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Das Reichskonkordat 1933



Ferdinand Schdningh

PREFACE

It has been said, "Great minds discuss ideas; average minds discuss things; small minds discuss people". The ideas great minds often discuss relate to religion, politics, and history, the very subjects most people are afraid to discuss openly and honestly. It has also been said, "those who fail to learn from history are destined to repeat it." We need to know our history.

Politics: "the activities associated with **governance** and the struggle to achieve power".

Religion: "the belief in a superior power, **God**, who controls all things, including His Church".

History: "the record of acts, ideas, and **events** of the past that can help shape the future".

Ignorance in these matters puts one in a position to have to submit to the governance and control of others who you may not have your best interests in mind. When we allow others to control what we think, what we know, we allow them to shape our life and our future. That is what happens when we do not engage in dialogue about these matters.

This presentation does not try to convince, coerce, or promote anything other than the facts and the truth on the issues surrounding WWII. This material is not for the faint-hearted, the weak-minded, or those who acquiesce to hearsay without searching out the truth for yourself. You will discover factual things that will surprise you, challenge you, and even shock you, but if you follow it through to the end, your eyes may be opened to things you never knew, things others don't want you to know, things most are not willing to talk about openly. You may not be a historian or a theologian, but this is not, as they say, rocket science. Just follow the breadcrumbs that lead to the truth. As St Augustine said, in the 4th century, "The truth is like a Lion, you don't need to defend it. Let it loose and it will defend itself." For those who seek, they will find; for those who ask, they will find answers, and for those who knock on the doors of knowledge, the storehouse of truth will open to you. **Matthew. 7:7.**

There is a USB drive included in this package with several videos, too large for a DVD and, more importantly, these are no longer available on-line. They've been banned. Why? Read on.

"The Greatest Story NEVER Told"

"Hellstorm"

"The Jewish World Order"

Because of the nature of this material, you will want to use discretion sharing it. Most people you think you know may not appreciate your sharing this with them. Jesus own words apply here, "Be ye wise as serpents and innocent as doves.". **Matthew.10:16.** Be careful who to trust.

You will learn what, why, and who don't want you to know these things. The enemies of God and His Church are everywhere, and they are doing everything they can to keep Catholics or anyone else from knowing these things, the truth, the whole truth and nothing but the truth. And yet the truth is right in front of us in plain sight. Most who stumble across this information, see it with eyes wide shut. The things you will be exposed to are among the most heavily guarded lies in history, WWII, the Vatican, and the crisis in the Catholic Church today.

There is no refuge in the darkness of ignorance. Knowledge is light and empowering. **John 17:3**

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INTRODUCTION to REICHSKONKORDAT

In the pages that follow is an analysis of the Reichskonkordat signed by Pope Pius XI and the German Reich Chancellor, Adolf Hitler in 1933. Keep your eyes and mind open.

To approach this matter objectively, the reader must put aside previously conceived notions, assumptions, and speculations and rely solely on facts and documented proofs. The course of wisdom is to first examine all the "facts" before arriving at a conclusion. For Catholics, their trust is first and foremost on the Holy Catholic Church the head of the Church, the Holy Roman Pontiff, above all secular sources and above the media, naysayers, and enemies of the Church. This report will point to who the enemies are.

St Thomas Aquinas, a canonized saint and the angelic Doctor of the Catholic Church, recognized by both Catholics and non-Catholics alike as one of the most brilliant minds, theologians and philosophers of all time, set a benchmark on how to evaluate what holds up to the scrutiny of what is true and what is not true. Aquinas employed a simple approach on complex matters in his famous work, Summa Theologica Commentaries. He presented a matter, acknowledged some objections, and then addressed each objection with many other learned theologians in history. Although there are many, we will acknowledge three main objections to the validity of the Reichskonkordat and why the Vicar of Christ, Pope Pius XI, signed it and never acquiesced or changed his mind.

Objection 1: Pope Pius XI and his plenipotentiary representatives were coerced by Adolf Hitler and were fearful of reprisal if they did not sign.

Objection 2: Pope Pius XI allowed himself to be used by Hitler to bring retribution and reparation on the Jews responsible for Christ crucifixion and persecuting Catholics since the first century.

Objection 3: An encyclical letter in 1937 was secretly "smuggled" into Germany denouncing the Reichskonkordat, heralding negative accusations against Hitler and the German Reich, "**before the war began**".

History clearly shows, it was the Catholic Church governed by Pius XII in 1933 who sought Germany's support governed by Adolf Hitler who was elected by 17 million, 43% of Germany.

"No signed, written physical order or single "master plan" document from Adolf Hitler explicitly commanding the extermination of the Jews has ever been found." – AI.

In fact, a number of German Jews did support and vote for Adolf Hitler into office.

QUESTIONS:

Why does every 20th century "historian", outside David Irving, every post WWII media outlet, and every institution since WWII report that immediately after Hitler was elected, six years before England and France declared war on Germany in 1939, that Hitler was supposed to have established "death camps"?

And why is anyone who questions the facts, the historic forensic evidence labeled antisemitic?

What do the facts and "historic-forensic-evidence" point to as to why WWI & WWII happened?

LET THE READER USE DISCERNMENT

CATHOLICISM ~ COMMUNISM



VS



The Catholic Church and the German Reich had a common aim entering into an agreement, the Reichskonkordat (Concordat) in 1933, despite what critics and deniers claim.

The Reichskonkordat dealt with the looming threat of communism since the Russian Bolshevik Revolution in 1917.

The reader needs to grasp what communism is, who established communism, and why communism is the greatest threat to mankind since it came into existence in 1848.

Since a picture is worth a thousand words, a film or video is worth much more. Therefore, watch the videos mentioned in the preface. And, as Jesus warned, Matthew.10:16, be careful who you can trust. Watching the videos and reading this report will help you understand why the Catholic Church entered into an agreement with Germany, Reichskonkordat, and why so many still do not understand it, and, in fact, find fault with both Pope Pius XI and XII for supporting Germany then.

This is a very complex issue, but it is critical to understand where we are today and why.

Several Popes of the 19th century, such as Popes Gregory XVI, Pius IX, Leo XIII, St Pius X and others, before Pope Pius XI, all pointed to a global crisis to come in the 20th century. These Popes warned of liberalism, indifferentism, modernism, Freemasonry, and "**Communism**" that would strike a blow to the entire world as well as into the very heart of the Catholic Church.

The world was also warned by Jesus' own mother Mary in the beginning of the 20th century.

In 1917, in Fatima, in central Portugal, Mary appeared to three young children to give them visions the children shared with 70,000 people, both Catholics and non-Catholics alike. These visions proved to be warnings that were to be shared with all mankind.

This is, in part, what Mary said:

"God is not pleased with the sins of the world and mankind needs to repent and turn back to God. If Russia converts back to God and His Church, there will be peace; **if not**, she (**Russia**) will spread her "**errors**" (**communism**) **throughout the world**, and a worse war (**WWII**) will occur more deadly than WWI, nations will be annihilated, many will be martyred; and the Holy Father will suffer greatly." (July 13, 1917). 70,000 witnessed the "Miracle of the Sun" occur in October 13, 1917, just as the child mentioned our Lady said in July. How? Dr. Ferrin, an astrophysicist, a non-Catholic, wrote "An Astronomical Explanation of the Fatima Miracle" with significant scientific evidence.

The Reichskonkordat itself makes no mention of these things, however Pope Pius XI knew of these visions and Mary's warnings. Pius XI knew of the "the errors" of Russia", the threat of "**communism**" spreading to all of Europe and the world including America.

Since WWII communism has, in fact, spread to virtually every country in the world in 2026

The question is, who was behind establishing "**communism**" and why?

LET THE READER USE DISCERNMENT

FACT 1 ~ The God of the Jews is not the same God of the Old Testament or of Christians. Jews deny Jesus fulfilled all the 360 Old Testament prophecies about the Messiah, the Christ. Jews deny Jesus is the second person of the blessed Trinity, God incarnate, I AM. Jews deny that Mary is the mother of God, that Jesus is the second person of the trinity, God. Jews rejected Jesus' invitation to enter His new covenant as His apostles, who were all Jews. Jews reject the Old and New Testaments as sacred scripture. Rather, they follow the Talmud. The Talmud teaches that Jesus is burning in excrement in hell. The Talmud teaches that Jesus is a sorcerer. The Talmud teaches that Mary conceived Jesus in adultery.

Jews and Catholics are not joined together as "Judeo-Christians".

FACT 2 ~ Jesus called the apostate Jews "killers of the prophets". **Luke 13:34.** Jesus prophesied that Jews would deliver His apostles and disciples up to be martyred. Jesus said the Jews' house (Temple in Jerusalem) was abandoned by God for their sins. Jesus prophesied Jerusalem and the entire Jewish system would be destroyed in 70 A.D.

FACT 3 ~ Quo Primum ~ Benedict XIV spoke of the great error of the Jews rejecting Christ. Catholics temper hatred for what the Jews have done since Christ and His apostles over the centuries by realizing that individual Jewish people today are just people locked up in the Jewish traditions embodied in the Talmudic teachings of anti-Christian Rabbinical writings after Christ. Catholics still look for opportunities to see individual Jews convert to Catholicism.

FACT 4 ~ Karl Marx, Friedrich Engels, Vladimir Lenin, Trotsky and Stalin, all Freemasons and Talmudic Jews who introduced "communism" during the Bolshevik Revolution in Russia.

FACT 5 ~ Pope Pius XI knew of the predictions regarding the errors of Russia, "**communism**". Pius XI was also familiar with the "Communist Manifesto" by Marx and Engels written in 1848. Pius XI was also familiar with Adolf Hitler's book, "Mein Kampf" written in **1925**. Pius XI witnessed what lead up to WWI, the Treaty of Versailles virtually destroying Germany, and ushering in the Weimar Republic headed by Friedrich Ebert, born into a Catholic family who became an atheist and leader of the Social Democratic Party, a precursor to communism.

FACT 6 ~ Pope Pius XI knew well these scriptures: (to name a few)
1 Thessalonians 2:14-16; "for you (Jesus' disciples) have suffered the same things from the **Jews**, who both killed the Lord Jesus, the prophets, and continue to persecuted us, and are the adversaries of all mankind." (i.e., the Jews)
Luke 21:12; "... they (**Jews**) will lay their hands upon you, and persecute you, delivering you up to **their synagogues** and into prisons, dragging you before kings and governors, for my name's sake." Just as they took Jesus to Pilate to be crucified.
Matthew 23:34-35; "behold I send to you (**Jews**) prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in **your synagogues**, and persecute from city to city. upon you come the blood of all the just upon the earth, from Abel the just, to Zacharias the son of Barachias, whom (**Jews**) killed between the temple and the altar."

FACT 7 ~ The Reichskonkordat says nothing about the Jews or anti-Semitism or a holocaust. The Concordat was signed six years before WWII. The ICRC report will address these issues at the end of this information on the Concordat.

JEWS EXPELLED 109 TIMES THROUGHOUT HISTORY

President of Israel, Benjamin Netanyahu said, "Adolf Hitler had no intention of killing the Jews. He only wanted them to be expelled from Germany". Netanyahu knew the history of Jews being expelled from over 100 parts of Europe alone.

YEAR	PLACE
250 - - - - -	Carthage
415 - - - - -	Alexandria
554 - - - - -	Diocese of Clement (France)
561 - - - - -	Diocese of Uzzes (France)
612 - - - - -	Visigoth Spain
642 - - - - -	Visigoth Empire
855 - - - - -	Italy
876 - - - - -	Sens
1012 - - - - -	Mainz
1182 - - - - -	France
1182 - - - - -	Germany
1276 - - - - -	Upper Bavaria
1290 - - - - -	England
1306 - - - - -	France
1322 - - - - -	France (again)
1348 - - - - -	Switzerland
1349 - - - - -	Heilbronn (Germany)
1349 - - - - -	Saxony
1349 - - - - -	Hungary
1360 - - - - -	Hungary
1370 - - - - -	Belgium
1380 - - - - -	Slovakia
1388 - - - - -	Strasbourg
1394 - - - - -	Germany
1394 - - - - -	France
1420 - - - - -	Lyons
1421 - - - - -	Austria
1424 - - - - -	Fribourg
1424 - - - - -	Zurich
1424 - - - - -	Cologne
1432 - - - - -	Savoy
1438 - - - - -	Mainz
1439 - - - - -	Augsburg
1442 - - - - -	Netherlands
1444 - - - - -	Netherlands
1446 - - - - -	Bavaria
1453 - - - - -	France
1453 - - - - -	Breslau
1454 - - - - -	Wurzburg
1462 - - - - -	Mainz
1483 - - - - -	Mainz
1484 - - - - -	Warsaw
1485 - - - - -	Vincenza (Italy)
1492 - - - - -	Spain
1492 - - - - -	Italy

1495	-----	Lithuania
1496	-----	Naples
1496	-----	Portugal
1498	-----	Nuremberg
1498	-----	Navarre
1510	-----	Brandenburg
1510	-----	Prussia
1514	-----	Strasbourg
1515	-----	Genoa
1519	-----	Regensburg
1533	-----	Naples
1541	-----	Naples
1542	-----	Prague & Bohemia
1550	-----	Genoa
1551	-----	Bavaria
1555	-----	Pesaro
1557	-----	Prague
1559	-----	Austria
1561	-----	Prague
1567	-----	Wurzburg
1569	-----	Papal States
1571	-----	Brandenburg
1582	-----	Netherlands
1582	-----	Hungary
1593	-----	Brandenburg, Austria
1597	-----	Cremona, Pavia & Lodi
1614	-----	Frankfort
1615	-----	Worms
1619	-----	Kiev
1648	-----	Ukraine
1648	-----	Poland
1649	-----	Hamburg
1654	-----	Little Russia (Beylorus)
1656	-----	Lithuania
1669	-----	Oran (North Africa)
1669	-----	Vienna
1670	-----	Vienna
1712	-----	Sandomir
1727	-----	Russia
1738	-----	Württemberg
1740	-----	Little Russia (Beylorus)
1744	-----	Prague, Bohemia
1744	-----	Slovakia
1744	-----	Livonia
1745	-----	Moravia
1753	-----	Kovad (Lithuania)
1761	-----	Bordeaux
1772	-----	Deported to the Pale of Settlement (Poland/Russia)
1775	-----	Warsaw
1789	-----	Alsace
1804	-----	Villages in Russia
1808	-----	Villages & Countryside (Russia)

1815 - - - - - Lübeck, Bremen
 1815 - - - - - Franconia, Swabia & Bavaria
 1820 - - - - - Bremen
 1843 - - - - - Russian Border Austria & Prussia
 1862 - - - - - Areas in the U.S. under General Grant's Jurisdiction
 1866 - - - - - Galatz, Romania
 1880s - - - - - Russia
 1891 - - - - - Moscow
 1919 - - - - - Bavaria (foreign born Jews)
 1939-45 - - - - - German Controlled Areas (**EXPELL NOT MURDER**)
 1948 - - - - - Arab Countries

POPE CLEMENT VIII: "All the world suffers from the usury of the Jews, their monopolies and deceit. They have brought many unfortunate people into a state of poverty."

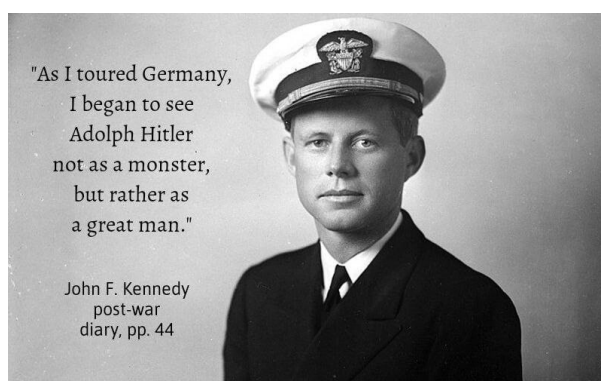
FRANZ LISZT, composer quoted in Col. E. N. Sanctuaries Are These Things So? page 278: "The day will come when all nations amidst which the Jews are dwelling will have to raise the question of their wholesale expulsion, a question which will be one of life or death, good health or chronic disease, peaceful existence or perpetual social fever."

MARIA THERESA, Queen of Hungary and Bohemia (1771–1789): "Henceforth no Jew, no matter under what name, will be allowed to remain here without my written permission. I know of no other troublesome pest within the state than this race, which impoverished the people by their fraud, usury and moneylending and commits all deeds which an honorable man despises. They must be removed and excluded as much as possible."

GEORGE WASHINGTON, in Maxims of George Washington by A. A. Appleton & Co.: "The Jews are a hundred times more dangerous to our liberties and the great cause we are engaged in... It is much to be lamented that each state, long ago, has not hunted them down as pest to society and the greatest enemies we have to the happiness of America."

