There are seven duplicates of which we will have to see the meaning. (*Ibid*., Page 335 to 339.)

Let us say it then, by repeating their doctrine: God advantageously uses the letters and combinations of his name to act on the Angels; these Angels influence the twelve signs of the zodiac; these pour their influence on the earth, and preside over the various generations which succeed it. Thus the letters originally have an admirable power, not only because they help to discover the analogies of the world and certain harmonies of the universe, that is to say, terrestrial and celestial things which the ignorant cannot see, but because they are so many channels through which the action of God operates on intelligences [1].

[1] *Ibid*., P. 340-41. Letters, moreover, serve as numbers, and the numbers they describe are extremely powerful. Finally, accents are not useless to letters, and like all the particles of the law, they are armed with energy and power. Ibid., P. 244-340.

That if such is the virtue of letters, what will not be that of their compounds? Also, the magician cabalists make a point of obtaining, by the arrangement of certain words in a certain order, miraculous effects; and do these words give rise to determined effects, according to the

greater or lesser holiness of the idiom which produces them? This is why the Hebrew language infinitely trumps any other. Miracles are moreover proportional to the value of the words which express either the name of God or his perfections and his emanations. The custom is therefore to prefer, for this purpose, the Sephiroth or the names of God. There are ten Sephiroth, which are: crown, wisdom, intelligence, might or severity, mercy or magnificence, beauty, victory or eternity, glory, foundation and kingdom. (*Ib*., P. 365.)

The Sephiroth are the names, attributes of God, or God Himself in His attributes, and the Angels who represent those attributes. - Of the ten Sephiroth, seven are the seven Angels of the presence of God, and three the splendors of the three persons of the Holy Trinity. These are the Sephiroth of the divine cabal. When the words, and especially the seventy-two names of God, are arranged in a certain way, they acquire an irresistible force [1] (*Ib*., P. 395.) But if it turns out that the words do not contain the meaning in which their power to act resides, it is important to change them, and there are prescribed rules for achieving this change. (*Ib*., 345.)

So speak the cabalists, and, for the moment, we are satisfied to say that, to pronounce on what contains and what does not contain the Pharisaic cabal, it would be an arduous task. But what there is nothing to be surprised at is that her bosom has opened up to sublime truths; and, since we have given it for a counterfeit of the true cabal, we express by that very fact that, while deforming it, it must recall its august features. If for example the divine mysticism contains in certain numbers an incomprehensible virtue [2], the magic cabal immediately accumulates innumerable follies on this dogma, on this adulterated belief which Pythagoras seized on in his peregrinations, and of which he recalls in his lessons the unfathomable antiquity [3].

[1] In the rabbinical book, *Toldos Jeschu*, or life of Jesus, ending the *apocryphal Gospels* translated and annotated by Gustave Brunet, the Judaic writer gives us examples of the miraculous power of the name of God, p. 385-6-8; Paris, 1863.

[2] Work of Father Martet on these words of the apostle Saint John: Qui habet intellectum computet *numerum* bestiæ. *Apocal*. cap. XIII, v. 18.

[3] Example of this virtue of numbers: The manifestation of this mystery reveals to us the effectiveness and the influences of the number seven, by *virtue of which all things were made*; for, according to these Magi of the Synagogue, seven Sephiroth pour their influences on *the seven Intelligences of the seven planets*, and these have immense power which consists of seven things over the economy of the earth, and over events, etc. , etc. There are seven gates of the soul, namely: two eyes, two ears, one mouth and two openings in the nose; there were seven days employed in the creation of the universe; there are seven sabbaths from Easter to Pentecost, and seven times seven sabbaths for the year of jubilee. Finally, the seventh millennium will be the great Sabbath and the time of rest for all creatures! So there had to be seven double letters to which these seven things could be related. *Ibid., Hist. of the Jews*, suppl., p. 340, etc., etc.

But this cabal, it will be objected, takes on entirely magical appearances! Well, what do we care? Let us not be aware that the most specious reasons cannot fail to establish the innocence of magic for the cabalists. And what scruples must stop the man in front of the cabal? It is sacred; the saints, they tell us, used it; it was their power: it was through it that Moses, rising above the magicians of Egypt, made himself fearful by his miracles; It was through it that Elijah sent down fire from heaven, that Daniel shut the lions' mouths, and through it again all the prophets discovered the events that concealed a distant future. In truth, what could be more splendid?

The Talmudists have renewed this cabal, which had already spread in Judea around the time of Jesus Christ, and whose merit is all the more incomparable, in the sense of its followers, as it leads initiates to perfection; for it raises the soul by degrees to the contemplation of what is most perfect in nature. (P. 390 and 411.) And, if our eyes are fixed on this lower world, it shows it to us populated by a multitude of spirits of four different species which reside, "each according to its nature", in the four elements These spirits are *of both sexes*; they were created as friends and servants of man, and the practical cabal teaches the means of conversing with them.[1] It is therefore the key to our relationship with the invisible world, or the secret of *ancient spiritualism*; and this admirable science

gives, among the five orders of cabalists, the first rank to those who are called contemplatives, and who today would bear the name of spiritualists.

Ardent in the pursuit of heavenly truths, these sages lead the senses and the body into the path followed by their souls, freed from all attachment to the world of their senses. Raised and put in close contact with the Angels, these spiritual channels through which the Divinity flows and dispenses his marvellous gifts to us, they know that, except our mouth comes nigh unto it, the water pours forth without quenching our thirst, and rushes and is lost in the deep. We must therefore, *body* and *soul* (see note II, p. 540), unite with the Angels to the depths of our being. So will the transcendent cabalist, so does the philosopher of high magic. But let us see here only the first of the provisions required by the cabal; for we must add to it the prayer, a seraphic prayer, in the fires of which, indissolubly united to God, we live under the kiss of the Divinity [2]. And that the duty of the cabalist is to turn to the angelic intelligences, nothing will seem more natural to the follower, since, depositaries of the gifts of God, these spirits exercise invisible influences on *the stars*; since, therefore, it is important for us to know them well enough to change their names if necessary; because the names are the instrument of our action on these rectors of such or such star, whose duty is to pour out in such places, in such time, in such circumstance, the influences that enter into our will to direct it.

[1] Read *Hist. of Satan*, p. 127; 1861, scholarly book, where unfortunately several errors slipped (by M. l'Abbé Lecanu.)

[2] *Ibid*., 391. The philosophers of the school of Alexandria, the theurges, are of this school, etc., etc. science and hellish practices.

(Note: theurge - one who works miracles, or persuades a god or spirit to perform a supernatural work).

Thus the contemplative spiritualist will turn his deep meditations on *the number of letters* which compose the name of Jehovah, on their figures, their combinations and the names of the Angels which their functions

attach to it. But, humble servant of man, the body must unite its action to that of the soul; the cabalist will therefore sometimes have to turn it to one side, sometimes to the other; he will have to move his tongue *in a certain* way, and compose, combine his gestures with the pronunciation of certain letters, certain words and certain names, in a word, harmonize the movements of the body with those of the soul [1].

Far from nourishing the fear of giving oneself vain labors, the cabalist feels happy with the pleasures that he harvests painfully from the bosom of science, and with the happiness that derives for him from a union so intimate with God, that it sometimes happens to him to believe that he has been transformed - even to divinity. This is why the teachers who have risen to the heights of the speculative cabal, by invoking the name of God and the names of the Angels, play only a miracle game; we take to witness the miracle of the cake generator of wonders of Rabbi Ishmael [2] ....

[1] *Ibid*., P. 392. These things come within the sacramental signs of magic, when it takes the form of judicial astrology. Read the ancient theurges and Cornelius Agrippa, etc., etc., which we have so often cited in our works on magic.

[2] These magical cakes are reminiscent of the enchanted cheeses mentioned in Saint Augustine's *City of God*. Read cap. XVIII, p. 18; - see id., In our book *The high Phenomena of Magic*, chap. V, 2nd division, transformations, zoomorphism, etc., etc.

... And let us not forget to mention an astrological order of cabal whose secrets we will not reveal here, but which teaches us that the cabalists grant great influences to the stars, and particularly to the moon, because it is the barn and receptacle for other planets. It communicates with them, but even more with the sun. This fills her with an invigorating virtue that she lets fall from her womb on other creatures. It is up to her to regulate all the lower revolutions, for she is the unique woman of the names of God; and this woman holds the middle between God and the creature, between the archetypal heavens and the angels, between us and the heaven of the stars. Her role is that of mediator between Angels and man; she conceives and becomes pregnant by uniting her husband in the sun, to communicate then what she has conceived to men watered with the grace

of God. She also receives from Venus the virtues necessary for generation, and from Mars the strength and hot temper ...

The initiates of the cabal claim to grasp a fatal link between secondary causes and higher spirits or intelligences. Each creature, they imagine, participates in the qualities of a supereminent being; they are therefore concerned with knowing which planet the one they have in sight depends on. They then seek through which channels the planet and intelligence pour their influences into this object, and strive to unravel the secret rings of the chain which binds heaven to earth. Once they have solved this problem, they say they are masters of bringing down these geniuses from above, either by showering them with honors commensurate with their rank, or by the oblation of herbs and odors in accordance with their tastes [1]. And you hear them affirm that this assistance of genius communicates to the earthly object a virtue very foreign to its nature.

One of their beliefs is that souls preexist bodies [2]; that, passing through the Sephiroth, they cross certain spheres; and that their fate in this world depends on the play of these circumstances. God, they say, when man is born, sends him a guardian, an Angel who directs him according to the inclinations he has received from the planet under which he was born; the cabalist will therefore have to strive to discover what this genius is. But if man shies away from the guidance of this Angel, his fall into crime and misfortune is inevitable. Such was the fate of Saul, like of Balthazar, of Nebuchadnezzar ... And, therefore, shines the evidence of this principle, that to ensure the happiness of a child it is, above all, a question of appeasing and flattering the spirit of the planet under which he was born. (*Ibid*, page 294-96.)

[1] Read Saint Augustine, raising the philosopher Porphyry, *City of God*, liv. X, chap. XI. - Shakespeare took hold of these notions, scene IV of *Macbeth's Witches*: "Scale of dragon, tooth of wolf," e t c. , and Virgil exhausts the description of these magical objects: "Has herbas ... His ego sæpe," etc., *Eclog*. VIII.

[2] Well-known error of Origin, and condemned.

Enough seems said to us to show that it was thanks to these detestable and invincible beliefs, thanks to their innumerable variants, that the Judaic cabalists, heirs of the *sidereal* cabal, or *sabéiste*, whose date is *in Babylon that of the sons of Cham* [1], the magical doctrines spread from one end of the earth to the other. And it is with the help of this sidereal magic that the Chaldeans, and their successors, the men of judicial astrology, seized pagan Rome and the spirits of its terrible emperors, infested and filled with crimes the palaces of kings, and the castles of the feudal nobility and the homes of the wealthy bourgeoisie until times bordering on ours. The cabal was therefore, properly speaking, the main root of magic, that art of which the masters had already made themselves become so expert *from the time of Moses*, that this liberator needed the power of God to rise above their enchantments [2].

THIRD DIVISION. - THE MAGIC CABAL.

All dogmatic religions, one cabalist scholar tells us, arose from the cabal. - "All *Masonic associations* owe their secrets and *symbols* to it." - These traditions are jealously preserved by the priesthood, and, according to him, *Solomon's Keys* are the ritual, say the grimoire of a Pope. - The main receptacles of the Judaic cabal are the Zohar and the Talmud. - It is found among all peoples, in all that is mystery, and this mystical doctrine descends from the Chaldeans descended from Cham. - Abraham is said to be a cabalist magician, because he was a Chaldean. - Magic and goetia inseparable from the cabal. - The Jews, who are the most faithful custodians of the secrets of the cabal, are, in magic, the great masters of the Middle Ages. - Representing the spirit of darkness, your *ex patria diabolo*, they were the missionaries and the *great masters* of the occult. - Cabalistic traditions slip their poison into the various branches of human knowledge because of the part taken by the Jews. - Example: medicine practiced by the Jews; it is tainted with magic. - They mix medicine with astrology. - The councils and the Fathers of the Church against these practices. - To complete the perverting of social science, the cabalists, whose princes are Jews, introduce the cabalistic doctrine to the Templars, whom the masons claim as ancestors. - Their goal ! - Revelations from their successors.

(Note: grimoire -a book of magic spells and invocations.)

[1] Initiated, according to the opinion of scholars, by the children of Cain; see notes.

[2] *Ibid*., P. 476. - Read the Egyptian papyri that we have quoted in our book *Des high phenomena of magic*, chap. 1st. - Read id., *The Koran*, t. II, p. 55, trad. du Ryer, 1775.

"All the truly dogmatic religions," the professor of magic Éliphas Lévi told us in the year 1861, "left the cabal, *and are returning to it*. All that is scientific and grandiose in the religious dreams of all enlightened, Jacob Boehne, Swedenborg, Saint-Martin, is borrowed from the cabal; all *Masonic associations owe their secrets and their symbols to it*. The cabal alone consecrates the alliance of universal reason and the divine Word, it has the keys of present, past and future [1]. "

Primordial germ of all magic, and consequently of the most dreadful surreptitious menaces that the spirit of evil can sow, the cabal of the left, or sinister, is therefore truly worthy of the highest homage of those who

profess this false and perfidious science [2] Also, rejecting on what he calls the *misunderstood* cabal certain shameful heresies that the world has cursed, Eliphas dares to tell us: "The Church, then, had to prohibit the faithful from studying this so dangerous science, of which the supreme priesthood alone was to reserve the keys. The cabalistic tradition seems to have been preserved by the Supreme Pontiffs, at least until Leo III, to whom an occult ritual is attributed, which would have been given by the Pontiff to the Emperor Charlemagne, and which reproduces all the characters, even the most secret, of the *Clavicles of Solomon* [1]. This little book, which was to remain hidden, having been disclosed later, *had to be condemned by the Church*, and fell into the domain of black magic [3]. It is still known under the name *Enchiridion* of *Pope Leo III*. But the loss of the cabalistic keys could not entail that of the infallibility of the Church, always assisted by the Holy Spirit; it threw however great obscurities in the exegesis [2], and made completely unintelligible the great figures of the prophecy of Ezekiel and of the Apocalypse of Saint John [4]."