WILHELM II. German Kaiser: "A Jew cannot be a true patriot. He is something different, like a bad insect. He must be kept apart, out of a place where he can do mischief – even by pogroms, if necessary. The Jews are responsible for Bolshevism in Russia, and Germany too. I was far too indulgent with them during my reign, and I bitterly regret the favors I showed the prominent Jewish bankers." (CHICAGO TRIBUNE, July 2, 1922)

CARDINAL MINDSZENTY, of Hungary, January 28, 1949: "The troublemakers in Hungary are the Jews... they demoralize our country, and they are the leaders of the revolutionary gang torturing Hungary."



VIEW OF JEWS IN HISTORY



455: Valentinian III, Western Roman Emperor passed away.
Earlier in his reign, in the 430s, he began expelling all Jews from the Roman army because he wanted to limit their ability to corrupt the Christians they were serving with and reissued a decree that forbade jews and pagans from trying cases in court.



We order all our brother bishops absolutely to suppress the blasphemy of Jews in your dioceses, churches, and communities, so that they do not dare raise their necks, bent under eternal slavery, to revile the Redeemer.
~ Pope Gregory IX.



1227: Election of Pope Gregory IX who is a prominent opponent of Judaism during his life, condemning it as containing every kind of vileness and blasphemy. In the 1234 Decretals, he invested the doctrine of perpetua servitus iudaeorum – perpetual servitude of the jews – with the force of canonical law. According to this, jews would have to remain in a condition of political servitude and abject humiliation until Judgment Day. The doctrine then found its way into the doctrine of servitus camerae imperialis, or servitude immediately subject to the Emperor's authority, promulgated by Frederick II. The second-class status of jews thereby established would last until well into the 19th century with the rise of liberalism.



1775: Pope Pious VI issued the "Editto sopra gli ebrei," a proclamation that reinstituted all former anti-Christ legislation. The proclamation included forty-four clauses prohibiting the possession of Talmudic writings, erection of gravestones, forbidding anti-Christ's passing the night outside the ghetto, under pain of death, and more. The regulations were in effect until the arrival of Napoleon army 25 years later.

The Jewish Encyclopedia

The Jews who lived in the Roman Empire in the second century AD already achieved special status. "They enjoyed full religious liberty, in return for which they assumed all a citizen's duty toward the state; minor offices were also open to them. Only the synagogues were exempt from the duty of quartering soldiers. The trade in slaves constituted the main source of livelihood for the Roman Jews..."

The words "Jew" became synonymous with "merchant" throughout Europe for 2000 years. In Poland and Hungary, for example, their coins bore Jewish inscriptions. Only Scandinavia kept the Jews out during the Medieval period until the 13th century, while Jewish merchants dominated all of Europe. Usury became widespread. The yoke of Jewish usury on Christians became oppressive. The use and control of usury, the loaning of money at a profit, is a powerful tool for gaining DOMINION over people. God specifically forbid usury to the Jews in ancient Israel for profiteering to control people. (Deut. 23:19; Lev. 25:37) Christ and His apostles did not specifically mention the word "usuary, however there is ample evidence that usury was forbidden as well. Christ commanded His disciples to love one another, as well as their neighbors and even their enemies. Jesus also told His followers to give to the poor and not take advantage of them.

JEWS ENGINEERED FOUR MAJOR REVOLUTIONS

English Revolution – 1649

Financed by Jews from Holland. They got Oliver Cromwell to committed Regicide, the killing of the Christian king in order to facilitate the return of the Jews to England in 1656.

With their foot in the door, the international Jews bribed William of Orange and promised to help place him on the throne of England in exchange for helping them secure a charter to establish a Bank of England. To justify the bank charter, wars between France and England were instigated.

French Revolution - 1788

The Jews again, committed Regicide. King Louis was publicly beheaded as well as Queen Marie Antoinette, destroying the Christian monarchy. In 1789 all civil disabilities against the Jews in France were lifted and once again, Jews were free to control banks and businesses in France.

The Bolshevik Revolution – 1917

Financed by Jewish bankers, from England and the United States, led by Jacob H. Schiff of the Jewish Banking house, Kuhn, Loeb Co., in New York City. Jews gained prominent roles in the Soviet Government, Marx, Lenin, Trotsky, Stalin and many other Jews took part in another Regicide with the assassination of Czar (monarch) Nicholas II and his entire family. As a result, 60 million Christians were murdered by communist Jewish dictators.

Cristero War - 1926

May 1926, Plutarco Elías Calles, Mexican President with support of Freemasons and communist Jews, began a campaign of anti-clericalism outlawing Catholic religious orders, confiscating Church property, and murdering bishops and priests. In 1927, the Cristeros Christian militia rose up against Calles, and 100,000 people were killed in the war. Thirteen Mexican states ended up with no priests with 4,000 priests killed or expelled 1926 to 1934.

Spanish Civil War – 1936

Financed by Bolshevik Communist Jews. Franco of Spain, with the assistance of Germany, was able to successfully oppose the communist takeover of his country but not before thousands of Christians were massacred. The Jew Rosenberg (Moses Israelsohn) headed murder teams called the "World Revolutionary Movement Purification Squads." Their aim was to murder Spanish bishops, priests, nuns, and choirboys, women and children. Official estimates are that one tenth of Spain was murdered by the communist Jews by 1939.

New World Order AIPAC -Present

Headquartered in the United States of America, over half of the world's Jewish population resides, carrying on the spread of communism in the New World. Jewish Zionists such as Rahm Emanuel, David Axelrod, Timothy Geithner, Peter Orscag, Richard Perle, Paul Wolfowitz, William Kristol, to name just a few who are all pushing their Zionist agenda to create a New World Order where Jews will dominate and rule. The strong Israel lobby known as AIPAC is the organizational apparatus of the 5th Revolution now in the making.

"Even more forceful as a way of showing the world who is running Jerusalem, has been the Jews' deliberate, wholesale destruction of Catholic shrines, churches, and institutions. Trying to calculate an incalculable loss, the Vatican has charged the Jews with ravaging Church property in the Holy Land at the rate of two million dollars' worth a year. Targets of Jewish attack in Jerusalem have included the Cenacle, where Our Lord celebrated His Last Supper; the Convent of Mary Reparatrix, which was dynamited during the night while six nuns were known to be still inside; and the Church of the Dormition, which marks the venerated place of Our Lady's Death, and which the Jews turned first into an artillery post and then into a dance hall for the Jewish army."- 1957

Saint Bernard of Clairvaux in the 12th century asked this; "Will you allow the infidels to contemplate in peace the ravages they have committed?"

"The Living God has charged me to declare to you that He will punish them who will not avenge Him against His enemies." (The Jews are the chief enemies of Christ and His Church)

COMMENTARY ON THE REICHSKONKORDAT

Reichs-kondordat; Reichs is a German word meaning “realms” or kingdoms and kondordat or concordat is “an agreement or treaty between the Catholic Church and a secular government.”

His Holiness Pope Pius XI and the new President of the German Reich, Adolf Hitler moved by a common desire to consolidate and promote diplomatic relations between the Holy See and the German Reich, met to permanently regulate the relationship between the Catholic Church and the states throughout the whole territory of the German Reich in a way acceptable to both parties.

On January 4, 1933 Pope Pius XI, appointed a “plenipotentiary” (person of full authority), Cardinal Eugenio Pacelli to speak on behalf of the holy see at a meeting including delegates from Rome, Cardinal Faulhaber, Monsignor Dominioni and Pacelli, and the “plenipotentiary” for Adolf Hitler, Hermann Göring and Franz Baron von Papen who met at the home of Kurt Baron von Schröder, a German noble and financier to discuss the formulation of the “Reichskonkordat” agreement. The results of the meeting were sent back to Pope Pius XI for review. An important fact to keep in mind, this took place a year after Adolf Hitler was appointed, but six years before WWII. What would the German Reich have to hide and why would Pope Pius XI have to be concerned about Hitler exterminating millions of Jews in 1933? Keep this in mind. The nature of the meeting and the agreement was to achieve a positive relationship between Germany and the Catholic Church. This will be developed as we move forward.



Attendees of the meeting at Kurt Baron von Schröder's home.



Catholic Priests and Nazis salute Hitler

"Cardinal" Faulhaber, on his return from Germany to the Vatican, reported on April 25, 1933, that the new **National Socialist Party**, like Fascists in Italy, would be regarded as "**the only salvation from Communist Bolshevism**" from Russia. It was reported that the Holy Father, Pius XI "great aim" was to accomplish what previous, German politicians were unable to do and refused to grant, solidarity. The Reichskonkordat (Concordat) was signed in September 1933.

Soon after signing the Concordat, the German Catholic Church rescinded its ban on joining the new Germany National Socialist Party, "Nationalsozialistische Deutsche Arbeiterpartei", the "National Socialist German Workers" party, abbreviated NA-Sozi, i.e., **NAZI**, although Hitler never referred to the new political party as NAZI.

(It is beyond the scope of this report to go into detail about why the swastika symbol was adopted by Hitler from when he saw it on the Catholic Church he attended as a boy when he was in the choir. Hitler knew the swastika was an ancient symbol of the cross. Many anti-NAZI commentators paint a different and distorted picture of the reason this cross was used by Hitler.)

In the Concordat, the Vatican agreed that German Catholic bishops and the laity of the Church would honor and obey the laws of the new German government. (See Articles attached).

The Concordat further agreed that German Catholic educators would teach school children to be patriotic toward the new German Reich government and honor their leaders. (Article 21).

The Concordat also agreed to enforce all the articles of the agreement. (Article 10).

Cardinal Bertram of Breslau called on Catholics, including all bishops and priests, to avoid any subversive or illegal activities in defiance of the Reich, as doing so would result in penalties of the state, especially in time of war. (Art 21)

"In the performance of my spiritual office and in my solicitude for the welfare and the interests of the German Reich, I will endeavor to avoid all detrimental acts which might endanger it." [6]

Some Catholic priests ended up in the POW camps during the war. Why? By violating the Reichskonkordat. If any priest demonstrated support for enemies of the state, spoke out against the German Reich, they were brought to trial and when found guilty, they ended up in a POW camp. There is no verifiable record of any priest beaten and tortured, but rather they were treated like any other POW, they worked.

Father Maximillian Kolbe



Fr. Maximillian Kolbe - continued

Many articles have been written by and about Fr. Kolbe speaking out against the masonic Jews and how they sewed hatred for Christ and His Holy Church. The following article appeared in an official SSPX newsletter written by French priests, "The Recusant", titled, **The 'Jewish Test' of Fr. Kolbe.** (online)

<https://www.therecusant.com/maximilian-kolbe-jewish-test>

A story has been promulgated for 50 years after WWII that was reported by a Polish army sergeant named Franciszek Gajowniczek, claiming Fr M. Kolbe was beaten and murdered by Nazi SS guards under the orders of deputy commander Karl Fritzsche's of the Auschwitz POW camp in 1941. Let's examine the facts.



Fact 1 Fr Maximillian Kolbe with a German Officer

It's been said, a picture is worth a thousand words. There is every reason to believe that Fr. Kolbe was a good and faithful priest who respected and obeyed the Holy Father who composed and signed the Reichskonkordat with Germany. Fr Kolbe therefore realized that anyone who violated the agreement would be viewed as a criminal and treated as such. Did Fr. Kolbe, in fact, violate the agreement placing himself in prison? We must also remember that the Reichskonkordat was signed in 1933, long before WWII and certainly before these so-called "death camps" were built by Germany.

Just looking at this photo before 1940 we gain a clue of Fr Kolbe disposition toward the Germany Wehrmacht officer standing next to him. Why would the officer smile? To impress who? And why would Fr Kolbe smile along with the other priest?

Now let's look at another photo taken at Fr Kolbe's facility mission in Poland in 1939.

We need to keep in mind, hundreds of thousands of German families lived in Poland long before the Versailles Treaty which moved the borders, so then these same German families found themselves living in "new" Poland lands amidst hatred heavily influenced by Bolshevik Russians to the East. Yet Polish priests at Fr Kolbe's mission welcomed the help of German soldiers who were there to help Germans in these new Polish areas being persecuted by German-hating Poles.



German soldiers working alongside priests at Fr Kolbe's mission



Why would Fr Kolbe allow this if he were so against the German Reich? And why the smiles on everyone's faces? Why would priests and German soldiers pretend to be friendly and working together? For publicity? What publicity?

Would this not suggest a different story from what a certain Polish soldier told the world "after" WWII? And why would this soldier travel to so many countries to tell his story and who funded his travels and for what purpose?

Let's examine the messenger of these stories, a certain anti-German Polish soldier who claimed he knew Fr. Kolbe well and befriended him in Auschwitz POW camp.



Fact 2 Franciszek Gajowniczek – Polish Army Sargent

Let's not forget that during and after WWI, Bolshevik Russia controlled Poland and many Poles were already communists. Since the Versailles Treaty unilaterally took land from Germany and assigned it to Poland, the already anti-German sentiments now gave rise to many Poles, especially military to attack German people to leave the new Poland. Since Sargent Gajowniczek was Polish and since the Bolshevik Russian communists controlled him all during WWII, would it be a stretch to consider the possibility that he would be a patsy for Bolshevik communists to fabricate stories to perpetuate the sinister picture they already promoted about Germany and what was going on in the POW camps across Germany? (See the adjoining report of the International Red Cross)

For over 50 years Sargent Gajowniczek visited many countries after WWII sponsored by Jews, masons and even Novus Ordo priests to promote what "they" say happened in WWII, Auschwitz, and about Fr. Kolbe. Why? Anti-German hatred continued long after WWII by Marxists and anti-fascists supporters.

Fr. Kolbe knew well the true nature of the enemy, the Jews, and who they truly were before, during, and after both WWI and WWII. He wrote many articles on this subject, such as the one referenced above. Like all Catholics, Fr Kolbe was not anti-Semitic, but he certainly was well aware of the Matthew 23, where Jesus warned of the designs of the Jews to destroy the Church and anyone who stood in their way, as they did Him.

The fact is, there is no direct evidence that Fr Kolbe that he violated the terms of the Reichskonkordat resulting in his arrest and imprisonment. However, there is evidence from many sources of the lies perpetrated after WWII about these so-called "death camps" and that Catholic priests were beaten and murdered in the camps. Are we to believe that the Pope remained silent when a good priest, like Fr Kolbe, would have been unjustly imprisoned for no reason at all? Are we to believe the story of an anti-German Polish soldier heavily influenced by Bolshevik communism, over actual accounts from the Church? The fact is, the Church, has no record of such actions by the German Reich toward priests. The facts reveal that Fr Kolbe cooperated with the new German Reich and upheld the Reichskonkordat throughout WWII. Finally, **"IF"** Fr Kolbe was, in fact, murdered, it was by Bolshevik Russian communist soldiers who hated the Catholic Church that cooperated with the German Reich under Adolf Hitler.

Our Lady of Fatima

Remember, our Lady of Fatima warned of the spread of atheistic communism. Germany was the only country with the vision and will to stand against communist Russia. Also, Germany helped finance and build many Catholic buildings during WWII. On the other hand, Russia and the allies, including USA, destroyed many Catholic Churches.

Fact 3 Rise in Catholic Orders – Not a Decline Due to German Reich

The Rise of the Catholic Order

Falt a new branch every day. The alleged persecution of the Catholic religious in Germany play a special role in the international atrocity. Sober statistics based on the ecclesiastical yearbook of Jelfuiten Krofe result in the following figure: 1932 1935 7787 Klöfter. 8651 Klöfter.

In the period from 1932 to 1935, 864 new monasteries were built in Germany. This means that every one and a half (exactly 1.26) days there is a new religious establishment in Germany. For the most part, the new settlements of the order are quite typical buildings. For example, a report on the Dominitan monastery and church building in Walberberg ("Kölner Volkszeitung" from November 11, 1934): "The German rdensprovinz der Dominitaner has in Walberberg, located between Cologne and Bonn at the Schwadorf station of the Cologne-Bonn Vorgebirgsbahn, built a monastery extension and a new Klofterkirche. The inauguration of these buildings will take place on November 14th. On Sunday, November 18, 8:30 a.m., Se. Your Eminence Cardinal Schulte will hold a solemn pontifical high mass in the new monastery church. The extension of the monastery, which was completed in a two-year construction period, together with the old monastery offers space for 35 to 45 religious, for 30 friars and for 120 students. Since the previous study institute of the Dominican Order in Düffeldorf and the old monastery building in Walberberg proved to be too small, the German Dominicans had long been concerned



Frontleidsnamsprowejion Rürnberg 1937



Frontleidsnamsprowejion in Södn 1937

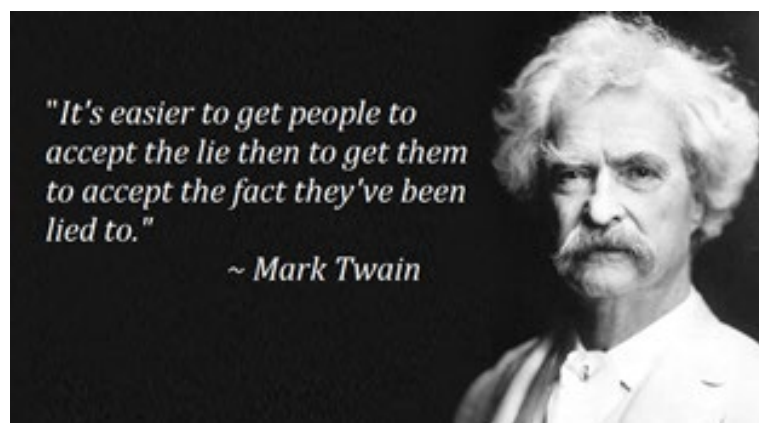
Fact 4 Open Visible Support of the German Reich
("Sieg Heil" is a German phrase that translates to "Hail Victory")



Why would the Catholic Church salute the German Reich under Adolf Hitler?
Would it have anything to do with Pope Pius XI signing the Reichskonkordat?
Would it have something to do with the fact that Germany was the only country on earth willing to stand against Atheistic Bolshevik Communism from Russia?