[1] The Key of Solomon (Latin: Clavicula Salomonis) is a book of spells attributed to King Solomon.

[2] Note: exegesis - critical explanation or interpretation of a text, especially of scripture).

[3] Eliphas Lévi thus recognizes that this tradition, or Judaic cabal, has for being a code of grimoire been condemned by the Church, and celebrated in the field of black magic; but he likes to attribute the writing to the Popes!

(Note: the word Enchiridion means a small manual or handbook, in this case a book of charms or spells.)

[4] Eliphas Lévi, History of magic, p. 222-255; 1860. "May the legitimate successors of Saint Peter, dare to say this professor of magic, accept the homage of this book, and bless the labors of the most humble of his children who believe they have found one of the keys to science, and who is coming lay it at the feet of him to whom it is proper to open and close the treasures of intelligence and of the law. "*Ibid., Hist*., p. 222; 1860.

"The sovereign owner of this book, and knowing how to use it, should be the master of the world." (*Ibid*., P. 255.) However, the two main receptacles of the Judaic cabal, to which magic claims to interest the

Church which it pursues with its secret hatred, these are the Zohar and the Talmud. Now, the professor of magic Eliphas tells us about this last book, there is "a second Bible unknown, or rather misunderstood by Christians; a collection, *they say*, of *monstrous obscenities*; a monument, we say, which brings together all that the philosophical genius and the religious genius could ever do or imagine of more sublime, a treasure surrounded by thorns, a diamond hidden in the rough and a dark stone. Our readers will have already guessed that we are talking about the Talmud [1].

Now the Talmud, the Zohar, the rabbinical tradition, the tradition of magicians and initiates of the occult, have one and the same inspirer, and thereby reveal to us one and the same spirit!

Indeed, continues one of the deepest enemies of the Church, "through the veil of all the hierarchical and mystical allegories *of ancient dogmas*; through the darkness and the bizarre trials of all initiations; under the seal of all the sacred writings, in the ruins of Nineveh and Thebes; ... on the blackened face of the sphinxes of Assyria and Egypt, etc., etc .; in the strange emblems of our old books of *alchemy*; in the reception *ceremonies practiced by all mysterious societies*, we find traces of a doctrine *which is the same everywhere, and carefully hidden*! "[2] And this sacred doctrine, which happens to be that of theurgy or high magical initiations, is at the same time that of the cabal that the Jews teach us, after having received the deposit of it from the Chaldeans Sabéistes, descended from Ham, and who, according to an opinion strongly accredited in science, were the heirs of the doctrine of the sons of Cain [3]. (In this chapter, *passim*.)

(Note: passim - to be found at various places throughout the text).

[1] Thus speaks this cabalist, perfidious enemy of the Church, a defrocked ecclesiastic, *Dogma et rituel*, p. 93; 1861. See in our chap. Talmud, what the learned Drach told us about this treasure trove of filthy absurdities, and sometimes of science and sublime notions. - *Saint Jerome*, who knew *the Talmud and the Jewish Scriptures inside out*, "declares that there are so many fables and filth there that one was ashamed to talk about them." *Supra*, and read *Hist. of the Jews, suppl., ibid*., t. VI, p. 254. - Moreri is in every library; see what he says about the Zohar, t. VI, p. 240, resuming after p. 652. (1732.)

[2] *Ibid., Dogm.*, T. I, introd., P. 5; edits. from 1854.

[3] The ideas of cabal and Chaldea, of Chaldean science, Sabaist or idolatrous astrology, are so closely linked that, in a novel whose heroes are a Jewish family, it is said of one of the characters: "He knew Lochène Koïdech (that is to say the *Chaldean*), as well as a balkebolé (which means a teacher in cabal). - The novel reflects the common belief. Feuilleton du Journal des *Débats*; Paris, no du December 7, 1866, by Erckmann-Chatrian, entitled *the Blockade* (of Phalsbourg), episode of the War of 1814.

In addition, the idea of judicial astrology, or the Sabaist cabal, is so closely linked to those of rabbinic traditions that Father Bouhours, in his *Life of Saint Ignatius of Loyola*, tells us about the famous Guillaume Postel , that the saint had adopted as a novice: Postel "had put visions in his head, by dint of reading *the Rabbis* and contemplating *the stars ..... Rabbinism and judicial astrology* had spoiled his mind. "T. II, l. IV, p. 5; Paris, 1825. Ignatius having tried in vain for two years "to bring back to good sense" this prodigious scholar, dismissed him from his order.

(Note: The English translation of the historical fiction "The Blockade Of Phalsburg" by Erckmann-Chatrian can be found on the internet).

It is common knowledge for Mr. Matter that *the Gnostics*, begotten, as we will soon admit, by the Jewish magician Simon [2], had "inherited the *theurgy* of the cabalists and the Chaldeans." Thus we call the first Sabéists, which mixed the worship of the serpent with that of the stars [3] animated by spirits; and it was from among these peoples that it pleased God to call Abraham, that patriarch whom the falsifiers of history and religion, in agreement with the rabbis, consider as "the *heir* of the secret of Enoch, and the father of the initiation in Israel [4]. "

The rabbis tell us in fact that "*all the members of the great Sanhedrin* are adepts of magic; that the patriarch Abraham, originally from the Sabaist city of Ur, was a necromancer who trained the sons of his concubines in his art, and that 'like Abraham his father, David was an astrologer and a magician [5]. "

[2] S. Epiphan., *Adv. hæres*., p. 55, ed., In-fol. of 1622; - *id*., S. Iræn., *Adv. Valent*., And c. , p. 43, 62, 137, e t c. , ed. in-fol. from 1560.

[3] M Matter, dignitary of the University, Hist. *crit. of Gnosticism*, t. I I I, p. 184, 2nd ed. ; Paris, 1843. - Bible, *Daniel*, chap. XIV, etc., etc.

[4] Eliphas Lévi, *Hist of. magic*, p. 46; Paris, 1860. Initiation of the false cabal. - Enoch, he tells us, is the same as the Hermes Trismegistus of the Egyptians; *ibid*., p. 46. Elsewhere, this Trismegistus is Cham, or his son Mesraïm ...

[5] *The Church and the Synagogue*, p. 48; 1859. - Hist. of the Jews, ib., t. VI, chap. VIII, etc. - The Church says the opposite in the prayers of the dying*: Libera animam ejus sicut liberasti Abraham de Ur Chaldæorum*. - According to the modern cabalists, disciples of the Jews, the cabal or magic, goes back beyond Abraham, who exported it *from Chaldea*, and of which "it was the science," as also the science "of Orpheus, of Confucius and of Zoroaster! These are the dogmas of magic which were carved on stone tablets by Enoch and Trismegistus. Moses purified them and *reopened* them; this is the meaning of the word *reveal*. He gave them *a new veil*., when he made the holy *Kabbalah* the exclusive inheritance of the people of Israel, and the inviolable secret of their priests. The mysteries of Eleusis and Thebes preserved among the nations some symbols already altered, and whose key was lost among the instruments of an ever-growing superstition. "Finally," the Savior announced to the Angels by *the sacred star of initiation* came to tear the worn veil of the old temple to give the Church a *new fabric of legends and symbols* which always hide from the laymen and keeps to the elect (the magicians), always the same truth. "Eliphas Lévi, *Hist. Of magic*, p. 3-4; 1860. We see with what tenacity the cabalists cover the truth in the cloak of their false science.

"Abraham, coming out of Chaldea, he took away the mysteries of the cabal", and the cabal mingled so much with magic, that, according to "the cabalistic tradition, India was populated by the descendants of Cain, that later the children of Abraham and Céthura withdrew", and that, thanks to this cabalist population," it was par excellence the country of the Goétie and the Prestiges [1] ".

(Note: prestige - French 17th century meaning illusion, conjuring trick).

Goetia, magic, demonic prestige, the arts and dark associations, are therefore inseparable from the dogmas and practices of the cabal. Nothing seems to us more universally established from the mouths of the great experts of occult science, and we take to witness the very word of Eliphas, whom we have heard exclaim: "The cabalistic doctrine, *which is the dogma of high magic*, is contained in the Sepher-Jesirah, the Zohar

and the Talmud [2] "; assertion that the rationalist Hoefer confirms in these terms, whose limpidity does not yield to the crystal: "*The mystical doctrines, and the magical practices of antiquity* are partly preserved in the cabal", whose date is, according to us, that of the first devotees of demonic Catholicism, although it was only written "towards the first centuries of the Christian era by *Rabbi* Akiba and his disciple Simeon Ben Jochaï. Jewish and Arab alchemists had nevertheless and for a long time been aware of the books of the cabal, which were with the adepts in as great honor as the books of Hermes Trismegistus [3]. "

[1] Eliphas, ibid., Hist., P. 46-66, 7-8 - Numerous works attributed to Abraham by the rabbis, p. 345-348, etc., see Gust. Brunet, Evang. apocrypha and annotations; Paris, 1863.

[2] Ibid., Hist., P. 28.

[3] Hoefer, Hist. of chemistry, t. I, p. 242. The books of Hermes were to contain a large part of the cabal.

In short, and we are not afraid to repeat it, "it is certain that the Jews, *the most faithful depositaries of the secrets of the cabal*, were almost always, in magic, *the great masters of the Middle Ages* [1]." Representatives on earth of the spirit of darkness, *Vos ex patre diabolo* [2], they were the angel missionaries and the great masters of the occult. Every society of mysteries and disorder, by claiming to be the leaders of the Cabalist Jews, gave itself *the hereditary leaders and conservators* of doctrines suited to its occult purpose. This is what the plebs of these associates ignore; but every learned follower, every serious initiate, said to himself, bowing before them: "They are truly our fathers in science [3]."

And this science, of which the pseudonym Éliphas Lévi, wearing *a Judaic war name*, has nowadays constituted the imperturbable patron, being that of magic, cannot be, as the Fathers of the Church and the long experience of peoples, other than that the very science of evil [4]: a science capable of creating on all sides, against the doctrines and the power of the Church which it strikes with its anathemas, the most learned and formidable agency which can infest the earth.

Eager to cover this ignominy in our eyes, and draping itself in the mantle of high wisdom, cabalistic magic affects with disdain to push some of its own children away from it, those who, drinking all shame and leaving the terrible consequences of their principles peacefully follow their course, dare to be at midday what the clever are only in darkness. Magic, says Éliphas, this fiery Levite who, wearing sheep's skin, dares to give himself up for one of the respectful champions of the Church: "magic also has its heresiarchs and its sectarians, its prestigious men and its sorcerers. We will have to avenge the legitimacy of the science of usurpation, ignorance, madness and fraud [5]. "

[1] Eliphas, Dogm. and ritual., t. I I, p. 220, 2nd ed. ; 1861.

[2] Ev. *Saint John*, ch. VIII, v. 44.

[3] Eliphas, *Hist.of magic*, p. 247, ib.

[4] The Koran in a thousand places, and for example: "They followed what the devils taught in the reign of Solomon. Solomon therefore did not sin, but only the devils, *who taught magic to the people*." Chap. *the Cow*, t. I, p. 392, trad. du Ryer, 1775.

[5] *Ibid*., P. 33. The magician Eliphas, therefore, and the prestigious men of modern spiritualism, although they are linked, make a rather poor mix.

Now, among those whom the magus Eliphas rejects with a contempt that his doctrine cannot justify, we count first of all, among the cabalist sectarians of Gnosis, the adopted sons of Cain, that is to say the Cainite heretics from of the Jew Simon the Magus [1]. These wretches adorn themselves with the name of this first of the homicides, and give as their father to Cain, to Esau, to Korah, to the accomplices and imitators of their revolt, to the people of Sodom ..., the highest Virtue of heaven! They pride themselves on having such men for ancestors; and their science, which is entirely cabalistic, is sublime, they say, incomparable and perfect. So, when *the great Architect* of this world tried to exterminate them, he found it impossible to harm them; for they knew how to create darkness to escape his fury, and the Supreme Wisdom assimilated them. Judas, whom they boast of having as a brother, was one of their initiates,

and you see them respectfully raising a gospel above their heads which bears the name of this divine traitor [2].

So here are heretics *of the spiritualist order* who are an object of pity for people like contemporary magic! and the sentence of the latter, as brief as it is unjust, is positive: "Gnosticism, Arianism, Manichaeism had emerged from the *misunderstood* cabal [3]." No; misunderstood is not the word, the word would be *awkwardly disclosed*, and others have said it in good French.

[1] D. Epiphan., *Adv. hæres*., p. 55, ed. 1622, in-fol; - id., D. Iren. *Adv. Valent*., Etc., p. 43, 62, 137, etc., ed. 1560, in-fol.