There are many more photos of Fr Kolbe with other priests working hand in hand with German soldiers before and during WWII to suggest the stories about Fr Kolbe and other Catholic priests being mistreated were false and fabricated to support the communist lies about "Nazi" German murdering millions of Jews and Catholic priests.

Unfortunately, many Catholics today have been exposed to the lies about Fr Kolbe and "wicked Nazi Germany" to where most don't know the truth from the lies. Because most refuse to even talk about it, they remain ignorant of the facts. Many of these same "stories" have been perpetuated by the conciliar Church in modernist Rome. Why? Because the new conciliar Church of modern Rome has been infiltrated by masons and communists since WWII up to and during the Second Vatican Council in 1962-65. After nearly 75 years of telling millions of people lies, it's hard for many to accept the truth based on the facts exposed. Mark Twain's remarks could not be truer.



The Reichskonkordat remains valid to this day in German:

Cardinal Faulhaber assessed the international impact in a 1937 sermon: (before WWII)

"At a time when the heads of the major nations in the world face the new Germany with cool and considerable suspicion, the Catholic Church, the greatest moral power on earth, through the Concordat expressed its confidence in the new German government."

Even after the war, the Concordat was anchored in the new German Constitution. Article 123.2:

"State treaties concluded by the German Reich must be honored so long as these concern areas which fall under the competence of the individual German states."

Pope Pius XI and later, Pope Pius XII in 1939, the year World War II broke out, both had full knowledge of the Concordat of 1933 and throughout the entire war years from 1939 to 1945. There is no evidence that either Pope commented on atrocities such as a "holocaust" going on in the heart of Germany. And there is no way the Holy Pontiff of the worldwide Catholic Church would have been in the dark on this matter or that they would have kept such serious matters from the people of Germany or the world at large. Or are we to believe what the Jews reported after the war, that Pius XII silence demonstrated he was in concert with Hitler in fear of reprisal? Are we to conclude that the Pope condoned genocide of Jews, Muslims, or Protestants, as enemies of the Church? Could there be another answer most are not willing to consider? Beware.

Could it be, the real enemy of the Church of the 20th century was and is, in fact, [communism](#) and [modernism](#) as Pope St Pius X warned about in his encyclical letter, "Pascendi Dominici Gregis"? We need to also ask ourselves, what country alone before WWII tried to stop communism from entering Europe after the Bolshevik Revolution in Russia in 1917? The answer should be obvious.

(History tells us that Germany was ransacked after WWI by the Treaty of Versailles indiscriminately ripping land that belonged to Germany before WWI with no justification. This changed Germany's borders, and was the reason so many Germans after WWI found themselves in "foreign" soil in this new country, Poland. The Poles hated Germans and wanted them out of the "new Poland". Many of these German families went back many generations and held a great deal of land and wealth. But the Poles wanted their land, and they began forcing Germans out. When there was resistance, the Poles began to massacre Germans by the thousands. The German people who found themselves in this new Poland land begged for help. Contrary to Jewish communist propaganda, Hitler did not declare war on Poland. He went into Poland to rescue his German people from being slaughtered by the Poles. True history shows that Russian communists instigated a war with Germany, like they did with WWI. Because Russia knew they could not defeat Germany on their own, they "allied" with England at Winston Churchill's request, along with France, China and finally, the U.S. acquiesced and entered the war based on Jewish propaganda. The rest is history.) Do the research.

Fear of war was in the air all over Europe in the 1930's. Pope Pius XI established the "[Russicum](#)" (<https://www.youtube.com/watch?v=y2raVBm8OXM>) which was an aggressive program to train missionaries to go into Russia, such as [Archbishop Eduard von der Ropp](#), (https://prabook.com/web/eduard.eduard_von_der_ropp/1737153) to address what our Lady at Fatima's said in 1917 regarding the spread of the "error" of Russia (communism). Pius XI and the hierarchy knew of Karl Marx's aim in, "The Communist Manifesto".

After WWII, the Papal nuncio complained to the Federal Government of Germany, that Lower Saxony was not complying with provisions of the "Concordat" in 1957. By then Rome had no fear of reprisals from Germany and yet they continued to uphold articles of the Concordat. If it was such a mistake in 1933, why uphold it years after the war ended? Beware of enemy lies.

The Allied nations supporting communist Russia, decentralized Germany fearing the German people might reunite again, against them. Art. 79.3 of the Constitution explicitly forbade any future change in Federalization by locking in the Reichskonkordat indefinitely. Why?

Broad legal capabilities were given to the individual states within Germany by the 1949 Constitution encompassing key areas of interest to the Church such as culture, education, social services and (some aspects of) finance. This allows the states to take over these parts of the Concordat, thus preserving much of the surviving Concordat with the Reich government. This made the Concordat unassailable without a constitutional upheaval, incorporating it into the fabric of German law and society indefinitely. **To this day, much of the original Concordat is still in force in Germany with Vatican oversight.**

Hitler's dream, as Germany's new leader (Führer) was to form the "**Third Reich**", to reunite Germany with the Church as during the Holy Roman Empires, not to take over the world and rule it with an Iron Fist as the Jews claim. Territories that are now Germany, Austria, Bavaria, Hungary and the Czech Republic were, in fact, part of the Holy Roman Empire that dominated Europe for centuries when the Catholic Church had ecclesiastical jurisdiction over all Catholic countries through the reign of Catholic Kings and monarchs. In those countries. Germany continued to be a Catholic country from the Middle Ages until the Protestant Revolution in the 16th century. Even after Lutheranism expanded in Germany, a large percentage of the people remained Catholic. Also, Hitler was responsible for collecting from all over Europe many relics of the Catholic Church and bringing them back into Germany to become the possession of the Church. Why do that?

Whether the citizens of Germany during WWII were Catholic or Protestant, are we to believe that the German people became so evil overnight, that they agreed and supported the communist Allied Forces into firebombing German cities like Dresden, Hamburg, Berlin, and other German cities "**after**" Germany surrendered, "**after**" the war was declared over? It was obvious, the British RAF and American Air Forces wanted every German man, woman and child wiped off the earth because of the propaganda spread by communist Freemason Jews in Russia. As a result, millions of innocent German people were incinerated in minutes, just as the "Allies" did to Hiroshima. What diabolical minds would think such a thing would be justified before God?

Significant FACTS

Benjamin Netanyahu President of Israel, said, "**Adolf Hitler had no intention of killing the Jews. He only wanted them to be expelled from Germany**". This is not surprising since Jews have been expelled over 109 times from 79 different countries and territories throughout history. See page 36 herein.

The Jews have been taken captive to virtually every world power since they became a nation. Why? They turned their backs on God and engaged in false idol worship. Since the time of Christ, they have engaged in "blood sacrifices" of Christians in "**Talmudic**" ceremonies as part of their Zionist Jewish rites. The Talmud dates to the 6th century B.C., in Babylon. These same Talmudic Zionist Jews continued to offer blood sacrifices on Jesus' disciples since Christ crucifixion. The Jews have been responsible for "ritualistic blood child sacrifice crimes" down to the 20th century.

These same Talmudic Jews infiltrated Russia in the 19th century, destroyed the Czarist monarch and his family and replaced it with "communism". After they lured Russians into becoming communists, they got millions of Red Army Communist Russian troops to march into Europe massacring millions of innocent civilian German men, women and children on their way to Germany to savagely rape innocent women and children "multiple times" before slaughtering them in public for just being Germans and Christians. Then, the "so-called" "**good guys**", the US 'Allies' forces marched in from the west at the end of the war and began slaughtering innocent civilians everywhere they came into contact along the way to Germany without hesitation.

The American troops under command of Ike Eisenhower, murdered nearly a million German soldiers in American POW camps "after" the German soldiers were disarmed after placing them in barbed wire cages like rats in their POW camps, gave them no food or water, while the American troops had plenty in their storage facilities within view of the German soldiers. This was in direct violation of the Geneva Convention Code during wartime. Even "Blood and Guts" General Patton himself opposed such barbarism. It's on record that Patton complained to Ike and said, "Sir, I think we backed the wrong side, getting in bed with communist Russia". For that, evidence from reliable sources, points to Patton being assassinated. We will never know that truth. Why?

Remember, who was behind the scenes directing the war efforts against Germany, Russian communist Jews. The wealthiest families in history, the Rothschild, and Rockefeller Jewish families, Jews, funded both sides of WWII, to insure profiting from the war. The Jews instigated WWII with propaganda against Germany saying Hitler was murdering Jews in gas chambers in concentration camps, "death camps", as they were called after the war. These lies instigated such hatred for Germany that the Allied joined the fight against Germany after being told what was going on in the POW camps. More on this in the follow up report, ICRC.

While it would be easy to just point to the Jewish "leaders" of the Bolshevik Revolution in 1917, the Freemasons, Lenin, Trotsky, Engle, Kerensky and, of course, Stalin along with others, but it does not stop there. The poisonous lies of the Jews spread to all of Russia convincing millions of Russia people to turn their backs on the Russian Catholic roots and follow communism. The same thing occurred in ancient Jerusalem under the control of Talmudic Jews, the Pharisees, when they coerced Pilate with propaganda convincing the crowds to get Pilate to crucify Jesus. When the masonic Jews took control of Russia, they got millions of Russian people to proclaim that they would rather go with the new Bolshevik communist Russia (Caesar) rather than cling to their roots (Christ) and His Catholic Church in Russia for centuries. The Russian formed the Red Army under Trotsky and Stalin, murdering millions, as Barabbas.

These same Russian soldiers then became atheistic communists themselves and followed the commands of their radicalized Zionist Jewish Bolshevik communist leaders slaughtering 60 million fellow Russian countrymen who refused to follow communism. These Russian barbaric communist troops then crossed the borders into Europe and began massacring millions of innocent civilians who stood in their way at the directives of their Jewish leaders. They turned their backs on Christianity and became evil communists.

(There is a lesson for Catholics today too. It is not only some of the clergy since Vatican II who turned their backs on Catholic tradition, but millions of laity Catholics went along with it. They became complicit by willingly following the new Novus Ordo "new order" new Church in Rome and went along with the heresies these clerics promote; false ecumenism, idolatry (Pachamama in the Vatican), and the dismantling of the tradition Latin Mass and concocted, out of thin air, the "Novus Ordo Missae" by Paul VI. This haunts Catholics to this day.)

Although our Lady at Fatima did not mention Germany or any other country who tried to stop the spread of communism, however, through supernatural means, she knew then, as most of the world did not, that atheistic Talmudic Jews were the ones responsible for communism in Russia and unless the spread of communism was stopped, and Russia did not consecrate (go back) to their Catholic roots and submit to the Holy Roman Pontiff, as the Vicar of Christ, communism would spread throughout the entire world. She also said there would be another war, worse than WWI. Our Lady also said, "Most people would not listen to her warnings." Are we listening now?

There is no evidence Hitler knew anything of these prophesies of our Lady at Fatima in 1917. Also, we have no evidence that Hitler viewed his role in government through the lens of being a Catholic. What we do know from his writings, is that he knew the growing threat of communism to not only Germany but the entire world. Most were not listening then either.

Hitler's desire to enter into an agreement, the Reichskonkordat with Rome was simple, to unite the German people, to their roots in Christianity, and to establish law and order, in part, due to the serious decadence prevailing in Germany and the infiltration of anti-Christian behavior, such as rampant prostitution going on in many German cities, as well as homosexuality promoted in

many theatrical performances and private clubs. When Hitler assumed office, Berlin was considered the most decadent city in all Europe, a veritable Sodom & Gomorrah. Immediately upon taking office, Hitler engaged in cleansing the cities in Germany by shutting down places of prostitution and clubs catering to homosexuals. He also ordered the burning of pornographic material and closed theaters showing open nudity and perversion on stages. Hitler declared such activities and conduct was destroying the moral fiber of German society. He discovered that the radicalized communist Jews were behind these immoral enterprises throughout Germany, aimed to bring down the destroy faith and morals of Christians in Europe. Hitler also burned down Freemason temples forbidding Freemasonry from being practiced in Germany again. Hitler knew who was behind Freemasonry and communism. The Jews hatred for Hitler and Catholicism became evident for the whole world to see, but in hindsight. Keep your eyes open a little longer.

Contrary to what Hollywood and film makers portray that Hitler ordered anti-Reich book-burning, the German Reich ordered only pornographic books and atheistic communist books to be burned, destroying Jewish businesses. Similar things have occurred at the order of Popes of the Catholic Church in history, books promoting heretical teachings as well as immoral books showing lewd pictures and paintings showing open immoral acts on canvas and in sculptures. Even the nation of Israel over 3000 years ago condemned such material.

Is it any wonder that the atheistic communistic enemies of Hitler would fabricate such a diabolical lie that Hitler, a Catholic, would murder millions of Jews in Europe in gas chambers, and then burn them in incinerators, and call it "the holocaust"? Who could concoct such diabolical schemes? And now that this fiendish lie has been perpetrated, "they" must uphold it at all costs, producing endless propaganda movies of WWII showing that evil NAZI Germany murdered "6" million Jews in gas chambers. If you repeat a lie often enough and loud enough for all to hear, eventually many will believe it, especially since they've been kept in the dark for over 75 years now. "They" also forbid anyone to read Hitler's book, **Mein Kampf** written in 1920, long before WWII. Hitler spoke out clearly about the "errors" of Russia, **communism**, and the threat it posed to the world. Did anyone pay attention then? And to keep people from examining the facts, "they" keep people fixed on the false narrative of WWII and the holocaust now for 75 years like a branding iron to their brains so no one will ever forget the lies. The fear now is that people who even ask questions or deny these lies are labeled as NAZIs, antifascists, white supremacists, or the worst of all, anti-Semitic Jew haters. In many countries people are arrested, persecuted, and imprisoned for just being accused of such. "They" continue to control the masses with "their" lies and propaganda.

The question is, will we 'go along to get along' with the new modern communists today like the crowds did in front of Caesar at the beckoning of their Jewish leaders then, all fearing to be ridiculed, harassed, persecution, maybe even arrested and imprisonment? While we want to be "wise and innocent" (**Matthew 10:16**), are we going to be intimidated into silence, or will we be brave enough 'Church militant soldiers' to put on the suit of armor against the enemies of God, the apostle St Paul spoke about in Ephesians 6?

Will we speak up and expose the lies and help others come out of the darkness into the light of the truth? Preaching the gospel is one thing but exposing lies and heresies is another. Fear is a very strong human emotion causing most into silence. Jesus went through all we see before us. Did he not encourage us not to fear? **Matthew 10:19**.

THIS TAKES COURAGE AND FAITH IN GOD. HE WILL NEVER FORSAKE US.

Reichskonkordat (1933):

Full Document - English

Here is the complete text: Concordat, Supplementary Protocol and Secret Supplement. Concordat article 27 provides for military chaplains if Germany broke the Versailles Treaty to re-arm, and the Secret Supplement exempted Catholic clergy from military service. The Secret Supplement does not appear in Church-approved translations, as it won't admit to knowing that Hitler was about to start a war. Articles 18 and 33 are "gag clauses" (*Knebelartikel*) which protect its financial and legal privileges forever (unless a miracle happens, and it renounces them).

Concordat between the Holy See and the German Reich July 20, 1933

[Ratified 10 September 1933]

His Holiness Pope Pius XI and the President of the German Reich, moved by a common desire to consolidate and promote the friendly relations existing between the Holy See and the German Reich, wish to permanently regulate the relations between the Catholic Church and the state for the whole territory of the German Reich in a way acceptable to both parties. They have decided to conclude a solemn agreement, which will supplement the Concordats already concluded with individual German states (*Länder*) [1] and will ensure for the remaining states (*Länder*) fundamentally uniform treatment of their respective problems. For this purpose, His Holiness Pope Pius XI has appointed as his Plenipotentiary His Eminence the Most Reverend Cardinal Eugenio Pacelli, his Secretary of State and the President of the German Reich has appointed as Plenipotentiary the Vice-Chancellor of the German Reich, Herr Franz von Papen, who, having exchanged their respective mandates and found them to be in good and proper form, have agreed to the following Articles:

Article 1

The German Reich guarantees freedom of profession and public practice of the Catholic religion. It acknowledges the right of the Catholic Church, within the framework of the laws valid for all, to manage and regulate its own affairs independently, and, within the framework of its own competence, to issue binding laws and ordinances for its members.