[2] Sancti Epiphanii *Opera; Adv. hæres*., t. II, p. 276; Paris, 1622, in-fol. Caiani, a potentiori quadam virtute ac coelesti authoritate derivatum esse Caïanum prædicant, nec non and Esau, and Core cum suis, itemque Sodomitas: Abelum vero ab imbecilliori virtute prodiisse. Quamobrem, etc.

[3] Eliphas, *Hist. of magic, ib*., 222. The word is clear; but cannot the Gnostic cabalists, descended from the Jewish magician Simon, return the compliment to their brothers, to those of our modern cabalists who, in order not to offend the delicacies of the present time, at the same time rid themselves of the inconvenience and unfortunate character of the devil, *so often named in the Koran*, the Church, which insists on claiming it, and magic, of which, for a quarter of an hour, it hurts the nerves and offends pride! - See Eliphas, *ib., Hist.* p. 14 to 28

The more extensive our research, the easier it became for us to see the *Pharisaic* traditions *of the cabal* slip their poison into the various branches of human knowledge, and penetrate them in direct proportion to the part played by the Jews. They infect religious, historical and moral sciences from ancient times; they disfigure the astronomical and physical sciences; could we therefore without bad grace, and in agreement with the ignorant or clumsy friends of progress and of humanity, astonish ourselves at the reputation of magic which is attached and adheres to the medical science of the Jew, and which, in centuries of Talmudic orthodoxy, provokes the rigors of the Church against the sick Christian cowardly enough in his faith to give himself up to the hands of the Talmudic doctor!

Indeed, one of the branches of the cabal lent itself to the art of healing. They suspected it, accused it of being grafted onto the mother's womb, and the Jews only turned away from it with difficulty; often even, when they had become Christians, they were seen persevering in combating diseases and warding off imminent evils, attaching a miraculous virtue *to numbers*, whose *letters* represented the figures, sometimes reciting strange formulas, sometimes by indulging in some bizarre practices [1]; and, among these people, the curative art seems to go hand in hand with the art of making the stars speak.

"In ancient times in France," a clumsy friend of Israel tells us, "*most doctors and astrologers were Jews*. This knowledge was very popular with this nation *since the captivity of Babylon*. We know that the Jews were *in possession of potions which they sold* to Roman ladies, and they *still* practice medicine throughout the East *today*. The science of *judicial astrology* of which they prided themselves on the one hand, and their wealth on the other, were undoubtedly the causes of these appalling violence and persecutions of which history has preserved the memory. "

[1] *Hist. of the Jews*, t. VI, ib., P. 394. The cabal being of probably Cainite origin, but at least Chamite, e t c. , predates the Jews and cannot be specific to them. It is in honor among Arab scholars, and later it fills the most curious pages of Cornelius Agrippa, of Paracelsus, disciples of the Alexandrian theurges and initiates of all the great eras of magic. Hippocrates laughs at certain impostors who boasted of curing the obsolete evil by prayers, and c. . . , L. De *morbo sacro*; and Galen rejects these practices as being of prestige of *Egyptians* and *Chaldeans*, that is to say of *Sabeists* or *Cabalists*. - L. De simplici remed. potest. - Thiers, Superst., Ch. XXXV, p. 416, etc. ; 1679 - On the contrary, we see the famous cabalist and heresiarch Basilides, disciple of the Jew of Giton, Simon the Magus, indulging in these arts.

And turning against the peoples who, tired of being the victims of the usury of the Jews, from time to time became against them the executors of a terrible and often cruel justice, the same writer adds with his naive pen: "They had to do with the heirs of the Goths and the Vandals! Ignorant and barbaric peoples regarded them as magicians; *there was*

hardly any alleged sorcerer on trial which did not find *a Jew* implicated, and everywhere they were accused *of all kinds of evil spells* [1]. "

Faithful to his invariable system of apologizing for Judaism at the expense of the Church, and presenting Jewish medicine to us only through the seductive side of cures, Mr. Advocate Bédarride, oblivious to the cabalistic side of the medical science of the Jews, its compatriots, cannot tolerate these insulting suspicions that the history of all peoples has nevertheless translated into *certainty*. So he only condescends to explain them to us through the stupid ignorance of Christians: "The cures which the Jewish doctors operated, he tells us, and which had something marvellous in a century of ignorance; the foreign language in which the secrets of their art were contained, and which gave them a mysterious character, and especially the quality of infidels carried by those who practiced medicine, aroused the uneasy solicitude *of a common superstitious*. No one hesitated to see *only spells and magic* in the knowledge that distinguished Arab and Jewish doctors; the councils therefore excommunicated the Christians who employed their services.[2] "And, for a Jewish writer, it goes without saying, the councils, by proscribing the art of these magicians, *as the Caesars*, the masters of the most civilized peoples of the ancient world, *did in Rome*, would do the work of Vandals!

(Note: Vandals - ie Germanic ie ignorant or backward.)

[1] Bail, The Jews in the Nineteenth Century, p. 91-94, 2nd ed. These *barbarians* were, by acting like this, only the imitators of *the most civilized* peoples of paganism, of pagan Rome which ceaselessly raged against these Jews, these magical mathematicians, these Chaldeans! Chaldea, Babylon was the school of the Jews, and the Koran shows us there the evil angels teaching magic. *Ibid*., T. I, p. 392, du Ryer, 1775.

[2] Bédarride, *The Jews*, p. 139, 2nd ed. ; Paris, 1861. - M. l'Abbé Gioberti, a very slim authority on the question, where his anti-Roman liberalism misleads him, speaks to us in much the same language. We are careful not to dispute with the Jewish teachers certain advances which the medical art could owe them. Did not chemistry itself owe great progress to alchemy? to resort to the science of the Jews? The study shows that the Church was not at any time made up of a vulgar ignoramus and superstitious. But in the

face of homicidal malice and crimes of magic to which the history of all peoples testifies that the Jew was accustomed, the Church had to take precautions both for the bodily life and for the life of the soul of her children. - Read in support the famous Tr*eaty of the police*, t. I, p. 279, etc., 4 vol. folio; Paris, 1705, 1710, 1719, 1738.

Our eyes turned from early Christian antiquity towards one of those men who were the glory and the light of humanity, indeed surprise the cabalistic medicine, which the Jews his contemporaries had received from their fathers, in the process of descending from his century to ours along the chain of unhealthy traditions which they handed to their sons; and our ears hear him strike with his anathemas.

"Demons," cried Saint Jean Chrysostom, this valiant father of the Church, *inhabit* not only the Synagogue, but also the souls of the Jews. Would you seek the healing of your body at the cost of the salvation of your soul? you, without arousing the indignation of God, the creator of your body, imploring your enemy for your healing? And how could medical science not become, in the hands of any idolater, an infallible resource to train you at the feet of the gods of the Gentiles [1]? *Often also* the peasants *have cured* illnesses in this way and restored the infirm to health; is that a reason to take part in their ungodliness [2]? "

[1] Saint Chrysostom, when he gives this discourse, knows what those who venture to label Christians and councils as fanatics and superstitious ignore. He knows that a large part of ancient medicine, among the idolaters, was practiced in the temples, where the priest and the teacher were confused with each other; he knows that this medicine was *partly* magnetic, magical, demonic, which we expose in our book *Mediators and Means of Magic*. Now, the cabalistic or talmudic medicine of the Jew, mixed as it was with magic, was merged from this point of view with that of the pagan, and was inspired by the same gods. A medical art which is also spiritualist has regained its vigor today, and particularly thanks to the resurrection of magnetism. - Read on these points the volume Prælectiones theologicæ of 1866, by the illustrious theologian J. Perrone, of the Roman College, which often does us the honor of quoting ourselves.

[2] P. 358-362. Tertullian said of demons, with the help of which magic medicine seems to cure us: Lædunt ..., remedia præcipiunt ad miraculum nova, sive contraria, lædere desinunt and curasse creduntur. - They cause harm ... and when they stop causing it, we cry for healing. *Apolog*., Ch. XXII.

"If God allows demons, as he allows men, to operate some healings, he allows it to test us; and disease is better for us than cowardice to ask ungodly means for deliverance from our evils. The devil, even healing us, would certainly do us more harm than good; for it would have relieved our body, which will nonetheless be the food of worms, but it would have compromised the eternal happiness of our soul. The recruiters of slaves offer children sweets, pastries, dice games, trifles, a thousand baits, in order to delight them, at the cost of their freedom and life. This is how the demons promise the healing of our members, in order to compromise more surely the salvation of our soul. Oh! let us not suffer such an abuse, my beloved ones. It is not because God abandons you, it is in order to make your virtue shine more vividly, that he sometimes allows sickness to reach you. Endure it generously; flee, *flee, or repel the Jews*; they *claim to be the most skilful doctors in the world*, but their medical science *is nothing but sham, enchantments, amulets*, and practices borrowed from magic! ... just as their synagogues are only places of debauchery, where shameless and dissolute women go [1].

"Familiar with Judaic ruses and superstitions, another Father of the Church, Saint Epiphanes, teaches us that the Jews mix demonic arts with their science [2]; they do not shy away from homicide, and put into practice the cabalistic article of faith that Thomas de Catimpré once recalled in these terms: "A very learned Jew, recently converted to the faith, affirmed to me that one of his former co-religionists, on the verge of dying, had made this prediction to the Jews: "You will be able to cure the shameful disease which afflicts you only by *the use of Christian blood* [3]" ... Because human blood is at the bottom of all the practices of magic!

[1] *Amulets* are one of the main works of the cabal, and one of the main instruments of magic. S. John Chrysostom, ibid., P. 358-362, 3, 4, etc., cited already *Complete Works*, vol. II, ed. 1865 - *Example of cabalistic or magical medicine*. The alchemist physician Paracelsus "the greatest of Christian magi, opposed to bewitchment the practices of a contrary spell. He composed *sympathetic remedies*, and applied them not to the suffering members but to representations of these same members, formed and consecrated following the magical ceremonial. The successes were prodigious, and no doctor ever approached the marvellous cures of Paracelsus. "Eliphas Lévi, *Dogme et Rituel*, vol. I, p. 302. Read elsewhere his biographies, and a multitude of examples of this cabalistic

medicine. One of the best known is the famous sympathetic powder of Digbgy, which healed at any distance and did wonders for our serious neighbors the English .....

(Note: Powder of sympathy was a form of sympathetic medicine, current in the 17th century in Europe, whereby a remedy was applied to the weapon that had caused a wound with the aim of healing the injury it had made. The method was expanded upon by Sir Kenelm Digby).

[2] *Against Heresies* XXX; - the *Church and the Synagogue*, p. 321.

[3] *De vita institenda*, l. XI, cap. XXIX, ar t. 23.

Magic takes blood, human blood. It needs human blood and human fat to accomplish its rites and perfect its sacred creams, its evil ointments, *its sacramentals*, to achieve its sacrilegious goal. Here, there and elsewhere, according to the times, according to the genius and the degree of civilization of the peoples, it needs this blood and this flesh, mystical drink and means of regeneration. And, from the beginning of historical times, the Bible itself gives us, on Canaan soil, the spectacle of these odious practices, of this sacred anthropophagy, of this blood and human flesh that the Jews drank and ate with the cabalists of Canaan, and of which their incantations demanded the use [1].

Processes of cabal and magic, that is to say demonic means, but employed as *religious or scientific* means, these are two things which are constantly reproduced in the Jew in the exercise of the art of healing or to prevent ailments of the body. And, in the attentive examination "of the murders of children committed by the Jews", what will strike a sagacious investigator most keenly, it is not always and only a fierce feeling of religious hatred; no: it will only too often still be the intention "to make human blood and torn flesh serve for magical operations" endowed with the virtue "of curing the ailments of the body or of the mind". It will be the firm intention "to obtain abominable effects," that are the operators are convinced "that it is in this blood and in this flesh, *in addition to the medical properties*, a particular virtue, an occult force, *ensuring the success of their desires*. ”

Sometimes, and when circumstances permitted, the practices of cabalistic or magical medicine in full sunlight took on a frankness, a perfect cynicism of ferocity. This is how we hear Rufin, the illustrious contemporary of Saint Jerome, appointed Jewish doctors whom a queen of Persia [2], who was afflicted with a dangerous disease, had consulted; these doctors prescribed to him for treatment to cut Christian virgins in two, and to pass between the suspended halves; advice which the queen received with blind docility [3].

[1] Bible, *Wisdom*, ch XI I, 4, etc. ; - *id*., Our book *Magic in the nineteenth century*, last. ed., ch. IV; - *id*., Above in this present work, ch. VII, 2nd division: *Blood* ...

[2] *The Church and the Synagogue*, p. 313 to 315, etc. Thom. de Catimpré, *De vita institenda*, l. II, cap. XXIX, art. 23. - *Syrian Affairs, ibid*., V. II, p. 380-84-8, and 390, etc., etc.

[3] *Hist. ecclesiastical*., l. II, XXIV.

(Note: postscript #2 above reference is missing in the French original, the translator has placed it in its likely location).

But perhaps it would be time for us to put an end to the cabal, if we were not to show how stubbornly the Jews were able to turn the spiritualistic traditions of idolatry and the magic that they themselves perverted against Christian institutions, and with what indefatigable art they applied themselves, in time and in space, to mature and perfect the corruption of social science in the midst of the Christian world. A single word, and which should suffice for the moment, will set the reader on the path to this truth.

"The idea of the Christian hierophants [1]", that is to say, according to the meaning that Eliphas attaches to this word, the idea of the cabal conspirators had been to skilfully seize power and to slyly withhold it for their benefit. They were therefore to "create a society dedicated to self-sacrifice by solemn vows, protected by strict regulations, which would be recruited by initiation, and which, as the sole depositary of *great religious*

and social secrets, would make kings and pontiffs, without being exposed to the corruption of power. "

[1] Note: hierophant - priest, who interprets sacred mysteries or esoteric principles.