Article 2

The concordats concluded with Bavaria (1924), Prussia (1929) and Baden (1932) remain in force, and the rights and privileges of the Catholic Church recognized in these are preserved unchanged within the territories of the states concerned. For the remaining states (*Länder*), the agreements reached in the present concordat come into force in their entirety. These last are also binding for the three states (*Länder*) named above, in so far as they affect matters not regulated by the states' (*Länder*) concordats or in so far as they supplement the earlier settlements. In the future concordats with the states (*Länder*) will be concluded only with the agreement of the government of the Reich.

Article 3

In order to foster good relations between the Vatican and the German Reich, an apostolic nuncio will reside in the capital of the German Reich and an ambassador of the German Reich at the Holy See.

Article 4

The Holy See enjoys full freedom in its relations and correspondence with the bishops, clergy and other members of the Catholic Church in Germany. The same applies to the bishops and other diocesan officials in their dealings with the faithful in all matters belonging to their

pastoral office. Instructions, ordinances, pastoral letters, official diocesan gazettes, and other decrees concerning the spiritual direction of the faithful issued by the Church authorities within the framework of their competence (Art. 1, Sect. 2) may be published without hindrance and brought to the notice of the faithful in the customary form.

Article 5

In the exercise of their clerical activities the clergy enjoy the protection of the state in the same way as state officials. The state will proceed, in accordance with the general provisions of civil law, against any insult to their person or to their clerical capacity, as well as against any interference with the duties of their office and, if necessary, will provide official protection.

Article 6

The clergy and members of religious orders are freed from any obligation to take public office and such obligations as, according to the dictates of Canon Law, are incompatible with the status of a member of the clergy or religious order respectively. This applies particularly to the office of a lay judge, juror, member of a tax committee or of a fiscal tribunal.

Article 7

For the acceptance of employment or appointment as state official, or to any public corporation dependent on the state, clergymen require, the *nihil obstat* [2] of their diocesan ordinary, as well as of the ordinary of the place where the public corporation is situated. The *nihil obstat* may be withdrawn at any time for important reasons of ecclesiastical interests.

Article 8

The official income of the clergy is immune from distraint [3] to the same extent as is the official salary of the Reich and state officials.

Article 9

The clergy cannot be required by judicial and other authorities to give information about matters which have been entrusted to them in the course of administering pastoral care, and which therefore fall under the obligation of pastoral secrecy.

Article 10

The wearing of clerical dress or of a religious habit by lay people, or by members of the clergy or religious orders by whom this use is forbidden by a definitive and legally valid directive of the competent ecclesiastical authority and officially communicated to the state authority, is liable to the same penalty by the state as the misuse of the military uniform.

Article 11

The present organization and boundaries of dioceses of the Catholic Church in the German Reich remain in force. Any creation or rearrangement of a bishopric or ecclesiastical province, or other changes in the boundaries of dioceses that seem advisable in the future, so far as they involve changes within the boundaries of a German state (*Land*), remain subject to the agreement of the state (*Land*) governments concerned. Rearrangements and alterations which extend beyond the boundaries of a German state require the agreement of the Reich Government, which shall be left to secure the consent of the appropriate state (*Land*) government. The same applies to creations or rearrangements of Church provinces involving several German states (*Länder*). The foregoing conditions do not apply to changes in ecclesiastical boundaries made merely in the interests of local pastoral care. In the case of any (territorial) re-organization within the German Reich, the Reich Government will communicate with the Holy See with a view to rearrangement of the organization and boundaries of dioceses.

Article 12

Without prejudice to the provisions of Article 11, ecclesiastical offices may be freely created and changed, unless state funds are drawn upon. The involvement of the state in the creation and alteration of parishes shall be carried out according to standard procedures that are agreed to by the diocesan bishops, and for which the Reich Government will endeavour to secure the most uniform treatment possible from the state (*Länder*) governments.

Article 13

Catholic parishes, parish and diocesan societies, episcopal sees, bishoprics and chapters, religious orders and congregations, as well as institutions, foundations and property which are under the administration of Church agencies, shall retain or acquire respectively, legal competence in the civil domain according to the general provisions of civil law. They shall remain corporations under public law to the extent that they have been so far; the others may be granted similar rights within the framework of the laws valid for all.

Article 14

As a matter of principle, the Church retains the right to appoint freely to all Church offices and benefices without the involvement of the state or of civil groups, in so far as other provisions have not been made in previous concordats mentioned in Article 2. Concerning the appointment of bishops' sees, the regulation made for appointment of the two suffragan [4] bishoprics of Rottenburg and Mainz, as well as for the bishopric of Meissen, is to be duly applied to the metropolitan see of the Upper Rhine Ecclesiastical Province of Freiburg. The same holds for the two first named suffragan bishops with regard to appointments to the cathedral chapter, and for the administration of the right of patronage [5]. Furthermore, there is agreement on the following points:

1. Catholic clerics who hold an ecclesiastical office in Germany or who exercise pastoral or educational functions must:
 - (a) be German citizens,
 - (b) have earned a secondary-school graduation certificate which permits study at an institution of higher learning,
 - (c) have studied philosophy and theology for at least three years at a German state university, a German ecclesiastical college, or a papal college in Rome.
2. The bull nominating archbishops, bishops, coadjutors *cum jure successionis* [6] or a *praelatus nullius* [7] will not be issued until the name of the appointee has been submitted to the Reich governor in the relevant state (*Land*), and until it has been ascertained that there are no objections of a general political nature. In the case of an agreement between Church and state, Paragraph 1, sections (a) (b) and (c) may be disregarded or set aside. No right of the State to assert a veto is to be based on this Article.

Article 15

Religious orders and congregations are not subject to any special restrictions on the part of the state in relation to their foundation, establishment, number and – subject to Paragraph 2 of this Article – the selection of their members, their pastoral activities in care, education, care of the sick and charitable work, the management of their own affairs and the administration of their property. Superiors of religious orders whose headquarters are within Germany must be German citizens. Superiors of provincials and orders whose headquarters lie outside the territory of the German Reich, have the right to visit those of their establishments that lie within Germany. The Holy See will take pains to ensure that for conventual establishments within the German Reich the provincial organization is set up so that, as far as possible, German establishments do not fall under the jurisdiction of foreign provincial superiors. Exceptions can be permitted with the agreement of the Reich government, especially in cases where the small number of houses makes a German province impracticable, or where special grounds exist for,

he retention of an historic and firmly established provincial organization.

Article 16

Before bishops take possession of their dioceses, they are to take an oath of loyalty either to the Reich governor of the state (Land) concerned or to the President of the Reich respectively, according to the following formula:

"Before God and on the Holy Gospels I swear and promise, as becomes a bishop, loyalty to the German Reich and to the State (Land) of . . . I swear and promise to honor the legally constituted government and to cause the clergy of my diocese to honor it. With dutiful concern for the welfare and the interests of the German state, in the performance of the ecclesiastical office entrusted to me, I will endeavor to prevent everything injurious which might threaten it."

Article 17

The property rights and other rights to assets of corporations under public law, of the institutions, foundations and associations of the Catholic Church are guaranteed according to requirements of the general law of the land.

No building dedicated to religious services may be destroyed for any reason whatsoever without the previous consent of the proper Church authorities.

Article 18

In the case of the abrogation of state obligations to the Church, whether based on law, agreement or special charter, before working out the principles according to which the abrogation is to be carried out, in a timely manner an amicable agreement is to be affected between the Holy See and the Reich. Legitimate traditional rights are to be considered as titles in law. An abrogation must bestow upon those entitled to abrogation proper compensation for the loss of the customary state benefits.

Article 19

Catholic theological faculties in state universities are to be maintained. Their relation to Church authorities will be governed by the relevant concordats and by their supplementary protocols with stated regulations, having due regard for the relevant Church decrees. [12] The Reich Government will endeavor to secure for all of these Catholic faculties in Germany uniformity of treatment.

Article 20

Where other agreements do not exist, the Church has the right to establish theological and philosophical colleges for the training of its clergy, which are to be wholly dependent on the Church authorities if no state subsidies are sought. The establishment, management and administration of theological seminaries and hostels for seminarians is, within the framework of the laws valid for all, the exclusive prerogative of the Church authorities.

Article 21

Catholic religious education in elementary, vocational, secondary schools and institutions of higher learning is a regular school subject and is to be taught in accordance with the principles of the Catholic Church. In religious education, special emphasis will be given to inculcating a patriotic, civic and social sense of duty in the spirit of the Christian faith and the moral code, just as happens in all other subjects. The curriculum and the selection of textbooks for religious education will be arranged in agreement with the Church authorities. The opportunity will be given to the Church authorities to check, with the agreement of the school authorities, whether the pupils receive religious education in accordance with the teachings and specifications of the Church.

Article 22

In the appointment of Catholic religious instructors, agreement is to be reached between the bishop and the state (Land) government. Teachers who, because of their doctrine or moral behavior, are declared unfit to further impart religious education, are not permitted to be employed as religion teachers so long as this obstacle remains.

Article 23

The retention of Catholic denomination schools and the establishment of new ones is guaranteed. In all parishes where parents or guardians request it, Catholic elementary schools will be established, wherever the number of pupils, with due regard for the local conditions of school organization, appears to be sufficient for a school administered in accordance with the standards prescribed by the state.

Article 24

In all Catholic elementary schools only such teachers are to be employed as are members of the Catholic Church, and who guarantee to fulfil the special requirements of a Catholic school. Within the framework of the general professional training of teachers, facilities will be created which will provide for the training of Catholic teachers, in accordance with the special requirements of Catholic denominational schools.

Article 25

Religious orders and congregations are entitled to establish and conduct private schools, within the framework of the general laws and ordinances. These private schools award the same qualifications as state schools, insofar as they adhere to the regulations governing curriculum prescribed for the latter. Members of religious orders or congregations seeking admission to teacher training and employment in elementary, secondary or post-secondary schools are to meet the general requirements applicable to all.

Article 26

Until a later comprehensive regulation of the marriage laws, it is understood that, apart from cases of critical illness of an engaged person which would not permit delay, and in cases of great moral emergency, whose presence must be confirmed by the proper episcopal authority, the Church marriage blessing should precede the civil ceremony. The priest notify the Registrar's office.

Article 27

For the German army pastoral care outside the realm of ordinary jurisdiction is conceded for its Catholic officers, officials and men, as well as for their families. The administration of such pastoral care for the army is the duty of the army bishop. His Church appointment is to be made by the Holy See after contact has been made with the Reich Government in order, with its agreement, to select a suitable person. The Church appointment of military chaplains and other military clergy will be made by the army bishop after prior consultation with the appropriate authorities of the Reich. He may appoint only such chaplains as receive permission from their diocesan bishop to undertake military pastoral work, together with a certificate of suitability. Military chaplains have the rights of parish priests with regard to the troops and other army personnel assigned to them. Detailed regulations for the organization of pastoral work by chaplains will be supplied by an Apostolic Brief. Regulations for the legal aspects in terms of [their status as state] officials will be drawn up by the Reich Government.

Article 28

In hospitals, prisons, and other public institutions the Church is permitted to make pastoral visits and conduct services of worship, subject to the general rules of the institutions concerned. If pastors must be appointed as state or other public officials, such appointments will be made with the agreement of Church authorities.

Article 29

Catholic members of a non-German ethnic minority living within the German Reich, as regards their mother tongue in Church services [sermons], religious education and Church societies, will be accorded no less favorable treatment than that accorded by law and in practice to members of German origin and speech living within the boundaries of the corresponding foreign states.

Article 30

On Sundays and official holy days, a prayer conforming to the liturgy will be offered at the end of the principal Mass in parish, auxiliary and conventual churches of the German Reich, for the welfare of the German Reich and (German) people.

Article 31

Those Catholic organizations and societies which have exclusively charitable, cultural, or religious purposes, and, as such, are placed under the Church authorities, will be protected in terms of their institutions and activities. Those Catholic organizations which, in addition to their religious, cultural and charitable purposes, have others, such as social or professional tasks – even though they may be brought into national organizations – are to enjoy the protection of Article 31, Paragraph 1, provided they guarantee to conduct their activities outside all political parties. It is reserved to the Reich Government and the German episcopate, in a joint agreement, to determine which organizations and associations come within the scope of this Article. In so far as the Reich and the states (*Länder*) take charge of sport and other youth organizations, care will be taken that it shall be possible for the members regularly to attend church on Sundays and feast days, and that they shall not be induced to do anything inconsistent with their religious and moral convictions and obligations.

Article 32

Due to the special situation existing in Germany, and in view of the safeguards created by the clauses of this concordat of legislation preserving the rights and privileges of the Catholic Church in the Reich and its states (*Länder*), the Holy See will enact regulations to exclude the clergy and members of religious orders from membership in political parties and from working on their behalf.

Article 33

All matters relating to clerical personnel or Church affairs, which have not been treated of in the foregoing Articles, will be regulated for the ecclesiastical sphere according to current Canon Law. Should differences of opinion arise regarding the interpretation or execution of any of the Articles of this Concordat, the Holy See and the German Reich will reach a friendly solution by mutual agreement.

Article 34

This Concordat, whose German and Italian texts shall have equal binding force, shall be ratified, and the instruments of ratification shall be exchanged, as soon as possible. It will be in force from the day of such exchange.

In witness hereof, the plenipotentiaries have signed this Concordat. Signed in two original copies, in (*Signed*) _____ Eugenio,
Cardinal Pacelli

(*Signed*) _____ Franz von Papen

At the Vatican City, July 20th, 1933.

Supplementary Protocol

At the signing of the concordat concluded today between the Holy See and the German Reich, the properly authorized undersigned have submitted the following agreed-upon explanations which form an integral part of the concordat itself.

Re Article 3

The Apostolic Nuncio to the German Reich, in accordance with the exchange of notes between the apostolic nunciature in Berlin and the Reich Foreign Office on the 11th and the 27th of March 1930, shall be the doyen of the diplomatic corps accredited there.

Re Article 13

It is understood that the Church retains the right to levy Church taxes.

Re Article 14, Par. 2, No. 2

It is understood that when objections of a general political nature exist, they shall be presented within the shortest possible time. If after twenty days such a declaration has not been made, the Holy See will be justified in assuming that no objections exist to the candidate. The names of those being considered will be kept confidential until the announcement of the appointment.

Re Article 17

In so far as public buildings or properties are devoted to ecclesiastical purposes, these are to be retained as before, subject to existing agreements.

Re Article 19, Sentence 2

This clause is based, at the time of signing this concordat, especially on the Apostolic Constitution, *Deus Scientiarum Dominus* of May 24th, 1931, [8] and the Instruction of July 7th, 1932.

Re Article 20

Hostels for seminarians which are administered by the Church at institutes of higher learning and academic secondary schools/junior colleges (*Gymnasien*) will be recognized for tax purposes as essentially Church institutions in the proper sense of the word, and as part of the diocesan organization.

Re Article 24

In so far as private institutions are able to meet the requirements of the new educational code for with teacher training, all existing establishments of religious orders and congregations will be given due consideration in the accordance of recognition.

Re Article 26

A severe moral emergency is taken to exist when there are insuperable difficulties, or ones disproportionately costly to overcome, in obtaining the necessary marriage documents in time.

Re Article 27, Par. 1

Catholic officers, officials and personnel, as well as their families, do not belong to local parishes, and do not support them.

Re Article 27, Par. 4

The publication of the Apostolic Brief will take place after consultation with the Reich Government.

Re Article 28

In urgent cases entry of the clergy is guaranteed at all times.

Re Article 29

Since the Reich Government has agreed to make an accommodation regarding non-German minorities, the Holy See declares – in accordance with the principles it has constantly maintained regarding the right to employ the vernacular in Church services [sermons], religious education and the conduct of Church societies – that it will consider admitting a similar clause to protect the rights of German minorities when establishing concordats with other countries.

Re Article 31, Par. 4

The principles laid down in Article 31, Sect. 4 [sic] hold good also for the Labor Service.

Re Article 32

It is understood that similar regulations regarding activity in party politics will be introduced by the Reich for members of non-Catholic denominations. The conduct, which has been made obligatory for the clergy and members of religious orders in Germany through the implementation of Article 32, does not involve any kind of limitation of the prescribed preaching and explanation of the dogmatic and moral teachings and principles of the Church.

Secret Supplement

In case of a change in the present German armed forces in the sense of the introduction of universal conscription, the induction of priests and other members of the regular clergy and the orders into military service will, with the understanding of the Holy See, be arranged within the framework of approximately the following guiding ideas:

- a) Students of philosophy and theology at Church institutions who are preparing themselves for the priesthood are to be freed from military service and the preparatory drills for it, except in the case of a general mobilization.
- b) In the case of a general mobilization clerics who are employed in the diocese administration or the military chaplaincy are freed from reporting for duty. This applies to ordinaries, members of the ordinariate, provosts of seminaries and Church residences for seminarians, professors at the seminaries, parish priests, curates, rectors, coadjutors and the clerics who provide a church with worship services on a continuing basis.
- c) The remaining clerics, insofar as they are considered suitable, are to join the armed forces of the state in order to devote themselves to pastoral care for the troops under the Church jurisdiction of the military bishops, if they are not inducted into the medical unit.
- d) The remaining clergy *in sacris* or members of orders, who are not yet priests are to be assigned to the medical unit. The same shall apply when possible to the candidates for the priesthood mentioned in a) who have not yet taken their final vows.

(Signed) _____ Eugenio, Cardinal Pacelli
(Signed) _____ Franz von Papen

At the Vatican City, July 20th, 1933.

MIT BRENNENDER SORGE

As a last resort, some, even Catholics, will point to an encyclical letter, as the “smoking gun”, that has been reported to have been written and sent directly by Pope Pius XI himself in 1937 called **“Mit Brennender Sorge”**, containing remarks that completely contradict and even violate articles of the Reichskonkordat. This “papal” letter also contains overt negative statements about the German Reich in an attempt to undermine its authority and, in fact, the new Chancellor, Adolf Hitler, who was supposedly behind grave criminal operations against humanity.

Let the reader use discernment. This letter was “smuggled” out of Rome, “secretly” handed to bishops in Germany to spread the contents to all priests. Keep in mind, this was two years before WWII broke out and at least 5 years before the “concentration camps” were supposed to have been setup throughout Germany.

(Before reading the actual ENCYCLICAL OF POPE PIUS XI, let us review a few points)

The encyclical that shocked the world!

(http://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_14031937_mit-brennender-sorge.html)

(See below)

Before we examine the “encyclical letter” itself, we need to consider a few questions?

1. Are all encyclicals that leave the office of the Holy See always from the Pope?
2. Are encyclicals “infallible”?
3. Was this letter actually smuggled “secretly” into Germany in 1937.
4. Why would the Vicar of Christ, the Holy Pontiff in Rome find it necessary to do that?
5. Did not Pope Pius XI sign all the 34 Articles of the Reichskonkordat agreement with Germany just four years prior to this MBS letter?
6. What did this letter contain narratives about things German was supposed to have done when the war had not even begun yet?
7. Is there any evidence that Hitler was actually outraged about this so-called “secret” letter?
8. Since the entire hierarchy of the Church, bishops and priests throughout Germany signed the Reichskonkordat containing articles that were signed by the Pope just four years before this MBS encyclical, why would all these bishops and priests throughout Germany put themselves outside the law by violating an agreement they help compose?
9. Are we to believe the Church was in fear of Germany when the war had not yet begun?
10. If, in fact, Germany did violate the Reichskonkordat, does that give the Church the right to violate the agreement they signed as well? Does not the Pope’s word mean anything?

Since this has been put forth as “proof positive” that the German Reich violated the articles of the Reichskonkordat of 1933 and that this letter claims the Vatican knew of these violations, it is only fitting that we consider the validity and the authenticity that has brought such great accusations.

Many Catholics today have asked or thought, “But it’s a Papal encyclical with Pius XI name on it, so, why would we question its authentic and valid?” To these kinds of comments, it would be well to consider that the Concordat that the Pope signed was not done in a moment of weakness or fear of reprisal. Again, Pope Pius XI sent emissaries to meet delegates of the German Reich in April 1933, and he had months to discuss it with Carnal Pacelli, who was not yet appointed Pius XII along with other bishops and the document was “signed” by Pius XI in September 1933. The MBS letter has no “signature” attached to it. Consider again, question (9) above and now consider that this MBS letter was then saying the Pope was fooled, along with the Holy Ghost, along with

millions of German Catholics along with German civilians who all agreed to back the new Reich government elected in 1932 that they all now are told the Reich was, in fact, an "evil regime" in 1937, because a "secret letter" left the Vatican office and was "smuggled" to bishops all over Germany. Note Cardinal Faulhaber's quote in a sermon in 1937 on the top of page 3 herein.

"The Church, through the Concordat, expressed its confidence in the new German government."

For those who have followed the events leading up to the Vatican II Council, know of the crisis within the post-Vatican II Church in Rome, that it did not happen in a vacuum, out of thin air. For decades, particularly since our Lady's words concerning the "error" of Russia, i.e., communism, the Soviet Union, in particular members of the KGB have made inroads to infiltrate the Church itself, first slowly, boiling the frog one degree at a time.

This may shed light on how even certain "encyclicals" from Rome may have been forged and sent out without the knowledge of the sitting Pope, Pius XI, who, no doubt was dealing with growing concerns of another great war that our Lady warned about at Fatima during WWI in 1917.

In a new book published in 2019, "Vatican II Exposed as Counterfeit Catholicism" by two traditional Catholic priests, Fr. Francisco Radecki and Fr. Dominic Radecki, a great deal of detailed history is revealed about events leading up to WWI and WWII; facts about the formation of Freemasonry, Modernism and Communism and how the Jews behind the Bolshevik Revolution in Russia concocted a diabolical plan to infiltrate the Catholic Church and destroy it from within. One reference in the book, on page 16 in a footnote refers to a woman, Bella Dodd who "was" a member of the communist party and then defected. She relates her experiences in a lecture.

"I personally was responsible for placing 1100 members of the KGB into the Catholic priesthood to progress to become bishops, to infiltrate the Church and not just destroy the institution of the Catholic Church itself, but to destroy the faith of the people and to turn the Church into a pseudo-religion, something that resembles the Catholic Church but is not the real thing." (Sound familiar)

She also related how that Russia and the communist party considers the Church as their chief enemy since before WWI. Is it any wonder since Germany was at the heart of the Holy Roman Empire since the middle ages? Check out Ms. Dodd's video below.

<https://www.youtube.com/watch?v=VLHNz2YMnRY>

All Catholics would do well to consider what happened in WWII through the lens of the Church, the Roman Pontiffs, rather than rely solely on secular propaganda and the victors of the war. Consider first what Popes Pius XI and XII knew of the German Reich and the events that occurred before, during and after WWII rather than trust the Jewish owned media and Russia propaganda. How could all German Catholic people, the entire Church and the Pope not know the truth? Many in the high command of the Allied Forces raised serious questions about what the Allied Forces did during and after the war. General Patton alone is noted as expressing his disgust for what he was eyewitness to by his own troops under Dwight D. Eisenhower's command, atrocities by American troops Patton criticized. When Patton saw what Russian troops were doing on the Eastern front, he told the President, "I fear we have backed the wrong horse Sir" to which he was scolded and ridiculed as a trader. General Patton died in a hospital in Europe reportedly poisoned. For complete detailed live footage of these events and the atrocities of WWII, see the following films.

Beware – these films contain dramatic and perhaps disturbing scenes not appropriate for minors.

"Greatest Story Never Told" by Dennis Wise - (Good luck finding it now)

"Hellstorm" by Thomas Goodrich (?) <https://www.youtube.com/watch?v=iJY9rznry5k>

"Adolf Hitler vs the Jew World Order" https://www.youtube.com/watch?v=p_sZuJF7cjE

After viewing these films, it becomes abundantly clear, the Jews referred to in these videos uncover the fact that the Jewish owned media has spread deception and propaganda around the world about their version of WWII and the German Reich.

The powerful Jewish owned international bankers and corporations have even influenced all the "Allies" of WWII to punish anyone who denies these facts and does not go along with the lies, to where it is now a crime to deny the narrative of WWII or even refer to communism as backed by Jews in any way. It is the first time in human history laws around the world consider it a crime to deny events the media claims are true. If you do, they now call it "racist" and "hate speech".

Consider the deception and lies within the political elements of our own society in recent times. These same socialistic/communistic elements were directly responsible for overturning hundreds of thousands, if not millions, of citizens' votes to overturn the recent Presidential election to place in office someone who will go along with communist China and continue to do business with globalist corporations flooding our country with illegal migrants taking jobs away from American citizens to further their political socialist agenda. Consider how the wealthy medical community has been paid off with propaganda about how this novice covid virus is the "most deadly virus" since the Spanish influenza of 1917. Yet, the same medical community publishes data showing that the common flu continues to be more deadly than this new covid virus. A year after the world was warned about the spread of the virus, hundreds of millions of people walk around all day long wearing face masks, now wait in line for covid vaccines. The lies of this "deadly" disease, has caused millions to lose their jobs, destroyed thousands of small businesses, being taken over by the big international corporations owned by Jewish bankers and socialist corporations. People are now harassed, fined and imprisoned for not wearing masks, as a sign of obedience. The communists now control most of the world, as our Lady warned at Fatima in 1917.

For those who still have doubt and are skeptical of these facts, we can be reassured as Jesus said, ["Seek and ye shall find."](#) (Matthew 7:7)

So, what is the reason the world, in general, does not want us to know these things? Paul tells us.

["The god of this world \(Satan\) hath blinded the minds of unbelievers ... that the light... should not shine thru."](#) Yet even Satan cannot keep the truth and light from those seeking it.

Catholics would also do well to remember the words of St Paul at Ephesian 6:12: ["For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."](#)

So, Catholics do not wage carnal warfare to stir up contentions and anger in this world. Catholics remain confident and faithful to our Lord's promise to "rectify all things", in His due time.

Ask yourself some questions?

1. If you don't know what you don't know, how do you come to find out what you don't know?
2. Where is the "evidence" that either Pope Pius XI or Pope Pius XII had any knowledge Hitler planned to and, in fact, murdered 6 million of Jews as "secular" sources tell us?
3. Where is the evidence that Rome denounced Hitler or the Reichskonkordat?
4. Where is the evidenced that Rome was in cahoots with Hitler in some diabolical plan to exterminate Jews?
5. Finally, where can we put our trust, the Catholic Church or communists and their allies?

MIT BRENNENDER SORGE

ENCYCLICAL OF POPE PIUS XI
ON THE CHURCH AND THE GERMAN REICH
TO THE VENERABLE BRETHREN
THE ARCHBISHOPS AND BISHOPS OF GERMANY AND OTHER ORDINARIES
IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.
March 14, 1937



MIT BRENNENDER SORGE (MBS)

VATICAN

MIT BRENNENDER SORGE ENCYCLICAL

Full Document - English

Venerable Brethren, Greetings, and Apostolic Blessing.

It is with deep anxiety and growing surprise that We have long been following the painful trials of the Church and the increasing vexations which afflict those who have remained loyal in heart and action in the midst of a people that once received from St. Boniface the bright message and the Gospel of Christ and God's Kingdom.

2. And what the representatives of the venerable episcopate, who visited Us in Our sick room, had to tell Us, in truth and duty bound, has not modified Our feelings. To console and edifying information on the stand the Faithful are making for their Faith, they considered themselves bound, in spite of efforts to judge with moderation and in spite of their own patriotic love, to add reports of things hard and unpleasant. After hearing their account, we could, in grateful acknowledgment to God, exclaim with the Apostle of love: "I have no greater grace than this, to hear that my children walk in truth" (John iii. 4). But the frankness indifferent in Our Apostolic charge and the determination to place before the Christian world the truth in all its reality, prompt Us to add: "Our pastoral heart knows no deeper pain, no disappointment more bitter, than to learn that many are straying from the path of truth."

3. When, in 1933, We consented, Venerable Brethren, to open negotiations for a concordat, which the Reich Government proposed on the basis of a scheme of several years' standing; and when, to your unanimous satisfaction, We concluded the negotiations by a solemn treaty, We were prompted by the desire, as it behooved Us, to secure for Germany the freedom of the Church's beneficent mission and the salvation of the souls in her care, as well as by the sincere wish to render the German people a service essential for its peaceful development and prosperity. Hence, despite many and grave misgivings, we then decided not to withhold Our consent for We wished to spare the Faithful of Germany, as far as it was humanly possible, the trials and difficulties they would have had to face, given the circumstances, had the negotiations fallen through. It was by acts that We wished to make it plain, Christ's interests being Our sole object, that the pacific and maternal hand of the Church would be extended to anyone who did not actually refuse it.

4. If, then, the tree of peace, which we planted on German soil with the purest intention, has not brought forth the fruit, which in the interest of your people, We had fondly hoped, no one in the world who has eyes to see and ears to hear will be able to lay the blame on the Church and on her Head. The experiences of these last years have fixed responsibilities and laid bare intrigues, which from the outset only aimed at a war of extermination. In the furrows, where We tried to sow the seed of a sincere peace, other men - the "enemy" of Holy Scripture - oversowed the cockle of distrust, unrest, hatred, defamation, of a determined hostility overt or veiled, fed from many sources and wielding many tools, against Christ and His Church. They, and they alone with their accomplices, silent or vociferous, are today responsible, should the storm of religious war, instead of the rainbow of peace, blacken the German skies.

5. We have never ceased, Venerable Brethren, to represent to the rulers responsible of your country's destiny, the consequences which would inevitably follow the protection and even the favor, extended to such a policy. We have done everything in Our power to defend the sacred pledge of the given word of honor against theories and practices, which it officially endorsed,

would wreck every faith in treaties and make every signature worthless. Should the day ever come to place before the world the account of Our efforts, every honest mind will see on which side are to be found the promoters of peace, and on which side its disturbers. Whoever had left in his soul an atom of love for truth, and in his heart a shadow of a sense of justice, must admit that, in the course of these anxious and trying years following upon the conclusion of the concordat, every one of Our words, every one of Our acts, has been inspired by the binding law of treaties. At the same time, anyone must acknowledge, not without surprise and reprobation, how the other contracting party emasculated the terms of the treaty, distorted their meaning, and eventually considered its more or less official violation as a normal policy. The moderation We showed in spite of all this was not inspired by motives of worldly interest, still less by unwarranted weakness, but merely by Our anxiety not to draw out the wheat with the cockle; not to pronounce open judgment, before the public was ready to see its force; not to impeach other people's honesty, before the evidence of events should have torn the mask off the systematic hostility leveled at the Church. Even now that a campaign against the confessional schools, which are guaranteed by the concordat, and the destruction of free election, where Catholics have a right to their children's Catholic education, afford evidence, in a matter so essential to the life of the Church, of the extreme gravity of the situation and the anxiety of every Christian conscience; even now Our responsibility for Christian souls induces Us not to overlook the last possibilities, however slight, of a return to fidelity to treaties, and to any arrangement that may be acceptable to the episcopate. We shall continue without failing, to stand before the rulers of your people as the defender of violated rights, and in obedience to Our Conscience and Our pastoral mission, whether We be successful or not, to oppose the policy which seeks, by open or secret means, to strangle rights guaranteed by a treaty.

6. Different, however, Venerable Brethren, is the purpose of this letter. As you affectionately visited Us in Our illness, so also We turn to you, and through you, the German Catholics, who, like all suffering and afflicted children, are nearer to their Father's heart. At a time when your faith, like gold, is being tested in the fire of tribulation and persecution, when your religious freedom is beset on all sides, when the lack of religious teaching and of normal defense is heavily weighing on you, you have every right to words of truth and spiritual comfort from him whose first predecessor heard these words from the Lord: "I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren" (Luke xxii. 32).

7. Take care, Venerable Brethren, that above all, faith in God, the first and irreplaceable foundation of all religion, be preserved in Germany pure and unstained. The believer in God is not he who utters the name in his speech, but he for whom this sacred word stands for a true and worthy concept of the Divinity. Whoever identifies, by pantheistic confusion, God and the universe, by either lowering God to the dimensions of the world, or raising the world to the dimensions of God, is not a believer in God. Whoever follows that so-called pre-Christian Germanic conception of substituting a dark and impersonal destiny for the personal God, denies thereby the Wisdom and Providence of God who "Reacheth from end to end mightily, and ordereth all things sweetly" (Wisdom viii. 1). Neither is he a believer in God.

8. Whoever exalts race, or the people, or the State, or a particular form of State, or the depositories of power, or any other fundamental value of the human community - however necessary and honorable be their function in worldly things - whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds.

9. Beware, Venerable Brethren, of that growing abuse, in speech as in writing, of the name of God as though it were a meaningless label, to be affixed to any creation, more or less arbitrary, of human speculation. Use your influence on the Faithful, that they refuse to yield to this aberration. Our God is the Personal God, supernatural, omnipotent, infinitely perfect, one in the

Trinity of Persons, tri-personal in the unity of divine essence, the Creator of all existence. Lord, King and ultimate Consummator of the history of the world, who will not, and cannot, tolerate a rival God by His side.

10. This God, this Sovereign Master, has issued commandments whose value is independent of time and space, **country and race**. As God's sun shines on every human face so His law knows neither privilege nor exception. Rulers and subjects crowned and uncrowned, rich and poor are equally subject to His word. From the fullness of the Creators' right there naturally arises the fullness of His right to be obeyed by individuals and communities, whoever they are. This obedience permeates all branches of activity in which moral values claim harmony with the law of God and pervades all integration of the ever-changing laws of man into the immutable laws of God.