This idea was, according to the cabalist Éliphas, "the dream of the dissident sects of Gnostics or of the illuminated [1] who claimed to link their faith *to the primitive tradition of the Christianity of Saint John* [2]. It finally became a threat to the Church and for society, when a rich and dissolute order, *initiated into the mysterious doctrines of the cabal*, appeared disposed to turn the *conservative* principles *of the hierarchy*, against *legitimate* authority and threatened the world with an immense revolution. "Ancestors of subsequent societies of occultism, "the Templars, whose history *is so little known*, were these terrible conspirators [3]."

[1] "The Jews are all regarded as *doctors of the law*, among the *Illuminati*." Fig tree, *Hist. of the marvelous*, vol. IV, p. 162, anticatholic book; 1860.

[2] Catholicism of Saint John, *password* which designates the Catholicism of rebellion and magic.

[3] Eliphas Lévi, *Hist. magic*, p. 273; Paris, 1860.

Now, these men of the occult to whom Eliphas recognizes the merit of having possessed *the mysteries of the cabal*, but who committed the unforgivable mistake of wanting to absorb *the immense revolution* with which they threatened the world into an exclusive aristocracy, these conspirators, both blamed and honored, vanished in a storm. But the empire of darkness had only a short interregnum; and soon, in the thick of the shadow, successors were born to them. It was their adepts themselves who, from a thousand sides at once, in the ephemeral epochs of their triumph, threw these revelations to the wind. The one among them that we prefer to listen to, the pseudonym Éliphas, is one of the least equivocal and of the most learned: let us continue to listen to his language, and without forgetting that the architects of all anti-Christian or anti-social disorders who agitate the world, under the cover of occult

societies, are linked by the secret and Judaic link of the cabal to the immense and universal association designated by the *recent name* of Freemasonry [1].

"The cabalistic doctrine, affirms to us the adept Eliphas who professes it brilliantly, is the dogma of high magic," and the occult philosophy of magic, "*veiled under the name of cabal*, is indicated by all the sacred hieroglyphs, ancient sanctuaries and *still so little known* rites in ancient and modern masonry [2]. " But towards what goal does is this association, which gives its face such philanthropic attractions, and whose principle of life must be sought in the very dogmas of the cabal, push the Christian world? Let us listen, and we will know how to react, when we have heard his most positive confessions:

"*The great cabalistic association* known in Europe under the name of Masonry suddenly appears in the world at the moment when the *protest against the Church* [3] has just dismembered Christian unity. "Now, the masons have" the Templars for models, the Rosicrucians for fathers, and the Johannites for ancestors [4]. Their dogma is that of Zoroaster [5] and of Hermes, their rule is progressive initiation, their principle, *equality*, regulated by the hierarchy [6], and universal fraternity [7]. They are the continuators of the school of Alexandria, heir to all the ancient initiations. They tolerate all beliefs [8] and profess only one philosophy. They teach only *reality*, and want to gradually bring all intelligences to reason [9], "that is to say to anti-social rationalist, to Masonic reason, against which woe to those who reason! We have already seen it more than once; but better still, we will see it later.

[1] High Masonry! - Read especially the learned and now rare book by Protestant Saxon Eckert, trad. Gyr. 2 vol. i n - 8 °, Liège, 1854.

(Note: Eduard Emil Eckert 1825-1866).

[2] *Hist. magic*, p. 23-24; 1860.

[3] This protest is Protestantism, which erupted at the time so aptly known as the Renaissance, as the new birth of paganism, of its philosophy, of its exclusive literature and of its arts; the arts and literature having been Christianized since the fall of idolatry.

[4] The Johannists, that is to say those who metamorphose the apostle Saint John into a cabalist, leader of the rose-croix, of the Freemasons, etc . , and who teach us that their secret purpose is *to break the tiara*, etc., etc.

[5] This qualifying name means living star, and would link the Cainite cabal of Cham to Sabaism, which must be. - Read, among others, *Treatise on the Police*, vol. I, p. 521, folio; Paris, 1705, etc., etc.

[6] Tacit reservation being made against *equality* in favor of the heads of the association; for equality is the destruction of all order, *even infernal*; see the big note on equality in our book *Mores and practices of demons*, ed. of 1865, p. 421.

[7] Without this fraternity, which founds the subversive theories of cosmopolitanism, by destroying the principle of particular homelands, the triumph of universal Israelite association would be impossible, and the reign of the Antichrist over the world, formally announced by the Church, could not be prepared. The Italian, Germanic, Slavic, etc., unities, in a word, the partial unities founded under the generally false and arbitrary title of the principle of nationalities, prepare this general unity, *and consequently must sooner or later inevitably be accomplished*.

[8] That of Catholicism excepted.

[9] Eliphas Lévi, *ibid., History of Magic*, p. 399-400; 1860.

So, and according to the important indiscretions of many enemies of the Church, these ancient Jews whom EIiphas called our fathers in science, and whom Christ called the sons of the demon (*vos ex patre diabolo*), that is- i.e. the fathers of the demonic church, have as sons the elect of Judah in whom we must recognize the philosophers, high teachers and mysterious leaders of "the great cabalistic association known in Europe as Masonry," and whose goal is the ruin of the Church of Christ and of Christian civilization. Proudhon, that declared friend of the prince of the cabal, dared to tell us this in brutal terms; others repeat it to us every day in perfidius or sweetened terms.

So, those *who tell us* that the universal and supreme, but secret, Masonry council, composed of nine members, must hold a minimum of five seats in reserve for the representatives of the Jewish nation, because thus the constitution wants it Masonic, tell us what the simple laws of common sense have told us they should be! But we have said enough about the cabal and its fruits, its works, its births and its plans for the future. For the moment, it is enough for us to have touched on this subject, to which we have had to devote another chapter elsewhere.

FINAL NOTES OF THE CABAL.

NOTE I. - EGYPT: THE TWO SOULS, THE ASTRAL SOUL.

We know what immensity of power and influence the Egyptians attributed to Isis and Osiris, etc., etc., that is to say to the *sun*, *the moon*, the *stars*; so that, to reconcile this doctrine with that of free will, they gave every man *two souls*: one of divine emanation, and the other which descended from *the stars*. The first enjoyed perfect freedom; but the second was subject to the influence of stars and supramundane intelligences. Read Jamblique, *De myst*., P. 162, sect. 8. - Read, moreover, Cornelius Agrippa; *id*., Eliphas Lévi, *Rituals of magic, his doctrine of the astral fluid*, and see all that concerns the various physiognomies of the error of the two souls, in our book Mediat*ors and Means of Magic*, Part Three, *the Human Phantom and the Vital Principle*.

The philosopher-magician Jamblique assures us that this opinion still reigned in his time in Egypt, and it is enough to look at the pompous praises which the Jewish cabalists lavish on the stars and the moon to recognize in them striking similarities of beliefs and practices. We have quoted these authors extensively in our work *Magic in the Nineteenth-century*.

These same Egyptian theologians, far from limiting themselves to consulting the gods on trivial matters, questioned them on the lofty questions relating to our purification, to the separation of bodies and to the salvation of the soul. Similar, moreover, to our spiritualists, they imagined, thanks to some silly precautions, that they could not be led into error by the demons who had seduced them. They claimed to go back through the channel of spirits to the divine nature. There was a similarity of purpose, as well as a similarity in origin, between their cabal and that transmitted to us by the sons of Israel with whom Egypt was filled after the death of Christ. Also, the ancient reputation of the Kabalists of *Egypt* and *Chaldea* passed to the Jewish people since the opening of the Christian era.

NOTE II. - WHY THE WORSHIP OF ANGELS WAS REPRESSED ORIGINALLY BY THE CHURCH.

The pages in which we spoke of the Geniuses, the Celestial Intelligences, or the Angels who were said to preside over the stars, and by the stars over the things of this world, allow us to judge whether it was wisdom for the Church to repress the cult of the Angels, while awaiting a time when the Sabaist cabal would have lost some of its empire.

The bastard and treacherous science decorated with the name of astrology, where the observation of the sky is mixed with the worship of the Angels, is of such an ancient date in the world that history cannot reach it. But we cannot ignore that the first known Sabéistes, worshipers of the celestial torches, admired from the beginning the fact of an influence which exerted the spirits rectors of the stars on their destinies. And these spirits which deceived them were, according to the words of the Apostle to the Gentiles, the angels of mischief, princes and powers of this world, implacable insiders scattered in the midst of the air and the heavenly bodies. (Saint Paul, *Ephes*., C. VI, v. 12.)

Navigating with lightning speed in the immensity of space, the Angels of God are the pilots of these powerful and luminous ships which inhabit and ply the firmament. Thus the teachers of the Church taught it, thus the men of Catholicism believed it before the coming of Christ; and the Lord addressing Job said to him: "Where were you when the morning stars all praised me together, and all the children of God were overjoyed?" (XXXVIII, 7.)

The Angels, the children of God, these were the conductors of the stars; a truth so turned against the Lord by the Spirits cast down from the heights of their thrones into the regions of the air, that all of the idolatrous peoples around Judea bowed down before those lights of the firmament, honored them, worshiped them, shed human blood on their altars; that almost every infidel on earth embraced the detestable superstitions of these Asians; finally, that the voice of the men of God did not cease to thunder in the very midst of Israel against the worshipers of the Spirits of the stars, and to break their altars.

This is how King Josiah exterminated "the omens which *had been established for the kings of Israel*, and those who offered incense to Baal, to the sun, to the moon, to the twelve signs, and to all the stars. This is how he defiles and desecrates the place of Tophet, *at the gate of Jerusalem*, that no one there may sacrifice his son or daughter there to the sun (to Moloch). Thus he takes away the horses given to the sun by the kings of Judah, horses that are at the entrance of the temple of the Lord; thus he burns the chariots of the sun... and defiles and

profanes the high places built by King Solomon to the goddess of the Sidonians Astaroth and to Melchom, "that is, to the sun and to the moon... " [1].

So when we see *the chosen people*, their princes and their wise men at the head, succumbing themselves before the acts, before the wonders operated by the Spirits who call themselves the rectors of the stars and the sovereigns of the sky; when we see the men whom the Lord himself had enlightened, those whom he had verbally instructed and *nourished daily with miracles* [2], at the instigation of these Spirits, turn their freedom against his light, sometimes succumbing before the crowd, and drag him into his fall; when the prodigy of science and human wisdom, Solomon, lets himself be taken by the heart, violated by the senses and blinded by his curious passions; when he gives us the public example of the most incomparable and most shameful intellectual and moral failure that the history of mankind points out to us, do we doubt that the flock of the simple faithful can be seduced? Do we think that the Church was wise to place a narrow limit on the so consoling worship of the good Angels, we who see, within the enlightened classes of our modern capitals, *the incredible ravages of spiritualism*; we to whom men of science, seduced by vain prestige and unfortunate enough to teach, every day offer *infallible means* of discerning good spirits from bad! - Yes, of course, if the Church in her high wisdom had not put an obstacle there, the traditions of Sabaism or the Chaldean cabal, that is to say the traditions of primordial demonic Catholicism (*Dii gentium dæmonia*, Ps. v, 95), source of judicial astrology and theurgic magic, would have made the worship of Angels only too dangerous for the first Christians. For, everywhere and without ceasing, these Christians were exposed to the unhealthy influences of the science of the Jews, whose underground activity, when idolatry disappeared, maintained and preserved in the world the empire of demonic arts and magic.

[1] IV *Kings*, chap. XXIII, 5, 10, 11, 13, etc. ; - Jeremiah, VII, 31, etc. ; XXXII, 35. The same defense against these superstitions in another form in the Capitularies of Charlemagne, which we recall elsewhere.

[2] Read the Exodus, and, on this subject, the beautiful work of M. Thomassy, honorary adviser to the Imperial Court*: Pensées sur la religion*; 1865, Plon.

(Note: Jean Thomassy).

Infected with the principles of that false and proud science, which from the bosom of the filthy mysteries of primitive polytheism had infiltrated their perverted traditions, that is to say in *their cabal*, and which the father of lies, now the father of 'Israel (*vos ex patre diabolo. Supra*), made grow and prosper in the shadow of the Judaic roof and the Synagogue, the Jews then savored a double happiness. It was to give their pride a wide scope by spreading around them, in all the kingdoms of the Catholic world, the principles of a science before which the great bowed down, and which recognized Judah as *its master*; it was, at the same time, to satisfy their deaf and implacable hatred against Christianity, by wreaking terrible havoc within the Church by the diffusion of doctrines and practices which, while placing the Christian at the feet of the Jew, *his master*, odiously mingled, in the heart of him whom baptism had regenerated, the worship of Christ with the worship of the spirits of revolt, of homicide and of fornication!

Thus, under the cover of a thick ignorance, and under the inveterate empire of peasant habits, witchcraft preserved an asylum in the campaigns and in the isolated hamlets where idolatry, finding its last retreat at the feet of the oak god and *animated* stone, ἔμψυχος, which represented the *two star gods* light and nature [1], it spread with the help of the empirical and coarse initiator, whose zeal the Jewish peddler constantly re-energized. Everywhere, in a word, the Jew threw while playing, the bait of a science which, under the perfidious and shimmering multiplicity of its aspects, flattered both pride and curiosity, irritated greedy and sensual appetites, and gave an irresistible bait to the unstable aspirations of the man of ambition and of the man *of science or pleasure*.

It is therefore not without reason that he repeated to himself from all antiquity that wherever the Jew set foot, magic took root and sprang from the earth. The Jewish lawyer Bedarride himself recognizes this historical fact, and expresses it in these terms: "The emperor Adrian said that he had not seen *a single Jew* in Egypt who was not a mathematician." this name, no schoolboy is unaware of it, that imperial Rome qualified the henchmen of magic; and one of the largest and most incandescent hotbeds of theurgic cabal and corruption at that time, Egypt, was an anthill of Jews. Mr. Bédarride adds, which moreover went without saying, that they "*had been perpetuated* in the West in this reputation [2]!"

[1] *Lunus-Luna, Dianus-Diana*, etc. Read our book *Dieu et les dieux*, Paris, 1854 (temporarily out of print),

[2] *Ibid*., P. 454. - Basnage, t. IV, p. 1212.

The scattered doctrines in the religious code of the Jews, where *variations* and *contradictions* abound, also teach us that "all the stars and all the celestial spheres *are animate beings*, who are endowed with intelligence and reason. As they recognize the one who is supremely blessed, they recognized themselves, and recognized the Angels who are above them. Their science is inferior to that of the Angels, and superior to that of men. Maimonides, in the *Moré Nebuchim*, demonstrates that the stars are *animated*. "

According to some rabbis, there are mortal angels and immortal angels. When these spirits show up, they need a form, and if they stay too long in that form, they materialize. This is what happened to Asai and Azael. The good angels are opposed to the bad ones, who are, however, in part the necessary organs of divine action; and the cabal quite generally admits that, among the demons, some are created of God, while the others come from the good angels who have spread among them, or polluted with men! (See *Zend Avesta*.)

As an example of the vigour with which the Church attacked these vague and false doctrines, relating to the nature of the celestial spirits and their action on the stars and on the inhabitants of the earth, we will quote a few words from the Provincial Council of Bordeaux in 1583:

"These will commit an execrable crime and *are excommunicated*, who, by the inspection of the stars, *like the Chaldeans*, and by the sacrilegious use of judicial astrology, stifle the liberty of man and the providence of God, etc., etc. "*Council*, tit. 7.

NOTE III. - THE KEY OF SOLOMON AND THE CABALISTIC GAME OF TAROT.

Let us not forget to recall, in connection with the cabal, that Martin d'Arles, in his treatise De *superstitione*, and Delrio, mentions a book of magic of which *the Jews* and *the Arabs* made the greatest use in Spain "to commit the most detestable deeds. "Now this book, which consisted of seven distinct parts, passed from father to son, and was preserved as a precious inheritance. - It is believed that it descended in a straight line from a famous *cabalistic Hebrew* ritual entitled: The Key of Solomon, *Clavicula Salomonis*. The Jews were not afraid to

attribute this book to King Solomon [1] himself (of which we had a copy in our hands). Perhaps, remembering the shameful idolatry of this sovereign, who fell from the peaks of wisdom into an abyss of darkness, we will find nothing improbable that he traced with his hand this impure code of magic. And, whether or not other cabalists have changed it or not, the occult means used then by the Jews to achieve their supreme ends are held there: honors, vengeance, wealth, an easy life, sensual and voluptuous .....

[1] Bartolocci, *Bibliotheca hebraïca*, t. I, p. 703.

That if we ever doubt to what extent the magic, resulting from the cabala, and of which the Pharisee and Talmudist Jews were since Christ the teachers and the great masters, is an impious science, it would be enough for us, concerning the book which bears *the name of Solomon*, to lend an ear to the magus Eliphas to drive out any cloud from our minds. "We have said how the name of Jehovah (God) is broken down into seventy-two explanatory names which are called Schemhamphoras. The art of using these seventy-two names, and to find in them the keys of universal science, is what the Kabbalists called the Clavicles of Solomon. Indeed, following the collections of evocations and prayers which bear this title, one usually finds seventy-two magic circles forming thirty-six talismans. These talismans each bear sixty-twelve (72) names, with the emblematic sign of their number and that of the four letters of the name of Jehovah to which they correspond. This is what gave rise to the four decades of *the tarot*. "

"With the help of these signs, and by means of their combinations, infinite like those of names and letters, one can arrive at the natural and *mathematical* revelation of all the secrets of nature, and consequently enter into communication with the entire hierarchy of intelligences and geniuses. "(Éliphas Lévi, *Histoire de la Magie*, p. 109-110, 1860.)

The instructions in this grimoire, called a ritual, obviously relate to the doctrines of the sect of the Pharisees, where the cabalistic faith in the influence of the stars reigned. So, they imposed on each Hebrew names which corresponded to the different names attributed to God by the prophets. And whether our gaze rests on scholarly magic or on grossly sensual and sabbatical magic, we see its doctrines and practices derive if not their origin, at least “their improvement, from the Synagogue.” (*The Church and the Synagogue*, p. 325.)

The cabal, this science of the sciences, this religion of religions, as Eliphas defines it (*Dogme et rit*., P. 244, t. I, 1854.) is the science of the magus, let us say even of the sorcerer, of the teller of good adventure. And the tarot, that oracular card game that the nimble fingers of the gypsy wielded so dexterously, contains its revealing language. But beware of laughing at the marvels that the cabal reveals to us about this oddly shaped scientific treasure, which hardly presents itself to our eyes except under the filth of the gypsy; for this cabalistic card game, this book which he uses to consult fate, is nothing less than "the monumental summary of all the revelations of the old world, the key to Egyptian hieroglyphics, the collarbones of Solomon, the primitive writings of Enoch and Hermes. This key to initiations, (the gipsies) undoubtedly owed it to the infidelity or imprudence of some Jewish cabalist. The gypsies are originally from India, and the tarot came from Egypt through Judea. Its keys relate to the letters of the Hebrew alphabet, and some of its figures even reproduce the shape of the characters of this sacred alphabet. "

But who were these gipsies so little known to the common people? "It was a sect of Indian Gnostics," that is to say of cabalists "that their communism exiled from all the earth [1];" because the last word of the cabal and of the occult initiations of which it is the soul, is, in all things, *the most radical* and unclean of communism. The sabbat has no more complete one, and history teaches us that the great heresies which had the Gnostics in mind practiced it.

[1] Éliphas Lévi. We leave him the full responsibility of his assertions when we do not discuss them. Hist. of Magic, p. 322-327, 1860. - *See above*, Bohemians, chap. X, divide. v.

VERY IMPORTANT NOTE. IV. - CAINITE OR CHAMITE ORIGIN OF THE CABAL.

Gnosis, this cabalistic doctrine of the most inconceivable abominations, has as its father Simon the Magus [1], whom the Samaritans even called the apostles "the great virtue of God". (*Acts of the Apostles*, VIII, 10.) "A disciple of the cabal, Simon was heir to the doctrine of the sabeists, worshipers of spirits and of the *star and serpent* gods. The first postdiluvian depositories of the cabal were the sons of Ham, and the opinion of the scholars is that they held their cabalistic traditions from the descendants of Cain. We have written a few pages on this subject, but for the time being we will confine ourselves to quoting a simple

passage by M. l'abbé Chesnel, after recalling these two facts: that, among the main sects of Gnostics, the Gnosis counts the Cainites and the Ophites, that is to say, the heretics who held the honor of bearing the names of the serpent and of Cain; — and which Simon the mage judged to have to give "to the gnosis a scientific and philosophical background [2]".

Gnosis, we say, was only one of the mobile forms of Sabeanism or primitive idolatry, the mysteries of which descended from the tradition received from the sons of Cain, that is to say from the Cainic cabal, professed in Chaldea, its original seat, where we find remarkable traces of it *even today*. (*See below*.) This rich and magnificent country was originally ruled by princes descended from Cham, and their traditional science, that is to say cabalistic, seems to have been that of the first of the homicides and the first cursed.

When Satan seduced the first men with this flattering promise: "You will be gods, he laid down, said a Father of the Church, the foundations of idolatry. This lesson was not lost; and ever since the world has been divided into two enemy societies: the one whose God is the leader, and the one who recognizes Satan as master." The first is made up "of the children of Cain before the flood, and of the Chamites since," that is to say children of Ham, whom many scholars regard as affiliates of the children of Cain [3]. When "the races mingled, other names were represented, and other peoples perpetuated this *sinful tradition* ", in the words of this *cursed cabal*, so that the cult of evil did not cease *for a moment* to have "worshippers!" The cabalistic, *or traditional*, chain of demonic Catholicism is, and indeed should be, like that of divine Catholicism, without a break in continuity.

[1] Saint Epiphanes, *Hæresis princeps, Simon ille magus extitit, Gitthis oriundus ... Adv. hæres* p. 55, ed. 1622, in-f °. Paris.

[2] M. l'Abbé Darras, *Hist. General of the Church*, t. VII, p. 50-51, 1866, Paris.

[3] See idem the remarkable and *recapitulative work: Treaty of the police*, Delamarre, Paris, 1705 to 1738; 4 vol. in f °; t. 1st, p. 520, etc. We touched on this question in one of our books.

"Among the Chamites, we can already see all the general features, all the forms, all the branches of idolatry as it developed *later in gentility*. These are *Sabaism*, and the cult of earthly nature. It is moral evil, deified by the liturgy and

mythology; it is the almost absolute separation between what is preserved from the remains of natural law and religion, which is only a system of fables and ceremonies; it is the cruelty of politics inspired by dogmas which are mobile in their forms, but immutable in their essence. Such is the primitive idolatry of the Chamites ", that is to say of the disciples and sons of Ham, whose hereditary doctrine, which sooner or later was called the cabal, is that which the Jews partially appropriated under this name.

"The cult of evil as evil, under the symbol so frequently used of the serpent", which, in Sabeism, merges with the stars, the moon and the sun, and the cult of the body of the holy multiplication of men, become the body of debauchery, "this seems to characterize chamism", that is to say the religions and societies resulting from the cabal, or from the tradition taught by the sons of Cham.

Now, faced with this fact, a capital observation, which we have never encountered elsewhere, presents itself to us; Here it is: These two things, the serpent, *the cause of the curse of the first men* after the creation of the world, and the body which, making the person of Noah the laughing stock of his unworthy son, became *the cause of the curse of men after the renovation of the world by the flood*, these two objects of fall, we say, identified with the sidereal or sabeist gods, as the history of the divine stones called betyls testifies, become the two main objects of the cabalistic or demonic cult [1] In short, "in all places, and to whatever degree one meets them, they betray the influence either direct or indirect of this old *satanic civilization*." (*Ibid*., Ab. Chesnel, p. 142.) They are, from the origin of evil, the gods of mysteries and of the Sabbaths; they are *the sacred signs of all religious and political associations* of the occult; they are *the alpha* and *the omega*, the first and the last word of the cabal; they are and will be the god, the coat of arms, the rallying sign of all the senior initiates of the Temple, of the Rosicrucians, of high masonry [2]. Quite naturally, therefore, the Jews, great masters of this cabal, have become the great masters, the secret princes "of all Masonic associations, who, the follower Éliphas Lévi tells us, owe him their secrets *and their symbols*." (*Dogmes et rites*, 2nd edition, 1861, vol. I, p. 95.)

That if the cabal had its primitive seat in Chaldea; that if, in Babylon its capital, the tower of Babel consecrated to its gods the *serpent* and the *sun*, stood on *the high place* which bore the name of the *dwelling of the demons*, these facts which remind us of the origins of the cabal will lend some interest to the

primordial and cabalistic associations of which Chaldea was the cradle, and of which we will see that it has remained one of the centers!

[1] See chap. Serpent, Dracontia, Phallus, Betyls, Beth-el, etc., our book Dieu et les dieux, 1853-4, appearing at the same time, as the accounts of the time show, as the very remarkable book of Father Chesnel, whose passages we produce which confirm our opinion: *Du paganisme*, in-12, p. 142 to 145, 123, etc., etc. Douniol. - *Id*. Doctor Boudin, *Culte du serpent et du phallus*., 1864, 88-page brochure; and others already cited.

[2] A discovery that we believe we have made and proven elsewhere.

NOTE V. CHALDEANS, CABALIST ASTROLOGISTS OR SABEISTS ANCIENT AND MODERN: PUBLIC SCHOOLS OF ASTROLOGY, NOSTRADAMUS, PARACELSUS, ETC.

We read in Dollinger: "Astrology, the most tenacious of the infirmities of the human mind, had acquired a great vogue as a result of the contact where the conquest of Alexander put the Chaldeans with the provinces of the West. These men found support in the Stoic philosophy, which, starting from the principle of the substantial identity of God and nature, had come to regard the stars as *eminently divine*, and placed the divine government of the world in the unchanging course of the celestial globes. The sky with its stars, and especially its planets, was a book in which the initiates could faithfully read the destinies of the men. The science of the Chaldeans who would decipher these divine characters was all the less doubted because they claimed to have studied them for four hundred and seventy-three thousand years. In the time of Alexander, mathematicians, geneticists, astrologers of the Chaldean and Alexandrian-Egyptian schools were widespread in Asia, Greece and Italy. They taught, in concert, that a secret virtue descends without interruption on the earth; that an intimate sympathy exists between the planets, the celestial bodies and the earth; with the beings who live there. *Human things absolutely depend on the stars*. The planets, above all, preside over the destinies of man and exercise a decisive influence on his birth, life and death. Some, Jupiter and Venus, are beneficial, etc. Their properties are tempered, modified as a result of their positions and their various aspects. Hence this mixture of good and evil which they spread over the earth, and the faculty of man to increase good and deflect evil through prayer and religious ceremonies (let's say magic.) "

"The planets having in their respective residences a power which they do not have elsewhere, one can act on them by the prayer, the vows, the religious worship (or rather magic). Hence the *astrological prayers* composed and used in favour of certain emperors, of Antoninus for example. "

Augustus, who forbade mathematicians, that is to say the Chaldeans, to speak of life and death, consulted them ... Tiberius and Otho had their particular astrologers. These cabalist diviners swarmed in the capital of the empire "in spite of the banishments. It was especially under Domitian that their influence became disastrous. Their artifices stimulated the cruelty of the tyrant, and indicated to him the victims and the means to strike them. ... He had the horoscope of a great number of distinguished men drawn, and delivered them to torment when the astrologer claimed that they were destined for great things. Finally Alexander Severus reported the decrees of the past ages and allowed them *to open schools in Rome itself*. "(Dollinger, *Paganisme et Judaïsme*, p. 286 to 289; 3 vols. in-8, Paris, 1858, transl. S. de P.)