11. None but superficial minds could stumble into concepts of **a national God**, of **a national religion**; or attempt to lock within the frontiers of a single people, within the narrow limits of a single **race**, God, the Creator of the universe, King and Legislator of all nations before whose immensity they are "as a drop of a bucket" (Isaiah xI, 15).

12. The Bishops of the Church of Christ, "ordained in the things that appertain to God (Heb. v, 1) must watch that pernicious errors of this sort, and consequent practices more pernicious still, shall not gain a footing among their flock. It is part of their sacred obligations to do whatever is in their power to enforce respect for, and obedience to, the commandments of God, as these are the necessary foundation of all private life and public morality; to see that the rights of His Divine Majesty, His name and His word be not profaned; to put a stop to the blasphemies, which, in words and pictures, are multiplying like the sands of the desert; to encounter the obstinacy and provocations of those who deny, despise and hate God, by the never-failing reparatory prayers of the Faithful, hourly rising like incense to the All-Highest and staying His vengeance.

13. We thank you, Venerable Brethren, your priests and Faithful, who have persisted in their Christian duty and in the defense of God's rights **in the teeth of an aggressive paganism**. Our gratitude, warmer still and admiring, goes out to those who, in fulfillment of their duty, have been deemed worthy of sacrifice and suffering for the love of God.

14. No faith in God can for long survive pure and unalloyed without the support of faith in Christ. "No one knoweth who the Son is, but the Father: and who the Father is, but the Son and to whom the Son will reveal Him" (Luke x. 22). "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ whom thou has sent" (John xvii. 3). Nobody, therefore, can say: "I believe in God, and that is enough religion for me," for the Savior's words brook no evasion: "Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son hath the Father also" (1 John ii. 23).

15. In Jesus Christ, Son of God made Man, there shone the plenitude of divine revelation. "God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets last of all, in these days hath spoken to us by His Son" (Heb. i. 1). The sacred books of the Old Testament are exclusively the word of God and constitute a substantial part of his revelation; they are penetrated by a subdued light, harmonizing with the slow development of revelation, the dawn of the bright day of the redemption. As should be expected in historical and didactic books, they reflect in many particulars the imperfection, the weakness and sinfulness of man. But side by side with innumerable touches of greatness and nobleness, they also record the story of the chosen people, bearers of the Revelation and the Promise, repeatedly straying from God and

turning to the world. Eyes not blinded by prejudice or passion will see in this prevarication, as reported by the Biblical history, the luminous splendor of the divine light revealing the saving plan which finally triumphs over every fault and sin. It is precisely in the twilight of this background

that one perceives the striking perspective of the divine tutorship of salvation, as it warms, admonishes, strikes, raises and beautifies its elect. Nothing but ignorance and pride could blind one to the treasures hoarded in the Old Testament.

16. Whoever wishes to see banished from church and school the Biblical history and the wise doctrines of the Old Testament, blasphemes the name of God, blasphemes the Almighty's plan of salvation, and makes limited and narrow human thought the judge of God's designs over the history of the world: he denies his faith in the true Christ, such as He appeared in the flesh, the Christ who took His human nature from a people that was to crucify Him; and he understands nothing of that universal tragedy of the Son of God who to His torturer's sacrilege opposed the divine and priestly sacrifice of His redeeming death, and made the new alliance the goal of the old alliance, its realization and its crown.

17. The peak of the revelation as reached in the Gospel of Christ is final and permanent. It knows no retouches by human hand; it admits no substitutes or arbitrary alternatives such as **certain leaders pretend to draw from the so-called myth of race and blood**. Since Christ, the Lord's Anointed, finished the task of Redemption, and by breaking up the reign of sin deserved for us the grace of being the children God, since that day no other name under heaven has been given to men, whereby we must be saved (Acts iv. 12). No man, were every science, power and worldly strength incarnated in him, can lay any other foundation but that which is laid: which is Christ Jesus (1 Cor. iii 11). Should any man dare, in sacrilegious disregard of the essential differences between God and His creature, between the God-man and the children of man, to place a mortal, were he the greatest of all times, by the side of, or over, or against, Christ, he would deserve to be called prophet of nothingness, to whom the terrifying words of Scripture would be applicable: "He that dwelleth in heaven shall laugh at them" (Psalms ii. 3).

18. Faith in Christ cannot maintain itself pure and unalloyed without the support of faith in the Church, "the pillar and ground of the truth" (1 Tim. iii. 15); for Christ Himself, God eternally blessed, raised this pillar of the Faith. His command to hear the Church (Matt. xviii. 15), to welcome in the words and commands of the Church His own words and His own commands (Luke x. 16), is addressed to all men, of all times and of all countries. The Church founded by the Redeemer is one, the same for all races and all nations. Beneath her dome, as beneath the vault of heaven, there is but one country for all nations and tongues; there is room for the development of every quality, advantage, task and vocation which God the Creator and Savior has allotted to individuals as well as to **ethnic communities**. The Church's maternal heart is big enough to see in the God-appointed development of individual characteristics and gifts, more than a mere danger of divergency. She rejoices at the spiritual superiorities among individuals and nations. In their successes she sees with maternal joy and pride fruits of education and progress, which she can only bless and encourage, whenever she can conscientiously do so. But she also knows that to this freedom limits have been set by the majesty of the divine command, which founded that Church one and indivisible. Whoever tampers with that unity and that indivisibility wrenches from the Spouse of Christ one of the diadems with which God Himself crowned her; he subjects a divine structure, which stands on eternal foundations, to criticism and transformation by architects whom the Father of Heaven never authorized to interfere.

19. The Church, whose work lies among men and operates through men, may see her divine mission obscured by human, too human, combination, persistently growing and developing like the cockle among the wheat of the Kingdom of God. Those who know the Savior's words on scandal and the giver of scandals, know, too, the judgment which the Church and all her sons must pronounce on what was and what is sin. But if, besides these reprehensible discrepancies be between faith and life, acts and words, exterior conduct and interior feelings, however numerous they be, anyone overlooks the overwhelming sum of authentic virtues, of spirit of sacrifice, fraternal love, heroic efforts of sanctity, he gives evidence of deplorable blindness and

injustice. If later he forgets to apply the standard of severity, by which he measures **the Church he hates**, to other organizations in which he happens to be interested, then his appeal to an offended sense of purity identifies him with those who, for seeing the mote in their brother's eye, according to the Savior's incisive words, cannot see the beam in their own. But however suspicious the intention of those who make it their task, nay their vile profession, to scrutinize what is human in the Church, and although the priestly powers conferred by God are independent of the priest's human value, it yet remains true that at no moment of history, no individual, in no organization can dispense himself from the duty of loyally examining his conscience, of mercilessly purifying himself, and energetically renewing himself in spirit and in action. In Our Encyclical on the priesthood, We have urged attention to the sacred duty of all those who belong to the Church, chiefly the members of the priestly and religious profession and of the lay apostolate, to square their faith and their conduct with the claims of the law of God and of the Church. And today we again repeat with all the insistency We can command it is not enough to be a member of the Church of Christ, one needs to be a living member, in spirit and in truth, i.e., living in the state of grace and in the presence of God, either in innocence or in sincere repentance. If the Apostle of the nations, the vase of election, chastised his body and brought it into subjection: lest perhaps, when he had preached to others, he himself should become a castaway (1 Cor. ix. 27), could anybody responsible for the extension of the Kingdom of God claim any other method but personal sanctification? Only thus can we show to the present generation, and to the critics of the Church that "the salt of the earth," the leaven of Christianity has not decayed, but is ready to give the men of today - prisoners of doubt and error, victims of indifference, tired of their Faith and straying from God - the spiritual renewal they so much need. A Christianity which keeps a grip on itself, refuses every compromise with the world, takes the commands of God and the Church seriously, preserves its love of God and of men in all its freshness, such a Christianity can be, and will be, a model and a guide to a world which is sick to death and clamors for directions, unless it be condemned to a catastrophe that would baffle the imagination.

20. Every true and lasting reform has ultimately sprung from the sanctity of men who were driven by the love of God and of men. Generous, ready to stand to attention to any call from God, yet confident in themselves because confident in their vocation, they grew to the size of beacons and reformers. On the other hand, any reformatory zeal, which instead of springing from personal purity, flashes out of passion, has produced unrest instead of light, destruction instead of construction, and more than once set up evils worse than those it was out to remedy. No doubt "the Spirit breatheth where he will" (John iii. 8): "of stones He is able to raise men to prepare the way to his designs" (Matt. iii. 9). He chooses the instruments of His will according to His own plans, not those of men. But the Founder of the Church, who breathed her into existence at Pentecost, cannot disown the foundations as He laid them. Whoever is moved by the spirit of God, spontaneously adopts both outwardly and inwardly, the true attitude toward the Church, this sacred fruit from the tree of the cross, this gift from the Spirit of God, bestowed on Pentecost day to an erratic world.

21. **In your country, Venerable Brethren, voices are swelling into a chorus urging people to leave the Church,** and among the leaders there is more than one whose official position is intended to create the impression that this infidelity to Christ the King constitutes a signal and meritorious act **of loyalty to the modern State**. Secret and open measures of intimidation, the threat of economic and civic disabilities, bear on the loyalty of certain classes of Catholic functionaries, a pressure which violates every human right and dignity. Our wholehearted paternal sympathy goes out to those who must pay so dearly for their loyalty to Christ and the Church; but directly the highest interests are at stake, with the alternative of spiritual loss, there is but one alternative left, that of heroism. If the oppressor offers one the Judas bargain of apostasy he can only, at the cost of every worldly sacrifice, answer with Our Lord: "Begone, Satan! For it is written: The Lord thy God

shalt thou adore, and Him only shalt thou serve" (Matt. iv. 10). And turning to the Church, he shall say: "Thou, my mother since my infancy, the solace of my life and advocate at my death, may my tongue cleave to my palate if, yielding to worldly promises or threats, I betray the vows of my baptism." As to those who imagine that they can reconcile exterior infidelity to one and the same Church, let them hear Our Lord's warning: - "He that shall deny me before men shall be denied before the angels of God" (Luke xii. 9).

22. Faith in the Church cannot stand pure and true without the support of faith in the primacy of the Bishop of Rome. The same moment when Peter, in the presence of all the Apostles and disciples, confesses his faith in Christ, Son of the Living God, the answer he received in reward for his faith and his confession was the word that built the Church, the only Church of Christ, on the rock of Peter (Matt. xvi. 18). Thus was sealed the connection between the faith in Christ, the Church and the Primacy. True and lawful authority is invariably a bond of unity, a source of strength, a guarantee against division and ruin, a pledge for the future: and this is verified in the deepest and sublimest sense, when that authority, as in the case of the Church, and the Church alone, is sealed by the promise and the guidance of the Holy Ghost and His irresistible support. Should men, who are not even united by faith in Christ, come and offer you the seduction of a national German Church, be convinced that it is nothing but a denial of the one Church of Christ and the evident betrayal of that universal evangelical mission, for which a world Church alone is qualified and competent. The live history of other national churches with their paralysis, their domestication and subjection to worldly powers, is sufficient evidence of the sterility to which is condemned every branch that is severed from the trunk of the living Church. Whoever counters these erroneous developments with an uncompromising No from the very outset, not only serves the purity of his faith in Christ, but also the welfare and the vitality of his own people.

23. You will need to watch carefully, Venerable Brethren, that religious fundamental concepts be not emptied of their content and distorted to profane use. "Revelation" in its Christian sense, means the word of God addressed to man. The use of this word for the "suggestions" of race and blood, for the irradiations of a people's history, is mere equivocation. False coins of this sort do not deserve Christian currency. "Faith" consists in holding as true what God has revealed and proposes through His Church to man's acceptance. It is "the evidence of things that appear not" (Heb. ii. 1). The joyful and proud confidence in the future of one's people, instinct in every heart, is quite a different thing from faith in a religious sense. To substitute the one for the other, and demand on the strength of this, to be numbered among the faithful followers of Christ, is a senseless play on words, if it does not conceal a confusion of concepts, or worse.

24. "Immortality" in a Christian sense means the survival of man after his terrestrial death, for the purpose of eternal reward or punishment. Whoever only means by the term, the collective survival here on earth of his people for an indefinite length of time, distorts one of the fundamental notions of the Christian Faith and tampers with the very foundations of the religious concept of the universe, which requires a moral order.

25. "Original sin" is the hereditary but impersonal fault of Adam's descendants, who have sinned in him (Rom. v. 12). It is the loss of grace, and therefore of eternal life, together with a propensity to evil, which everybody must, with the assistance of grace, penance, resistance and moral effort, repress and conquer. The passion and death of the Son of God has redeemed the world from the hereditary curse of sin and death. Faith in these truths, which in your country are today the butt of the cheap derision of Christ's enemies, belongs to the inalienable treasury of Christian revelation.

26. The cross of Christ, though it has become to many a stumbling block and foolishness (1 Cor. i. 23) remains for the believer the holy sign of his redemption, the emblem of moral strength and

greatness. We live in its shadow and die in its embrace. It will stand on our grave as a pledge of our faith and our hope in the eternal light.

27. Humility in the spirit of the Gospel and prayer for the assistance of grace are perfectly compatible with self-confidence and heroism. The Church of Christ, which throughout the ages and to the present-day numbers more confessors and voluntary martyrs than any other moral collectivity, needs lessons from no one in heroism of feeling and action. The odious pride of reformers only covers itself with ridicule when it rails at Christian humility as though it were but a cowardly pose of self-degradation.

28. "Grace," in a wide sense, may stand for any of the Creator's gifts to His creature; but in its Christian designation, it means all the supernatural tokens of God's love; God's intervention which raises man to that intimate communion of life with Himself, called by the Gospel "adoption of the children of God." "Behold what manner of charity the Father hath bestowed on us, that we should be called and should be the sons of God" (1 John iii. 1). To discard this gratuitous and free elevation in the name of a **so-called German type amounts to repudiating openly a fundamental truth of Christianity**. It would be an abuse of our religious vocabulary to place on the same level supernatural grace and natural gifts. Pastors and guardians of the people of God will do well to resist this plunder of sacred things and this confusion of ideas.

29. It is on faith in God, preserved pure and stainless, that man's morality is based. All efforts to remove from under morality and the moral order the granite foundation of faith and to substitute for it the shifting sands of human regulations, sooner or later lead these individuals or societies to moral degradation. The fool who has said in his heart "there is no God" goes straight to moral corruption (Psalms xiii. 1), and the number of these fools who today are out to sever morality from religion, is legion. They either do not see or refuse to see that the banishment of confessional Christianity, i.e., the clear and precise notion of Christianity, from teaching and education, from the organization of social and political life, spells spiritual spoliation and degradation. No coercive power of the State, no purely human ideal, however noble and lofty it be, will ever be able to makeshift of the supreme and decisive impulses generated by faith in God and Christ. If the man, who is called to the hard sacrifice of his own ego to the common good, loses the support of the eternal and the divine, that comforting and consoling faith in a God who rewards all good and punishes all evil, then the result of the majority will be, not the acceptance, but the refusal of their duty. The conscientious observation of the ten commandments of God and the precepts of the Church (which are nothing but practical specifications of rules of the Gospels) is for everyone an unrivaled school of personal discipline, moral education and formation of character, a school that is exacting, but not to excess. A merciful God, who as Legislator, says - Thou must! - also gives by His grace the power to will and to do. To let forces of moral formation of such efficacy lie fallow, or to exclude them positively from public education, would spell religious under-feeding of a nation. To hand over the moral law to man's subjective opinion, which changes with the times, instead of anchoring it in the holy will of the eternal God and His commandments, is to open wide every door to the forces of destruction. The resulting dereliction of the eternal principles of an objective morality, which educates conscience and ennobles every department and organization of life, is a sin against the destiny of a nation, a sin whose bitter fruit will poison future generations.

30. Such is the rush of present-day life that it severs from the divine foundation of Revelation, not only morality, but also the theoretical and practical rights. We are especially referring to what is called the natural law, written by the Creator's hand on the tablet of the heart (Rom. ii. 14) and which reason, not blinded by sin or passion, can easily read. It is in the light of the commands of this natural law, that all positive law, whoever be the lawgiver, can be gauged in its moral content, and hence, in the authority it wields over conscience. Human laws in flagrant contradiction with the natural law are vitiated with a taint which no force, no power can mend. In the light of this principle, one must judge the axiom, that "right is common utility," a proposition

which may be given a correct significance, it means that what is morally indefensible, can never contribute to the good of the people. But ancient paganism acknowledged that the axiom, to be entirely true, must be reversed and be made to say: "Nothing can be useful, if it is not at the same time morally good" (Cicero, De Off. ii. 30). Emancipated from this oral rule, the principle would in international law carry a perpetual state of war between nations; for it ignores in national life, by confusion of right and utility, the basic fact that man as a person possesses rights he holds from God, and which any collectivity must protect against denial, suppression or neglect. To overlook this truth is to forget that the real common good ultimately takes its measure from man's nature, which balances personal rights and social obligations, and from the purpose of society, established for the benefit of human nature. Society was intended by the Creator for the full development of individual possibilities, and for the social benefits, which by a give and take process, everyone can claim for his own sake and that of others. Higher and more general values, which collectivity alone can provide, also derive from the Creator for the good of man, and for the full development, natural and supernatural, and the realization of his perfection. To neglect this order is to shake the pillars on which society rests, and to compromise social tranquillity, security and existence.

31. The believer has an absolute right to profess his Faith and live according to its dictates. Laws which impede this profession and practice of Faith are against natural law.

Parents who are earnest and conscious of their educative duties, have a primary right to the education of the children God has given them in the spirit of their Faith, and according to its prescriptions. Laws and measures which in school questions fail to respect this freedom of the parents go against natural law and are immoral. The Church, whose mission it is to preserve and explain the natural law, as it is divine in its origin, cannot but declare that the recent enrollment into schools organized without a semblance of freedom, is the result of unjust pressure, and is a violation of every common right.

32. As the Vicar of Him who said to the young man of the Gospel: "If thou wilt enter into life, keep the commandments" (Matt. xix. 17), We address a few paternal words to the young.

33. Thousands of voices ring into your ears a Gospel which has not been revealed by the Father of Heaven. Thousands of pens are wielded in the service of a Christianity, which is not of Christ. Press and wireless daily force on you productions hostile to the Faith and to the Church, impudently aggressive against whatever you should hold venerable and sacred. Many of you, clinging to your Faith and to your Church, as a result of your affiliation with religious associations guaranteed by the concordat, have often to face the tragic trial of seeing your loyalty to your country misunderstood, suspected, or even denied, and of being hurt in your professional and social life. We are well aware that there is many a humble soldier of Christ in your ranks, who with torn feelings, but a determined heart, accepts his fate, finding his one consolation in the thought of suffering insults for the name of Jesus (Acts v. 41). Today, as We see you threatened with new dangers and new molestations, We say to you: If anyone should preach to you a Gospel other than the one you received on the knees of a pious mother, from the lips of a believing father, or through teaching faithful to God and His Church, "let him be anathema" (Gal. i. 9). If the State organizes a national youth, and makes this organization obligatory to all, then, without prejudice to rights of religious associations, it is the absolute right of youths as well as of parents to see to it that this organization is purged of all manifestations hostile to the Church and Christianity. These manifestations are even today placing Christian parents in a painful alternative, as they cannot give to the State what they owe to God alone.

34. No one would think of preventing young Germans establishing a true ethnical community in a noble love of freedom and loyalty to their country. What We object to is the voluntary and systematic antagonism raised between national education and religious duty. That is why we tell the young: Sing your hymns to freedom, but do not forget the freedom of the children of God.

Do not drag the nobility of that freedom in the mud of sin and sensuality. He who sings hymns of loyalty to this terrestrial country should not, for that reason, become unfaithful to God and His Church, or a deserter and traitor to His heavenly country. You are often told about heroic greatness, in lying opposition to evangelical humility and patience. Why conceal the fact that there are heroisms in moral life? That the preservation of baptismal innocence is an act of heroism which deserves credit? You are often told about the human deficiencies which mar the history of the Church: why ignore the exploits which fill her history, the saints she begot, the blessing that came upon Western civilization from the union between that Church and your people? You are told about sports. Indulged in with moderation and within limits, physical education is a boon for youth. But so much time is now devoted to sporting activities, that the harmonious development of body and mind is disregarded, that duties to one's family, and the observation of the Lord's Day are neglected. With an indifference bordering on contempt the day of the Lord is divested of its sacred character, against the best of German traditions. But We expect the Catholic youth, in the more favorable organizations of the State, to uphold its right to a Christian sanctification of the Sunday, not to exercise the body at the expense of the immortal soul, not to be overcome by evil, but to aim at the triumph of good over evil (Rom. xii. 21) as its highest achievement will be the gaining of the crown in the stadium of eternal life (1 Cor. ix. 24).

35. We address a special word of congratulation, encouragement and exhortation to the priests of Germany, who, in difficult times and delicate situations, have, under the direction of their Bishops, to guide the flocks of Christ along the straight road, by word and example, by their daily devotion and apostolic patience. Beloved sons, who participate with Us in the sacred mysteries, never tire of exercising, after the Sovereign and eternal Priest, Jesus Christ, the charity and solicitude of the Good Samaritan. Let your daily conduct remain stainless before God and the incessant pursuit of your perfection and sanctification, in merciful charity towards all those who are confided to your care, especially those who are more exposed, who are weak and stumbling. Be the guides of the faithful, the support of those who fail, the doctors of the doubting, the consolers of the afflicted, the disinterested counselors and assistants of all. The trials and sufferings which your people have undergone in post-War days have not passed over its soul without leaving painful marks. They have left bitterness and anxiety which are slow to cure, except by charity. This charity is the apostle's indispensable weapon, in a world torn by hatred. It will make you forget, or at least forgive, many an undeserved insult now more frequent than ever.

36. This charity, intelligent and sympathetic towards those even who offend you, does by no means imply a renunciation of the right of proclaiming, vindicating and defending the truth and its implications. The priest's first loving gift to his neighbors is to serve truth and refute error in any of its forms. Failure on this score would be not only a betrayal of God and your vocation, but also an offense against the real welfare of your people and country. To all those who have kept their promised fidelity to their Bishops on the day of their ordination; to all those who in the exercise of their priestly function are called upon to suffer persecution; to all those imprisoned in jail and concentration camps, the Father of the Christian world sends his words of gratitude and commendation.

37. Our paternal gratitude also goes out to Religious and nuns, as well as Our sympathy for so many who, as a result of administrative measures hostile to Religious Orders, have been wrenched from the work of their vocation. If some have fallen and shown themselves unworthy of their vocation, their fault, which the Church punishes, in no way detracts from the merit of the immense majority, who, in voluntary abnegation and poverty, have tried to serve their God and their country. By their zeal, their fidelity, their virtue, their active charity, their devotion, the Orders devoted to the care of souls, the service of the sick and education, are greatly contributing to private and public welfare. No doubt better days will come to do them better justice than the present troublous times have done. We trust that the heads of religious communities will profit

by their trials and difficulties to renew their zeal, their spirit of prayer, the austerity of their lives and their perfect discipline, in order to draw down God's blessing upon their difficult work.

38. We visualize the immense multitudes of Our faithful children, Our sons and daughters, for whom the sufferings of the Church in Germany and their own have left intact their devotion to the cause of God, their tender love for the Father of Christendom, their obedience to their pastors, their joyous resolution to remain ever faithful, happen what may, to the sacred inheritance of their ancestors. To all of them We send Our paternal greetings. And first to the members of those religious associations which, bravely and at the cost of untold sacrifices, have remained faithful to Christ, and have stood by the rights which a solemn treaty had guaranteed to the Church and to themselves according to the rules of loyalty and good faith.

39. We address Our special greetings to the Catholic parents. Their rights and duties as educators, conferred on them by God, are at present the stake of a campaign pregnant with consequences. The Church cannot wait to deplore the devastation of its altars, the destruction of its temples, if an education, hostile to Christ, is to profane the temple of the child's soul consecrated by baptism and extinguish the eternal light of the faith in Christ for the sake of counterfeit light alien to the Cross. Then the violation of temples is high, and it will be every one's duty to sever his responsibility from the opposite camp, and free his conscience from guilty cooperation with such corruption. The more the enemies attempt to disguise their designs, the more a distrustful vigilance will be needed, in the light of bitter experience. Religious lessons maintained for the sake of appearances, controlled by unauthorized men, within the frame of an educational system which systematically works against religion, do not justify a vote in favor of non-confessional schools. We know, dear Catholic parents, that your vote was not free, for a free and secret vote would have meant the triumph of the Catholic schools. Therefore, we shall never cease frankly to represent to the responsible authorities the iniquity of the pressure brought to bear on you and the duty of respecting the freedom of education. Yet do not forget this: none can free you from the responsibility God has placed on you over your children. None of your oppressors, who pretend to relieve you of your duties can answer for you to the eternal Judge, when he will ask: "Where are those, I confided to you?" May every one of you be able to answer: "Of them whom thou hast given me, I have not lost anyone" (John xviii. 9).

40. Venerable Brethren, We are convinced that the words which in this solemn moment We address to you, and to the Catholics of the German Empire, will find in the hearts and in the acts of Our Faithful, the echo responding to the solicitude of the common Father. If there is one thing, We implore the Lord to grant, it is this, that Our words may reach the ears and the hearts of those who have begun to yield to the threats and enticements of the enemies of Christ and His Church.

41. We have weighed every word of this letter in the balance of truth and love. We wished neither to be an accomplice to equivocation by an untimely silence, nor by excessive severity to harden the hearts of those who live under Our pastoral responsibility; for Our pastoral love pursues them none the less for all their infidelity. Should those who are trying to adapt their mentality to their new surroundings, have for the paternal home they have left and for the Father Himself, nothing but words of distrust, in gratitude or insult, should they even forget whatever they forsook, the day will come when their anguish will fall on the children they have lost, when nostalgia will bring them back to "God who was the joy of their youth," to the Church whose paternal hand has directed them on the road that leads to the Father of Heaven.

42. Like other periods of the history of the Church, the present has ushered in a new ascension of interior purification, on the sole condition that the faithful show themselves proud enough in the confession of their faith in Christ, generous enough in suffering to face the oppressors of the Church with the strength of their faith and charity. May the holy time of Lent and Easter, which preaches interior renovation and penance, turn Christian eyes towards the Cross and the risen

Christ; be for all of you the joyful occasion that will fill your souls with heroism, patience and victory. Then We are sure, the enemies of the Church, who think that their time has come, will see that their joy was premature, and that they may close the grave they had dug. The day will come when the Te Deum of liberation will succeed to the premature hymns of the enemies of Christ: Te Deum of triumph and joy and gratitude, as the German people return to religion, bend the knee before Christ, and arming themselves against the enemies of God, again resume the task God has laid upon them.

43. He who searches the hearts and reins (Psalm vii. 10) is Our witness that We have no greater desire than to see in Germany the restoration of a true peace between Church and State. But if, without any fault of Ours, this peace is not to come, then the Church of God will defend her rights and her freedom in the name of the Almighty whose arm has not shortened. Trusting in Him, "We cease not to pray and to beg" (Col. i. 9) for you, children of the Church, that the days of tribulation may end and that you may be found faithful in the day of judgment; for the persecutors and oppressors, that the Father of light and mercy may enlighten them as He enlightened Saul on the road of Damascus. With this prayer in Our heart and on Our lips We grant to you, as a pledge of Divine help, as a support in your difficult resolutions, as a comfort in the struggle, as a consolation in all trials, to You, Bishops and Pastors of the Faithful, priests, Religious, lay apostles of Catholic Action, to all your diocesans, and specially to the sick and the prisoners, in paternal love, Our Apostolic Benediction.

Given at the Vatican on Passion Sunday, March 14, 1937.

'CRYSTAL NIGHT' 1938: THE GREAT ANTI-GERMAN SPECTACLE

INSTITUTE FOR HISTORICAL REVIEW

*By Ingrid Weckert **

"Crystal Night" is the name that has been given to the night of 9-10 November 1938. In almost all large German cities and some smaller ones that night, store windows of Jewish shops were broken, Jewish houses and apartments were destroyed, and synagogues were demolished and set on fire. Many Jews were arrested, some were beaten, and some were even killed. The "Reich Crystal Night" (*Reichskristallnacht*) was one of the most shameful events of National Socialist Germany. Although the Jews suffered initially, the greatest harm was ultimately done to Germany and the German people.

Even people who are sympathetic to National Socialism cannot understand how this event could have happened. Julius Streicher, the so-called "number one Jew baiter" [note 1] for example, was shocked when he first learned about the demonstrations and destruction the next morning.

The all-important question is: Who was responsible for the incident? It is generally accepted, especially by contemporary historians, that the Nazi gang organized and carried out the pogrom, and that the chief instigator was Propaganda Minister Dr. Joseph Goebbels. The truth of the matter is that Adolf Hitler was so disgusted by the incident that he forbade anyone from discussing the matter in his presence. Dr. Goebbels complained that he would now have to explain this terrible affair to the German people and the world, and that he simply did not know what kind of credible explanation to give. If he had actually been responsible for the Crystal Night, he surely would have had a well-prepared explanation. The explanation he gave on the morning of the 10th was extremely unconvincing and was generally not believed by the German public. During my study of this subject, which resulted in my book on the Crystal Night, *Feuerzeichen*, I found many facts which do not agree with the generally accepted thesis. On the contrary, the evidence which I have found gives a completely different picture.

The Story We Are Given

The generally accepted sequence of events, according to most writers on the subject, is this: In early October 1938, the Polish government announced that all Polish passports would become invalid at the end of the month unless they received a special stamp before then, obtainable only in Poland. This measure was meant to rid Poland effectively for all time of all Polish Jews living in foreign countries, most of whom were in Germany. Many of the approximately 70,000 Polish Jews living in the Reich at the time had arrived after the First World War. Of course, the German government now feared that it would have to permanently accept these 70,000 Jews. The German government tried to negotiate this issue with the Poles, but they flatly refused.

On 28 October, just two days before the deadline, German police rounded up between 15,000 and 17,000 Polish Jews, mostly adult males, from across the Reich and transported them to the German-Polish border. The deportees traveled in regular German passenger trains with more than adequate space. Contrary to some claims, they were not crammed into cattle cars.

The deportees were well provided with food and medical care. Red Cross personnel and medical doctors accompanied them on the trains. [note 2]

The Polish border officials were surprised when the first trainloads arrived at the border, and they let the Jews enter Poland. At about the same time, the Polish government was deporting German Jews back to Germany. The next day, 29 October, the Polish and German governments suddenly agreed to stop the deportations of their respective Jewish populations to each other's countries. The deportations were completely halted that night.

Among the Polish Jews deported was the family of Herschel Feibel Grynszpan (Gruenspan), a 17-year-old then living in Paris. What followed next is generally reported either incorrectly or very one-sidedly. On 7 November Grynszpan went to the German Embassy in Paris and shot Embassy Secretary Ernst vom Rath. It is said that Grynszpan did this because he was furious over the deportation of his family. The truth about his motivation is very different. It is also claimed that the German population, upset by the news of vom Rath's death on the 8th, organized anti-Jewish demonstrations, destroyed Jewish stores, and demolished or set on fire all the synagogues in Germany. Demonstrations and destruction did take place, but the truth is that they were not organized by the German people and did not affect most of the synagogues in the Reich. Finally, it is claimed that the Crystal Night was the beginning of the extermination of the Jews in Germany. This is entirely false.

German-Jewish Relations Prior to the Crystal Night

Before explaining how the events surrounding the Crystal Night differ from what is generally believed, I must first give some background information about the peaceful years in Germany after Hitler came to power in 1933. Anyone who is aware of the true situation in Germany during the Third Reich era recognizes that the Crystal Night episode was quite extraordinary. It was a radical aberration from the normal pattern of daily life. The outburst was not in keeping with either the official National Socialist Jewish policy nor with the general German attitude towards the Jews. The Germans were no more anti-Semitic than any other people. In fact, Jews who had to leave other European countries preferred Germany as a place to live and work.

Within the National Socialist-Party itself there were two distinct anti-Semitic factions. One was scholarly and one was vulgar. The scholarly faction was centered around the Institute for the Study of the Jewish Question. It published several journals and gave lectures to civic and political groups. Its activities were consistent with the policy of peacefully removing the Jews from Germany and resettling them elsewhere. The SS was totally committed to this policy and rejected vulgar anti-Semitism. The vulgar anti-Semitic faction tried to influence popular feeling. The chief exponent of this approach was Julius Streicher, who published the unofficial monthly *Der Stuermer*. It used crude caricatures to portray Jews in the most horrible way in an effort to convince readers that the Jews were as evil as Satan. For years the motto "The Jews Are Our Misfortune" appeared on the front page of every issue. *Der Stuermer* often employed improper and undignified means to make its point.