And these *cabalistic schools* were perpetuated within Christian societies, where "the cabal, mother of the occult sciences", as the adept Ragon (*supra*) tells us, was "cultivated *by the Jews* with unparalleled ardor, and erased almost by itself *all the other secret societies* "(Lecanu, supra), having for "*the most faithful depositaries the Jews*, who were almost always the great masters of the Middle Ages in magic! "(Éliphas Lévy, *supra, ibid*.)

"Religious wars, civil wars, violently shattered Catholic unity, famine, pestilence, and, in the midst of the misery and anarchy of almost all European states, a general tendency of minds towards the study of astrology: that was one of the faces of the sixteenth century! I say "study of astrology", because this cabalistic art was indeed regarded "as a science, and *it was taught publicly with the help of civil authority*. Thus Krakow, the former capital of Poland, had renowned *schools of magic* throughout Germany. Students flocked there from all sides to attend the lessons of the teachers, who explained to them the astronomical figures and characters of the Arabs, Greeks, Persians and *Chaldeans* [1]. "

Few Courts, at this time of cabalistic upsurge, and, consequently, of religious and social revolutions, and few characters did without their astrologer. These charlatans, or, to put it more accurately, these sectarians, abounded in France at

the time of the Renaissance; and when we visited the picturesque chateau of Chenonceaux, we were shown a room which links the memory of Catherine de Medici to these practical sacrileges. The ladies of his court called these cabalists, that is to say these Jews or these pupils of the Jews, their Barons, a remarkable denomination! for this word, which had not then become as since a vain title, scarcely yet designated anything other than the ancient and high nobility, the racial and primordial nobility of the kingdom, as we read in du Cange. (Article *Barones*.)

In this regard, let us transcribe a passage from Delrio, too interesting to omit: Hactenus patres, quorum adcripsi verba, quoniam, licet primo loco, et juxta contextus seriem, Apostolus loqueretur de superstitioso dierum, mensium et annorum cultu *Judeorum*, quos Galatæ judaizantes haud dubie imitabantur, utpote cum Græcis Divus Hieronymus et Primasius arbitrati, fieri tamen potest, ut aliquid etiam *paganismi* simul irrepserit, *ut vidi* in Francia, tempore Catharinæ Mediceæ, quando inter aulicas matronas adeo hæc vigebant, u*t nihil inconsullis astrologis*, quos *Barones suos* nuncupabant, conari auderint, etc. Disquis. mag. (L. I I I, p. 2, sect. VI.)

(Note: rough translation from Latin - Hitherto the Fathers, whose words I have ascribed to, since, although in the first place and according to the order of the context, the Apostle was speaking of the superstitious days, months, and years of the worship of the Jews, whom the Galatians Judaizers undoubtedly imitated, for instance, when the Greeks considered St. Jerome and Primasius, it is possible, however, that something of paganism also crept up together, as I saw in France, in the time of Catherine of Medice, when these things prevailed so much among the courtly matrons, that they had dared to attempt nothing in the time of the unskilled astronomers, whom they called their Barons, etc).

It is important to point out the famous Nostradamus between these *astrologers*, or, if we speak the language of Rome during the time of the emperors, between these *Chaldeans or these mathematicians*. They were given the latter name because of the cabalistic use *of numbers*, and the divinatory observation of *the stars*, in which these divinators indulged.

[1] Doctor of Exauvgez, *the Guardian Angel*, t. X, p. 13; Paris, 1856. *Record hist. on M. de Nostra-Damus* by B. de Matougues. - Or imagine the need that had such a time for the holding of an ecumenical council!

This distinguished cabalist, sought after by kings, protected by Catherine de Medici, born in 1503, died in 1566, *of Judaic origin*, and whose ancestors were *mathematicians and medical doctors*, as well as a considerable number of learned Jews, wrote, under the title of *Centuries*, predictions that cross the centuries and *go beyond the present time*. M. Anatole le Pelletier gave us in 1867 (Paris, chez le Pelletier, rue d'Aboukir, 40) an edition in two volumes, according to *the standard texts* of the years 1558, 1566, 1568, and we recommend reading it to laughing people, who will repeat in chorus, if they wish, this well-known play on words:

Nostra damus cum falsa damus, nam fallere nostrum est,
Et cum falsa damus, nil nisi *nostra damus* (Nostradamus).

(Note: rough translation from Latin - We give ours when we say the wrong thing, because saying the wrong thing is our way; and when we give wrong, we give ours.

More information on Centuries and this quote can be found in The Romance of Sorcery by Sax Rohmer 1914 available on line).

But serious amateurs will seek out this remarkable work, and place it in their library. They will find there the key to the designated characters, a translation of the quatrains opposite the text, a dictionary of old or unusual words, learned scholias, very curious notes, a lot of science and a singular interest. The predictions fulfilled are sometimes startling ..... and more to say, disconcerting .....

The author, whom we did not have the honor of knowing, was kind enough, in offering us his work, to explain to us a certain number of quatrains, especially of those which look to the future, and to which it would be imprudent to give a public explanation. We admired his obligingness, his modesty and his penetration. Let us add to these praises, and to prove their sincerity, that we cannot share certain opinions which the author admits in another work of the same date, and of which our book *Of Mediators and Means of Magic* has corrected some of them by anticipation.

(Note: Quatrains are four line stanzas of any kind, rhymed, metered, or otherwise).

A word from the cabalist Eliphas sums up, in sad praise, the virtue of the cabal and the power of the cabalist astrologers: "Paracelsus was perhaps the last of the

great practical astrologers. He healed the sick with talismans formed under astral influences, and recognized on all bodies *the mark of their dominant star*. This was, according to him, *the true universal medicine, the absolute science* of nature, lost through the fault of men, and rediscovered by a small number of initiates ". (*Dogma and ritual*., Vol. I, p. 236, 1854.) Ah! "how Dupuis was mistaken when he believed all religions stemmed only from astronomy! On the contrary, it is astronomy which was born from astrology, and primitive astrology (which is Sabeist idolatry) is a branch of the holy cabal, the science of science, and the religion of religions ". (Éliphas, *ibid*., P. 244.)

Unfortunately, there was no shortage of Christians as infatuated as the Jews, their masters, favouring these means of working wonders. These naive cabalists were astonished to see us lose, by our carelessness and by the laziness of the theologians, the great and marvelous lights which their science sheds and lavishes! Each of us, to hear them, should hurry to leave everything and sell everything to acquire this high priced pearl. How quickly would the impious be converted, if the cabal explained to them its infinite perfections; if, for example, the mysteries contained in each word and each letter of the Sunday prayer revealed to them the seven periods of the Church, its fate, its revolutions, in a word all the Sephiroth, all the divine splendors contained in this same prayer that they recite every day without understanding either its meaning or its wonders! (*Ibid*., Supplement to history, p. 351).

In support of this virtue of names, Rabbi Salomon Ben-Sevet deigns to tell us the following fact as positive. The rumor had spread long ago, in Spain, that a Christian child had been killed in the house of a Jew, and that the Jews had taken the heart of the corpse to celebrate their Passover "This plot, says the rabbi, brought great misfortunes on the Jews. However, Solomon Levite, a very wise man and very expert in *cabalistic secrets*, fortunately knew how to divert them by *placing the ineffable name of God under the tongue of the corpse*. For in this way he revived the life of the young child, who made known the real authors of his death.

Although we are far from believing in *the reality* of resurrections operated by the occult arts, and that we have cited in our book *Mediators and Means of Magic* some examples of false and frightening resurrections operated by this art, this story is of great importance for anyone looking for the ancient habits of the Jews; and the rabbi's justification seems to us proper only to demonstrate his science or his magical pretensions. (Read *Church and Synagogue*, p. 330.)

It was formerly by placing under the tongue of a Terapim a golden blade on which were written the evocative formulas and the questions to be resolved, by which the consultants obtained an answer from *the spirit of the deceased*. And the learned Kircher admits that the Terapims, which were made *by cutting off the head of a child*, can have the same date of *Cham*, the depositary of the Cainite cabal, that is to say of the magical traditions of the sons of Cain. (Read our book: *Dieu et les dieux*, Paris, 1854, p. 46-47, out of print, that we have not yet had time to *redo*. - Fourmont, *Réflex. Critiques*, t. I, p. 229 -370, etc. See on Cain and his son, inventors *of all crimes*, the historian Josephus, *History*, I. I, chap. 2, and other learned authors.)

NOTE VI. - THE CHALDÉE OF OUR DAYS; TRACES OF THE CAINITE OR CHAMIC CABAL AND PRIMITIVE SECRET SOCIETIES.

"Chaldea! Does this name awaken in the minds of Europeans other images than those evocative of infernal spirits, so often anathematized in the Bible [1]", and of other thought than that of the dark cabal or the traditional doctrine of demonic Catholicism, which, almost from the beginning of time, walks alongside the holy cabal, the traditional doctrine of divine Catholicism?

Chaldea! "the safest and most ancient sources of history place there twice the cradle of humanity. Created by God in the neighborhood or in the bosom of Chaldea, man is reborn and multiplied there again after the torrential destruction. Abraham received the day there, and later his glorious vocation ", which tore him away from this land dedicated to the worship of demons. "Ninus founded Nineveh there; the conjured impiety built Babel and its sumptuous dwellings there: the two great cities which will forever personify power, pride and pomp." P. 7 .....

[1] *La Chaldée*, historical sketches followed by some reflections on the Orient, by Father P. Martin, chapel. of Saint-Louis of the French, in Rome, p. 3, 1867, Rome, print. de la *Civiltà Cattolica*, with loan from Baron Adolphe d'Avril: *Study on Christian Chaldea*, Paris, 1864. Benjamin Duprat.

"Poor Chaldea! Unfortunate country! What a downfall! After having been the seat of the greatest empires, the homeland of the great saints, one of the most beautiful jewels of the Catholic Church in the first centuries of its history, it has

now fallen under Muslim domination. What am I saying? the demon himself has altars in her house, and its ignominious worship is not veiled under the pomp and decadence of language ". He won! God of the ancient cabal, he triumphed in this first center of his empire, which remained, once again for the East and strong beyond the East, one of the great centers of cabalistic worship!

"The astonished reader will forgive us for entering (on this subject) in some details on the Yazidis, better known in Europe under the name of Schamanites or Semanites ..... No author has described in detail the customs of these unfortunate tribes..... It is in the diocese of Akra that the cult center of these sectarians is found, and it is also there that their patriarch and their supreme sheik resides. "P. 34-35.

"From a political point of view, the Yazidis are ruled by a supreme emir of their sect, who resides in Schiekan, northeast of Mosul (Nineveh) ... His power is absolute *in everything*, and he can use of all the wives of his subjects as he wishes. His lawful wife is nevertheless always chosen among the princesses that are the daughters of the other emirs. By means of subordinate emirs, he transmits his orders to all the Schamanites widespread in Kurdistan, Media, Mesopotamia and the Sindjar Mountains. "

" It is even probable that, *through mysterious ramifications*, his orders reach *the remotest ends of Asia*, and PERHAPS EVEN OF EUROPE. "p. 37.

The Gnostics and the Manicheans piously preserved the traditions of this primitive Masonry, that is to say its cabal, a branch of which had grown deep roots among the Druses, in the mountains of Lebanon; and when the crusaders of Europe flooded Asia, they infected the ancestors of our Freemasons: the Templars, the Rosicrucians, the organs of Western occultism, the leaders and capitals of our demonic cabal.

Primitive cabalism was what these sectarians are, for they have remained Sabeists; they worship the sun, the stars, *the spirits of the stars*, the evil principle, or the principle, the prince of evil, which the Persians called Ahriman. And this Ahriman, "which eye would be blind enough not to recognize it under the transparent veils" of their doctrines, which "are attached to Manichaeism by links still visible", and which had been penetrated by Gnosticism. It only takes a single sentence for the doubt in this regard to vanish; let's listen:

Among these sectarians, "all passions, even the most shameful, are regarded *as sacred*, and to want to stop their course would be as if *the one* who is the author and the executor were to admit guilt. The words *modesty* and *conjugal faith* have no meaning in their language and do not awaken any idea in their mind [1] ".

[1] *Ibid*., *Dominican Year*, p. 138, May 1861; Chaldea. p. 64. - Do we not think we are reading, in these lines, one of the Fathers of the Church, Saint Epiphanes, *Adversus hæreses*, on the Cainites, the Ophites, the Nicolaitans, etc. ?

The prince of evil, however, "the devil, is to them after all only a fallen angel ... God, they say, is infinitely good, incapable of harming men. The devil, on the contrary, is infinitely wicked, and in his malice he only likes to torture them. It is therefore very prudent, if we want to be happy here on earth, to abandon the worship of God, which cannot be harmful. . . , and to place ourselves under the protection of the being who alone can exempt men from the evils of this life, since only he has the power to inflict them on them ". (*Ib*., P. 137, letter from R. P. Rose.)

"Satan, whom they worship under the name of sovereign or powerful king, Mélekel-Kout, is therefore for them only the principle of evil, defeated by the principle of good. God must reign quiet and happy for a thousand years, that is, for an indefinite period of years." But "war, rekindling its fires, will provide the devil with an opportunity to conquer or to make peace; and, in either case, his worshipers will find profit there." . (P. 32.)

"Each year they have at least three days of fasting, and one night which they dedicate to the king of the abysses. Men, women, children, old people, gather around a hole whose depth no one has measured (mundus); it continues in their thoughts into the underworld, weapons, coins, the whole to pay homage to the king of the damned. Then, the crowd in delirium enters an underground darkness, and there are accomplished abominable orgies ", a true magic sabbath.

There is the wish of their cabal, formed from their traditional dogmas. So, for the Yazidis or Schamanites of Kurdistan and countries in which freedom is unimpeded, you then see them resorting to "the most extraordinary theurgic practices, and *all that magic and witchcraft have strangest*, more frightening, and, let us say the word, *more diabolical, constitutes in a way the basis*, the very essence of their worship" and of their doctrine! (*Ibid*., P. 44-45.)

Now, we are not saying of this doctrine: it is the pure and primordial Sabaist cabal; it is the Cainic cabal transmitted by the descendants of Cham in its primitive purity; for nothing is kept invariable and pure in the domain of error, condemned to take its developments only in the atmosphere of variations. But we say that this cabal *preserves* and *propagates* in their essential part the doctrines and the cult of demonic Catholicism, of which Chaldea, ruled from the beginning by rulers from Cham, was the constant theater and the cradle. (Bible, Genesis, X, 6, 7, 8, 10, 11; XI, 25. - *Joshua*, XXIV, 3-14, etc., etc.)

Let us listen: "All the sheiks each year visit the districts entrusted to their care to encourage and *instruct their faithful* .... But writing is for the Schamanites *an object of abomination* ..." *The writing* delivered to the hands of the public *would be too compromising* for such a doctrine, which therefore takes refuge in *the cabal*, that is to say in *tradition*. "Their beliefs, their rites, their customs, their customs, are transmitted (therefore) only by oral tradition. Only one family has the privilege of *knowing how to read*; but so far we do not know in which book it exercises this prerogative [1]."

[1] P. 38-41. It was the same in the religious occultism of the Druids, whose origin is also Chananeo-Chaldaic.

Finally, the sectarians of this occultism, which, under our skies, is reflected or continues in the cabalistic occultism of societies whose main name is, for the moment, that of high masonry, blindly obey *the slogan of a great master*. The Yazidis are, in fact, "subject to the sheik or *venerable*, their spiritual leader, who fulfills the functions of patriarch and pontiff of the sect. He resides in the village of Assoian and has under his dependence particular sheiks who receive, transmit and carry out his orders ..... The sheik general exercises, even politically, a very great influence. It is he, in fact, who governs *all the Schamanites* in a way. He makes the laws, defines what is well, what is bad, what is allowed, what is not ..... A colour, a fruit which he has prohibited, *immediately becomes illicit*, and so illicit that it cannot be used without falling under the influence of a kind of excommunication. Such is even the horror that inspires what is so prohibited, that, to express an impossibility, it is enough for the people to compare it to the use of the object fallen under the influence of this supreme prohibition [1]. "

This absolute despotism of the grand master of the Chaldean cabal was that of the prince of the Assassins, in Lebanon, where the Druses preserve the doctrines and customs of the cabal, which we expose elsewhere. It is that of the great

secret master of high masonry, that is to say of the cabalistic masonry governed by the Jews, "our fathers in *science*", says Éliphas Lévi. (*History of Magic*, p. 245; Paris, 1860.)

(Note: Etymology - Assassins or Assissins, was derived from the Arabic word Haschisch (Hashish).
More detail about this can be found in The History Of The Assassins by Joseph Von Hammer 1835.
https://www.gutenberg.org/files/53023/53023-h/53023-h.htm).

The contempt and hatred that pursued, even in the idolatrous world, the evocateurs and worshipers of evil spirits, and that pursued the cabalist Jew in the Christian world despite the shining successes that he obtained there, today pursue these same sectarians. So there is "relentless hatred between Yazidis and Muslims. Until recently, the law allowed Muslims to kill them wherever they encountered them ..... Also the European consuls, not knowing how to stop the bloodshed, asked the Porte for the right of nationality for the Yazidis, and they obtained for them the same protection as for the other peoples of the Ottoman Empire. But, if the massacres became less frequent, the hatred which separates the two peoples has lost none of its rage and fury ... They are, rightly, more odious and persecuted *than Christians have ever been* under Turkish rule. "(P. 35, 43, 44, ib.)

If the number of this cabalist population is thus limited in Kurdistan and Mesopotamia, let us observe that the sect is spreading elsewhere and far away. It is even said that "*they have temples in one of the largest capitals of northern Europe*, and it is not improbable that the Shamanite population *spread in these various regions* will reach the number of several millions." (*Ibid*. ., p. 45.)

[1] P. 38. This is the Taboo of the South Sea islands, etc.

Now, if such are these fanatics *of the city of evil*, these hereditary subordinates *of the primordial cabal*, if such is the blind obedience they give to their great masters, to their sheik, to their emir, let's repeat what we have said earlier about the latter:

"It is probable that, by *mysterious ramifications*, his orders reach *the most remote ends of Asia, and perhaps even of Europe*", where the cabal, which produced the Gnostics, these brothers of the Yazidis, is recognized as "the

mother of the occult sciences"; where she "almost single-handedly erased all other secret societies"; where all the Masonic associations admit owing him "their secrets and their symbols"; and where the Jews, "who have been the most faithful depositaries of its secrets, have been, in magic, *the great masters*". (*See* these supported quotes above.)

One fine evening one of these great crises arrives, one of these formidable crises which shake the earth, and which, for a long time, the societies of the occult have been preparing for the Christian society, and perhaps then we shall see suddenly appear and occur in broad daylight, all over the world, all the militias, all the fraternal and unknown sects of the cabal. Ignorance, the recklessness in which we will have lived of their hidden existence, of their affinities, of their immense ramifications, will in no way prevent them from recognizing themselves, from giving each other, under the banner of some universal alliance, the kiss of peace. They will line up with eagerness under one leader. More than one voice of high masonry, that is to say of cabalistic masonry, will perhaps remind us a little brutally that the cabal, finally victorious across the board, is, in the words of its current apostle, "the science of science and the religion of religions!" (Éliphas Lévi, *Dog. et rit*., p. 244, t. II, 1854.)

And it is then, these adepts will tell us, that the tree of the science of good and evil will have borne its most beautiful fruits!

All these things will appear all the less strange to the reader, who may be surprised at first, if he will be willing to reread them after having embraced by a first reading the whole of the documents and the thoughts which are the body and the soul of our book.

END.

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CHAPTER ONE

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CHAPTER THREE

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What is the rabbi? Is he a pastor, a priest, as the Jew says today? - He is a teacher, most often steeped in ignorance, and sometimes fulfilling rather singular functions. - There is nothing that a layman cannot do in his place! - Rabbis exercise the most varied professions, they can be butchers, shoemakers, dealers, etc. - Their education. - Praises given to each other by the rabbis. - Cruel severity with which they are judged by the very organs of Judaism. - However the Jews, in order to give themselves the semblance of a serious worship, and to obtain from the State that this worship is paid, give to these rabbis the title of priests, pontiffs, pastors. - And these Jewish priests are of secular institution; they owe their status as ministers of the Judaic religion to Christian princes. - Phases of the legal authority of rabbis in France. - Napoleon 1st uses them for his military recruitments and his political police. - In short, the rabbi is only a teacher; and the Talmud tells us that since the dispersion there are no more teachers in Israel! - And

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CHAPTER SEVEN

FIRST DIVISION. - TALMUDIQUE MORALS. BIBLICAL ANTIQUES. SACRED ANTHROPOPHAGIA.

Always drawn towards polytheism, the Jew, from the earliest times, indulges in the filthy and atrocious practices of the Sabeist Cabalists, that is to say of the first worshipers of the stars. - What are these idolaters. - The Bible lists their crimes, which

neither the law nor the prophets can stop. - This dreadful idolatry is established with its staff and its furniture even in the palace of the kings, even in the temple. - His supreme acts are human sacrifices, and sacred anthropophagy, the manducation of human flesh. - The Bible gives us the history and the key to these superstitions, which the Talmudic tradition transmitted to the descendants of these prevaricating Jews.

SECOND DIVISION. - BLOOD, AND WHY.

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CHAPTER EIGHT

FIRST DIVISION. - THE MARKET OF THE JEW. WESTERN ORTHODOXIA.

It is shouted everywhere that the Jew is on the march, that his customs are changing, what a greater wonder! - So has his belief changed? - This is the shining sign of a new era. - The indestructible core of Judaism remains formed of the Orthodox Talmudists; but below these rank the New Orthodox, the reformists and the Judaic free thinker. - Fury of the New Orthodox against the opponents of Talmudic fanaticism and immutability. - Attacks on Israelite fanaticism by the illustrious Rabbi Jellinek. - Bitter replies of the Israelite Universe, organ of Orthodoxy. - Judaism is no longer a religion, it is a dead thing, etc. - A great schism thus separates Judah in various parts, but, O marvel! without breaking them up as needed. - Example. - Reason and cunning of the reformists; they abort. - Grievances. - Wounds of Judaism. - Hypocrisy of the elders who tear each other apart; they are reproached by the youth. - Proselytism and change of role between the two parties. - How is orthodoxy judged by the Jews of our regions? - Facts.

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SECOND DIVISION. - THE REFORMISTS.

What do Reformers want? - Unite the present with the past; but how? - They reject the Talmud, and the Bible is only a book of myths to them. - A religion (religare) is, above all for them, something which should not bind man. - Foolishness to attribute to Moses and to Jesus what belongs to those who preceded or followed them, to the progress of time, to humanity. - Anyone who adopts the unity of God, the immortality of God and of the soul, and interprets everything according to his meaning, can call himself an Israelite. - From the extent of this freedom will be born the universal religion, without disturbing any conscience. - Three curious examples of this practical tolerance. - The third is from Doctor Sée, professor at the Paris School of Medicine, accused of materialism and atheism. - The central consistory, the supreme council of the religious and social interests of Judaism, nevertheless believes that it must admit it into its bosom. - Curious revelations. - A large number of Israelites seek to conceal their belief. - This sort of homage which they render to their faith more convenient than that of martyrdom.

THIRD DIVISION. - THE FREE THINKING JEW.

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FIRST DIVISION. - NEW MORALS, NEW MORES.

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Following. - Tolerance of the Jew; its claims, its presumption born of the failings of the Christian faith and the Talmudic faith. - Greatness of his pride when he compares what he has been since he ceased to believe, to what has become of Christian peoples since they lost their faith. - He considers himself insulted by the freedoms of Christian worship. - Curious examples. - Calls to the principles of our Revolution. - His weights and measures always other for him than for others. - His atrocious way of understanding the freedom of worship. - His mission. - For him, freedom of worship is the destruction of Christian worship. - Loyal protests of some Israelites against this fanaticism. - Cry of Germany against the savage despotism of the Jew. - Equality is no longer enough for him; he dominates, and wants exceptional consideration. - Curious and unheard of example! - Another example: Israel's insolence against the Emperor himself, whom he called his angel a moment before, and why. - Another example: Christians threatened even in the heart of their ancient solemnities. - The same right would allow him to request the closure of churches, and the suppression of the Christian name. - What the Jew is, and what he was yesterday; immense progress, a word from M. Crémieux. - Duty of the Israelite to turn against the Church the very study of theology, and to bring it into line with Judaic philosophy, which is that of the eighteenth century. - Man or idea, the Judaic Messiah is near, the people must fall at his feet. - "Jerusalem city of the future." - The rationalist Kluber on the Jew, in his book On the Law of the Germanic Confederation. - The theologians of Germany on the Jew. - Summary of the chapter, and conclusion.

CHAPTER TEN

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artificial associations. - Half-patented company, the Alliance Israelite Universelle offers the Jews a bond which unites them everywhere; an occult society, Freemasonry plays the same role at the same time. - Nothing in the social world escapes this multiple network of which the high cabalists of Judaism are the masters. - Few of the true initiates. - The Judaic constitution of Freemasonry mainly places Jewish initiates and initiators in its high councils. - These societies have no other goal than the triumph of Judaic ideas, which are modern ideas. - Attractive outside of these Societies. - Betrayals and indiscretions which unmask the Jew. - The Jew and the Lodges. - Judaic lodges; it is there that all the children of all the revolutionary events which are brewing in Christian lodges meet. - Instructions. - Precious confession. - Same Judaico-Masonic action in the new world. - The Masonic mystery is essential to the Synagogue even within the freest republics. - Word from Kluber. - Inevitable antagonism between Judaism and the Christian States. - The triumph of the Jew over Christian civilization is the inevitable result of this struggle.

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THIRD DIVISION. - PUBLIC SPEAKING AND TEACHING, THE PRESS.

Another power of which the Jew makes himself an auxiliary; its honorable representatives, and no. - Services which the Jew confesses to owe him. - They have not yet finished Judaizing the world, but patience! - The various categories of men in the press. - Unlimited despotism of the master of a newspaper. - In many newspapers, who is this despot? - Mystery! - Characters of its position. - His merit is the security of his hand in the choice of his stewards or his literary workers. - Places where these people of high and low pay abound. - Like any property, any newspaper constantly changes its

owners, tenants, and consequently its spirit. - The Jew buys, exploits or has exploited most of the important papers. - Its influence on opinion, on religious ideas, on commercial, industrial, political enterprises: the Jew deceives by them and leads governments and ruled. - In spite of the great number of honest writers, the Press is, by its nature, essentially venal; no one is more interested in buying it than the Jew, and no one has more gold to pay for it. - But does the press have any serious value? - Example as brilliant as it is spicy. - A government and a large newspaper, organ of financial feudalism. - Whatever the power of the newspapers, the Jew almost everywhere is or becomes its master, but without appearing. - More than any other country, Germany shows us this power of the Jew. - The events of Europe depend on a dozen men, Jews or auxiliaries of the Jew. - Fearful and prodigious word from the ex-Prime Minister of Great Britain, of Judaic blood, Disraeli. - This word and that of the prince of Metternich confirm our pages. - Appendix. - Prodigious depravity of the Austrian clergy, not long ago; it was the work of Jansenism and of the Jew. - Prodigious depravity of the feelings of honor and patriotism, and by whom.

FOURTH DIVISION. - INTELLECTUAL SUPERIORITY OF THE JEW OVER THE CHRISTIAN; A WORD ABOUT MORAL SUPERIORITY.

The Jew, armed with his means of influence, is today the man who takes precedence and directs; an irresistible force, which he adds to the forces already known to him, is the incomparable superiority of his intelligence: - Exception. - Relentless cultivation of this superiority; why and how it asserts itself in all careers. - It is the proof of its imperishable vitality. - This superiority of nature breaks out even in the bosom of the lowest classes; picturesque description. - The Jew, so quick to grow, is not, however, an upstart; he is a fallen gentleman who comes within the rights of his nobility. - Another portayal, complacent and true, of the astonishing superiorities of the Jew, by the Prime Minister of Great Britain, Mr. Disraeli. - How this superiority prepares for the Jew the empire of the world, which he covets, and which he already exercises in part. - Is the intellectual superiority of the Jew over the Christian accompanied by moral superiority?

FIFTH DIVISION. - PHYSICAL SUPERIORITY OF THE JEW, HIS CONSTITUTION.

Its very exceptional and privileged constitution; immunity from infirmities and diseases which afflict every other human family. - Consequence: the Jew, the people of dispersion, is the only truly cosmopolitan people, that is to say, of which each individual

can inhabit with impunity any place on earth. - Causes of this distinguished privilege, according to certain imperturbable explicators. - Second privilege; the Jew has never cultivated the arts which strengthen the body; its limbs are generally slender and weak; and yet its vital forces, its longevity, outweigh those of other peoples. - Examples, statistics, various authorities. - But, besides the phenomenon of this mocking vitality which occurs in the opposite direction of the vigor of the body, and that of its immunities, a new phenomenon signals this unique cosmopolitan. - What is it? A sudden fertility, which science cannot explain, and which recalls that of Israel in Egypt at the time of the miracles of the Exodus. - Examples. - This constitution which made of the wandering and dispersed Jew the most indestructible man, the most tenacious missionary of evil, the universal apostle of the occult, does it or does not predispose him to be the most universal, the most tenacious and the best endowed of the missionaries of the Gospel? ..... - Statistical tables of the Judaic element widespread in the world, and summary of the superiorities of this people; what he could dare and do in a given moment. - Example in the next chapter.

CHAPTER ELEVEN

A JEWISH POPULATION FROM THE MIDDLE AGES TO THE MIDDLE OF THE NINETEENTH CENTURY. A WORD TO ASK THE QUESTION.

- The Judaic flood, we said, can, one day, cover a point of Europe and appropriate it. - Who would these Jews be? Jews of the Middle Ages, and here they are. - Their sudden claims, supported by all their compatriots outside and part of the powers of Europe. - How and why. - Romania, the scene of their invasion. - Struggle of the Romanians, similar to that of the Christians against the Jew in the Middle Ages. - Reaction against the Jew.

PERSECUTIONS, DETAILS.

- Stories and grievances of the Jew. - Cries of distress, appeal to the intervention of the Jews from outside and the powers. - Raids of Jews, imprisonments, brutal expulsions. - Desolate scenes. - A few months of respite, and the fury of the populations is rekindled; looting, violence, overthrown synagogues, terrible abuse.

INSTIGATORS OR AUTHORS OF SUCH PERSECUTIONS; BOLD ACCUSATIONS OF THE JEW.

- Denial of justice of the prince, elected by M. de Bismark. - His all powerful minister is Bratiano; this leader of the Democrats is the great persecutor. - He commits gross deeds, his brazen denials; he seeks to bring about change in Europe. - In a word, the great culprit, in the sense of the Jew, is, as in the Middle Ages, the prince who dares to protect his subjects against him.

WHO IS THE GUILY PARTY?

- The investigation shows that the provocateurs of the excesses committed are the Jews. - The Jews of the West, after having echoes of the Rumanian Jew, admit not knowing how to reconcile the depositions. - The Jew is opposed to the freedom of the press and of the currency, of which he is the ardent champion in the Christian States where his influence dominates. - If the government declares itself against the Jew, it limits itself to yielding to the pressure of the national will. - Is this Rumanian nation barbaric? - Rumania has always been the refuge of the persecuted; its people are, according to the admission of the Jews, a model of religious tolerance, kindness, hospitality. Words of MM. Creamy and Montefiore. - If the Rumanian did not change manners in the blink of an eye, and without reasons, the wrong would be, as in the Middle Ages, in the exactions and iniquities of the Jew? - A word from M. de Metternich on Germany, applicable tomorrow to that country perhaps. - Is what is happening there for Europe, which has ignored the truths of its old history, a providential warning?

YOUR JEWISH DICTATORIAL ADDRESS TO THE SOVEREIGNS.

- The Rumanians reduced to cunning against the Jew, and against the foreign powers reduced to intervening in favor of the Jew. - With what ink the citizens of the Jewish nation, worthy followers of the citizens of the people-king, write to the potentates. - Distinguished example and patience of the princes. - The Jew, "in front of the atrocities" which are committed, laments "the hypocrisy which reigns above and below."

INTERVENTION OF THE POWERS IN THE INTEREST OF THE JEW, BUT NEVERTHELESS THE ANTICHRISTIAN PRINCIPLE OF NON-INTERVENTION ADOPTED BY LIBERAL EUROPE.

- The Jew affirms that this hypocrisy of the Rumanians is due to the fear of the powers, which he calls upon to intervene. - Insistence of the head of the Universal Israelite Alliance to governments. - Remarkable examples, condescension and eagerness of these. - Letter from M. de Bismark.

THE CAUSE OF THE IMMENSE UNPOPULARITY OF THE JEW AND OF THE PERSECUTIONS AGAINST HIM IS THE SAME AS IN THE MIDDLE AGES. - HIS EXPECTATIONS AND HIS EXPECTATIONS OF DOMINATION ARE THE SAME.

- The Concert of contempt and fury which pursues the Jew remains invariable only because the Jew has not changed. - Overwhelming Documents, and Admirable Manifesto of Statesmen of the Country Against the Jew. - In this shred of current history, we find the Jew of ancient centuries alive. - Terrors which it inspires by its unsociable manners, by the incessant, the frightening increase of its number. - Calamitous action on the vital forces of the country: unbridled usury, monopoly, adulteration of foodstuffs. - The Jews are diametrically opposed in all things to other men; their tendency is to rise above the ruins of others. - They hope to reform into a distinct nation, then dominant. - They are trying to erect in Romania this Judaic State which would be the first realization of their wishes ... - Bill formulated to repel the social danger exposed by this authentic document. - Cries of the Jews; Europe is moved. - Letter from M. de Bismark reassuring these Jews against the intentions of the Romanian statesmen. - Conclusion.

CHAPTER TWELVE.

FIRST DIVISION. - THE JUDAIC MESSIAH.

The Orthodox Jew never ceases to hope for a universal revolution which will raise him, through his Messiah, above all peoples. - Did Israel or not keep its naive and robust faith in the Messiah? Yes, but the Jew, for some years now, is no longer, here and there, like himself. - Rabbi Lazard states that the reestablishment of Jerusalem is only an ideal thing, which does not harm, consequently, their national patriotism. - The German reformers speak the same language, because to speak of this reestablishment would be an obstacle to their emancipation. - English Jews are more frank, and the vast majority of Jews believe in the Messiah, but it is forbidden to fix a date. - The Messiah of the Talmudists remains the backbone of the Judaic faith. - Letter from M. Lévy Bing on the Messiah, masterpiece of clarity. - The unification of the peoples must take place, so that Israel can be the people-Pope above them all. - The universal toast. - The heartfelt and definitive homeland of every Jew is therefore still Judea. - However the Messiah will not be of divine nature. - He will rebuild Jerusalem and bring back the delivered Jews. - The Talmudic Jew feeds on the hope of conquest and the spoliation of the peoples who give him the right of citizenship. - Proof, anecdotes. - For the progressive Jew, the Messiah is the present philosophical epoch, which overthrows the Church and the Talmud; for the Orthodox Jew, this period is one of the stages which prepare the real Messiah. - Grotesque superstitions. - Messianic families, descriptions.

SECOND DIVISION. - THE JUDAIC MESSIAH, CONTINUATION, REALITIES AND CONJECTURES.

The expectation of a Messiah, future ruler of the people, is the expectation of “the indestructible core of the nation.” - Some dissenting opinions among reformists, but an event would rally them to believers. If some deceiver pretended to be the Messiah, would the Jews lean to his side or to the side of the states which made them citizens? - Obvious relationship between the Messiah whom the Jew expects, and the man whom the Christian designates under the name of Antichrist. - Everything is being prepared for the great cosmopolitan unity of which this man must be the expression. - When the work of dechristianizing the world is completed, will the world not be able to accept as its master a fascinator of the Judaic race? - Examples of dominators rejected, then unanimously accepted. - Examples of men suddenly emerging from nothing to rise to the pinnacle in times of turmoil. - From the steam train in which ideas and things go, how can one be surprised that from the bosom of Judah emerges the one who will realize the ideas of cosmopolitan sovereignty of which the Jews are the apostles? - Won't some Moses put himself at the head of some formidable exodus? - Cannot the Jews at least make the seconds, and the supplement, of the forces of some conqueror? - Examples of

the resources that Israel knows how to accumulate on the same point; possibilities, facilities. - Glance cast from the heights of history on the future.

APPENDIX CHAPTER.

THE TWO CABALS OR THE SCIENCE OF TRADITIONS.

FIRST DIVISION. - THE DIVINE CABAL. (See p. 101 above.)

Cabal or oral traditions of the Synagogue prior to the biblical books. - The two branches of this divine order cabal. - The Cabal is entrusted to a special body of teachers. - Corruption of the Cabal, become a receptacle of magical superstitions and black magic.

SECOND DIVISION. - THE MAGIC CABAL OR LEFT, THAT IS TO SAY THE PHARISAIC CABAL.

It is the dogma of magic, the key to secret societies or to occultism. - Sovereign power which it gives to the men who possess it. - The Jews, our masters in magic, were its most faithful custodians. - Its origins. - It is "born of the need for independence", that is to say, of revolt. - It gives the knowledge of the spirits of this world, and governs all being by the virtue of the letters, the words and the numbers. - The world is formed on the mystical plane of the alphabet. - The cabal is the key to the invisible world, the secret of ancient spiritualism. - The cabalist must unite body and soul with the angels who exert their influence on the stars; and it is by their name that we control them. - This sidereal magic is that of the mathematicians of Rome, that is to say of the Chaldeans, or astrologers, who, after having been the oracles of the Pagan world, were almost at all times oracles in the Christian world.

THIRD DIVISION. - THE MAGIC CABAL.

All dogmatic religions, one cabalist scholar tells us, arose from the cabal. - "All Masonic associations owe their secrets and symbols to it." - These traditions are jealously preserved by the priesthood, and, according to him, Solomon's Collarbones are the ritual, say the grimoire of a Pope. - The main receptacles of the Judaic cabal are the Zohar and the Talmud. - It is found among all peoples, in all that is mystery, and this

mystical doctrine descends from the Chaldeans descended from Cham. - Abraham is said to be a cabalist magician, because he was a Chaldean. - Magic and goetia inseparable from the cabal. - The Jews, who are the most faithful custodians of the secrets of the cabal, are, in magic, the great masters of the Middle Ages. - Representing the spirit of darkness, your ex patria diabolo, they were the missionaries and the great masters of the occult. - Cabalistic traditions slip their poison into the various branches of human knowledge because of the part taken by the Jews. - Example: medicine practiced by the Jews; it is tainted with magic. - They mix medicine with astrology. - The councils and the Fathers of the Church against these practices. - To complete the perverting of social science, the cabalists, whose princes are Jews, introduce the cabalistic doctrine to the Templars, whom the masons claim as ancestors. - Their goal ! - Revelations from their successors.

FINAL NOTES OF THE CABAL.

VERY IMPORTANT NOTE. IV. - CAINITE OR CHAMITE ORIGIN OF THE CABAL.

- Cainite or Chamite origin of the cabal. - Other important notes.

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