German National Socialism basically regarded the Jews as non-German aliens who had proven themselves destructive to any nation that permitted them to dominate. Therefore, the only way to prevent further problems was to separate the Jews from the Germans. In other words, they had to emigrate. On this point the National Socialists and the Zionists were in full

agreement. Although the Jews made up less than one percent of the total German population in 1933, they had power and influence in finance, business, cultural affairs and scientific life far out of proportion to their small numbers. Jewish influence was very widely regarded as harmful to German recovery after the First World War. No legal measures were taken against the Jews in Germany until after the international Jewish "Declaration of War" against Germany, as announced, for example, on the front page of the London *Daily Express* of 24 March 1933. This "declaration" took the form of a worldwide boycott of German goods. A week later there was an officially sanctioned boycott of Jewish shops and stores throughout Germany. This action was in direct response to the international Jewish boycott of German goods already in effect. However, the German response was a rather absurd affair, and it was therefore limited to a single day, the first of April 1933. Hitler and Goebbels privately recognized that the German counter-boycott was a failure and would only turn people against the new government. Furthermore, this one-day action came on a Saturday, the Jewish sabbath. Religious Jews took malicious pleasure at the discomfort of the Jews who normally kept their stores open on Saturdays and were now, in effect, forced by the government to obey the Jewish law against work on the sabbath. The National Socialist regime thereafter sought to diminish Jewish influence and power by strictly legal means. The first German law which could be considered anti-Jewish was dated 7 April 1933. Although the legal status of the Jews was restricted, each and every Jew knew what his legal rights were and to what he was still entitled. There were no secret or extra-legal measures against the Jews.

Ironically, it was precisely the official discrimination policy against the Jews which reduced the effectiveness of anti-Semitic propaganda to almost nothing. The Germans are a generally fair-minded people. When Germans saw their Jewish neighbors being treated unjustly, they considered that far worse than the dangers which the Jews supposedly represented simply because they were Jewish. Furthermore, the examples of Jewish criminality and perversion described in *Der Stürmer* were widely regarded as exceptions to normal Jewish behavior. The average German was convinced that the Jews whom he knew personally were completely unlike the criminal types sometimes described in newspapers. In my hometown of Berlin most of the doctors and lawyers were still Jewish. And even the public health officer for children in the district of Berlin where my family lived was a Jew who kept this job throughout the war. I still remember one day when my mother returned from her Jewish doctor. She told us that she hadn't been able to see him because he was no longer there. He had been taken away hauled off the previous night. My mother was very upset. A crowd of people had gathered outside his house. They were all shocked, and they discussed the injustice of this measure quite openly. My parents later talked about what had happened, and they both agreed that the doctor had never really done anything wrong. Their reaction was typical. A few days later our family pediatrician, who was also Jewish, was likewise taken away.

At the time I did not know what it meant to be taken away. It was only many years after the war, when I started reading the Holocaust literature, that I learned that I was supposed to believe that to be taken away meant deportation to a concentration camp and probable death. But like so many thousands of others, these two doctor families were not exterminated. One summer day in 1973, as I was walking through the streets of the German quarter in Tel Aviv, I came upon the name plates of both doctors on the doors of two houses. I immediately tried to visit them and found out that both families had migrated to Palestine in 1939. Although one of them had died in the meantime in Israel, I was able to speak to the

other. He remembered my father very well and explained that when he and his family were arrested, they were taken to a camp and given the choice of either signing a document declaring their intention of emigrating from Germany or being taken to a labor camp. He and his family chose to emigrate. In fact, most German Jews survived the anti-Semitic measures quite well. That does not mean that those measures were not unfair to individual Jews, but they could usually manage to live with them.

The Haavara Agreement

As already mentioned, the main goal of Germany's Jewish policy was to encourage the Jews to emigrate. After the beginning of the international Jewish boycott against German goods in March 1933, the Jewish community in Palestine contacted the German government and offered a break in the boycott as far as Palestine was concerned provided it was combined with Jewish emigration from Germany. As a result, the "Haavara" or "Transfer" agreement was signed by the Germans and Jews in May 1933. [note 3] The Jewish community thus concluded an extremely beneficial agreement with the National Socialist government only a few months after its formation. This agreement was a crucial phase in the creation of the State of Israel. When I made this claim in my book *Feuerzeichen*, which appeared in 1981, some readers considered it outrageous. [note 4] But then this same claim was made in *The Transfer Agreement*, a book by Edwin Black published in 1984. The final paragraph of his book concludes with the statement that the continuing economic relationship between the Jewish community of Palestine and National Socialist Germany was "an indispensable factor in the creation of the State of Israel." [note 5]

The Haavara agreement made it possible for any Jew to emigrate from Germany with practically all of his possessions and personal fortune provided that Jews could deposit all of their assets in one of two Jewish-owned banks in Germany which had branch offices in Tel Aviv and Jerusalem. Upon arrival in Palestine, they could withdraw their assets according to the terms of the agreement. The German capital of these two Jewish banking firms was guaranteed by the German government. Even after the war these assets were fully available to the Jewish owners or their representatives. If a Jew did not wish to emigrate immediately, he could transfer all of his personal assets to Palestine where they would be safeguarded by a trustee while he remained in Germany for an indefinite period with emigration as his eventual goal. In the meantime, his personal fortune was safe outside of Germany.

Even poorer Jews who did not possess 1,000 English pounds were able to emigrate to Palestine with credits provided through the Haavara. The British authorities generally required minimum assets of 1,000 pounds for each immigrant to Palestine if he was not entitled to a so-called worker's certificate. Only a limited number of these certificates were available, and they were issued only to persons with special job skills. In addition, Jews emigrating to Palestine were exempt from the so-called "Reich flight tax," which all emigrating Germans normally had to pay. However, the Jewish companies which arranged the transfers charged the emigrants a fixed percentage of their total assets. The Haavara agreement remained in operation until the end of 1941 when the United States entered the war.

The Haavara Documents 1933

**PALÄSTINA TREUHAND-STELLE
DER JUDEN IN DEUTSCHLAND G.m.b.H.**
BERLIN W 35, POTSDAMER STRASSE 72, 2. HOF

Fernsprecher: Sammelnummer 22 89 36 - Telegramm-Adresse: PAITREU Berlin - Postcheckkonto: Berlin Nr. 37588
Bankkonten: M.M. Warburg & Co., Hamburg 1, Ferdinandstraße 75 - A.E. Wassermann, Berlin W 8, Wilhelmplatz 7
Sprechzeit 10-1 Uhr (außer Sonnabend)

Bezug: Gebührenschein

Datum: 27.4.1938

Name des Transferenten: Erzgebirgs-Gesellschaft, Berlin-Charlottenburg

Einzahlung in das Sonderkonto von RM 30.15

Transferat: Passion

Nr. 10 für die Zeit vom 1.1.38 bis 31.12.38
auf eine Anzahl von 6 Monaten nach erfolgter Einzahlung
(je RM 10, 15, 20, 25, 30, 35, 40, 45, 50, 55, 60, 65, 70, 75, 80, 85, 90, 95, 100)

Die Haavara hat uns beauftragt, Ihnen die zur Erwirkung der Genehmigung erforderliche Bescheinigung
beizufügen zum Abschluß eines Transfervertrages über den **oben genannten Betrag** zu er-
stellen und Ihnen die selbst dem Genehmigungsbüro der Deutschen Reichsbank zur Einzahlung in das
Sonderkonto I der Bank der Tempel-Gesellschaft, welches bei den Reichsbankern M.M. Warburg & Co.,
Korn-Geis, Hamburg 1, Ferdinandstraße 75 oder A.E. Wassermann, Berlin W 8, Wilhelmplatz 7, geführt
wird, nach erforderlicher Vertragsbestätigung zuzuschicken.

Wir werden diesem Ersuchen nachkommen, sobald Sie die bei uns zur Erhebung gelangenden Ge-
bühren und Abgaben (gemäß anstehender Berechnung*) in Höhe von

RM 30.15

an uns gezahlt haben. Zu dieser Zahlung bedarf es, sofern der Transferent nach Devisenkontrollen
zu seiner besonderen Genehmigung der Devisenstelle - bei Devisenentzug kann die Zahlung
der Gebühren nach Maßgabe des **umstehend** abgedruckten Bescheides der Reichsbank für Devisen-
bewirtschaftung vom 7.1.1938 genehmigungsfrei erfolgen.

Bei Übergabe des Betrages an die
Haavara-Stelle ist die
unbedingt erforderlich.

**Palästina Treuhand-Stelle
der Juden in Deutschland G.m.b.H.**

*) Die **obenstehenden Gebühren und Abgaben** berechnen sich wie folgt:

- a) Bearbeitungsgebühr für die Erteilung der Genehmigung: RM 10.00
- b) Abgabe in Höhe von "1/2%": RM 15.00
- c) Bearbeitungsgebühr in Höhe von 1/2%: RM 5.15
- d) Abgabe für Kosten "1000000", die für allgemeine Zwecke zur
Erklärung der Abwanderung nach Palästina verwendet werden, in
Höhe von 1/2% zu je RM 20.00 = RM 6.00

**PALÄSTINA TREUHAND-STELLE
ZUR
BERATUNG DEUTSCHER JUDEN G.m.b.H.**
BERLIN W 35, POTSDAMER STR. 28 2. HOF

Fernsprecher: Sammelnummer 22 89 36 - Telegramm-Adresse: PAITREU Berlin - Postcheckkonto: Berlin Nr. 37588
Bankkonten: M.M. Warburg & Co., Hamburg 1, Ferdinandstraße 75 - A.E. Wassermann, Berlin W 8, Wilhelmplatz 7
Sprechzeit 10-1 Uhr (außer Sonnabend)

Ko/Bo. Herrn
Walter Katzauer
Bruchsal.
Postfach 66

Unser Zeichen 1 Ihr Zeichen 1 Ihr Schreiben vom 27.7.37 Tag 27.7.37

Beschleunigungsaktion Nr. 3808

Wir bestätigen den Eingang Ihres Schrei-
bens vom 30.6.37 und haben alsbald nach Eingang der Einzah-
lungsmeldung von A.E. Wassermann die Konsulatsbescheinigung
dem britischen Konsulat in Frankfurt a.M. übersandt. Eine
Vorlegung der Pässe bei uns ist nicht erforderlich. Wir em-
pfehlen daher, dass Sie dem Britischen Konsulat Frankfurt/M.
mitteilen, die Pässe sollen nach Visierung nicht an uns, son-
dern an Sie selbst zugesandt werden. Sie haben an uns nur noch
die Dauerabmeldung einzureichen.

Ergeb. am 1. 8.

Hochachtungsvoll
**Palästina Treuhand-Stelle
zur Beratung deutscher Juden G.m.b.H.**

N. 6

National Socialist Ethical Standards

I am always amazed whenever I read books about the Third Reich published after the war. Most give an almost totally false impression of the reality of the Third Reich. The Germany of Adolf Hitler was not the Germany described by such books. It was quite different. I was brought up during the Third Reich. Along with my entire generation, I received an education of the highest ethical standards. We were brought up to love and respect our country and people. We were taught to be proud of its great history. The heroes of Germany's past represented our great ideals. They spurred us to honesty and responsibility in our own lives. In my opinion, the youth of Adolf Hitler's Germany was the finest of all Europe and perhaps of the entire world.

The same ethical standards applied to the SS and SA. The SA stormtroopers were not sophisticated men. They usually preferred to use their fists before using their heads, but they acted according to the ideals which they had been taught honor, faithfulness, honesty and devotion to their people and country. They were not at all the sadistic beasts portrayed by so-called historians. It was their faithfulness and gallantry which saved Germany from chaos and Communism. It is sheer stupidity to describe the SA men as blood-thirsty killers, as is widely done today. Although some individual SA men may have committed acts of brutality, it is nonsense to blame the entire organization or the whole German people and its government for such behavior. Individual SA men were indeed involved in the Crystal Night incident. But far fewer participated than has been claimed. Of the 28 SA Groups which existed in Germany at the time, the available evidence identifies only three as having actually received orders to join the anti-Jewish demonstrations.

What Really Happened During the Crystal Night?

Now let us look at what really happened during that fateful night.

After 1945 any harm ever done to any Jew in National Socialist Germany has been described in great detail in many publications and combined with other stories to give exaggerated figures which have then become the so-called "historical truth." How strange it is then that despite the passage of more than forty years, no one has established the true extent of the damage done to the Jews during the Crystal Night. All one can learn from history writers is that "all" synagogues were demolished and that "all" shop windows were destroyed. Aside from this vague description, one is given almost no details.

On the basis of the so-called "historical truth" about the Crystal Night, the President of the World Jewish Congress, Nahum Goldmann, had the chutzpah in 1952 to claim 500 million dollars from German Chancellor Konrad Adenauer as reparation payment for the damage done during that November night. When Adenauer asked Goldmann for his justification for this enormous request, Goldmann replied: "You find the justification yourself! What I want is not the justification but the money." [note 7] And he got his money! Goldmann may have interpreted the willingness of the German Chancellor to pay a half billion dollars as proof for the claim that all synagogues had been destroyed. Why else would Germany be so foolish as to pay for something which never happened? All the same, the "historical truth" that "all" German synagogues were destroyed is a lie.

In 1938 there were approximately 1,400 synagogues in Germany, of which only about 180 were destroyed or damaged. Furthermore, Jews owned approximately 100,000 shops and department stores in Germany in 1938. Of this number, only about 7,500 had their windows broken. These figures show just how much the so-called "historical truth" differs from what actually happened. The damage and destruction that did actually occur was, of course, a terrible shame, but the exaggerations, especially by German historians who use them to condemn their own people, are also a shame.

History writers tell us that during the Crystal Night all the Jews were frightened, meekly accepted whatever happened to them and watched the destruction of their property with no resistance. The contrary is true. While going through the files on this subject, I found many documents which report precisely just the opposite of what is claimed. The fact is that in many cases Jews and their German neighbors fought together against the attackers, pushing them down staircases. Street mobs were beaten up and chased away in more than one case. Police and Party officials were generally on the side of the Jews. Some Jewish community leaders went to police stations the next morning and asked the police to investigate the damage done to their synagogues. The resulting police reports are still available in the files today.

Also contrary to what we have been told, most Jews were not directly affected by these events. In Berlin, for example, all of the teachers and pupils of the city's largest Jewish school, which served the entire Berlin area, appeared in their classes the next morning without having noticed anything unusual during the previous night. Heinemann Stern, the Jewish principal of that school, wrote in his postwar memoirs that he noticed a burning synagogue on his way to the school on the morning after the Crystal Night, but he thought it was just an accidental fire. It was only after he arrived at the school that he received a telephone call informing him

of the destruction of the previous night. He then went on with his classes of the day and only during the first recess did he take the trouble to inform the entire student body about what had happened. [note 8]

How can such evidence be reconciled with the claim by Herman Graml, a prominent German historian and associate of the Munich Institute of Contemporary History, who wrote: "Every single Jew was beaten, chased, robbed, insulted and humiliated? The SA tore the Jews from their beds, mercilessly beat them in their apartments and then ... chased them almost to death ... Blood flowed everywhere." [note 9] Is it conceivable that thousands of Jewish children would have been sent to school by their parents on the morning after that fateful night if the attacks against Jews had been so horrific or extensive? Would any parents have let their children go to school if they had thought there was even the slightest danger of them being attacked by roving gangs of SA men? I think the answer is clearly no! Deplorable things did indeed happen which were bad enough, but the fantasies of modern historians and history writers such as Graml are simply inexcusable.

The Grynszpan Story

It was Herschel Feibel Grynszpan (Gruenspan) who initiated the entire Crystal Night affair by shooting the Secretary of the German Embassy in Paris, Ernst vom Rath. History writers tell us that the 17-year-old Grynszpan was merely a poor Jewish boy who had been driven to despair by the injustice done to his family and who, in his deep depression, shot the young German diplomat. The fact, however, is that Grynszpan had not shown any previous interest in his family's fate. He had wanted to be free of them and had gone to Paris to live on his own.

When the French police asked Grynszpan why he had shot vom Rath, he gave several contradictory explanations:

Version 1: He did not mean to kill vom Rath. He had wanted to kill the German ambassador but because he did not know the ambassador personally, he shot vom Rath instead by mistake.

Version 2: He had only wanted to kill himself but wanted to do so directly beneath a portrait of Adolf Hitler. In this way he hoped to become a symbol for the Jewish people, who were being murdered daily in Germany.

Version 3: He had not intended to kill anyone. Although he had a pistol in his hand, he did not know how to handle it properly and it simply went off accidentally.

Version 4: He could not remember what had happened while he stood in vom Rath's office. All he remembered was that he was there but did not remember why.

Version 5: He couldn't understand the question at all. He must have had a complete blackout because he no longer remembered anything.

And finally, version 6, which he gave several years later to German officials: Whatever the French police had written down about his reason was nonsense. The true story is that he used to procure young boys for the German embassy secretary because vom Rath had been a homosexual. And he shot vom Rath because he had not been paid for his services. This is

the only explanation which he later retracted during interrogation. However, none of these explanations is correct.

The true story is far less heroic. Grynszpan had left his family in Hannover, Germany, in 1936 after finishing elementary school but without graduating. His father had been a piece-work tailor who had moved from Poland to Germany after the First World War. Herschel had a reputation for disliking work, and he hung out at the homes of his uncles in Brussels and Paris. In February 1938 his Polish passport expired and the French government refused to renew his residence permit. As a direct result, his Paris uncle insisted that Herschel leave his home because he was afraid of getting into trouble with the law. And now the story begins to get extremely interesting. Although Grynszpan had no job or money (his uncle refused to support him), he was nevertheless able to move into a hotel. His hotel happened to be just around the corner from the offices of an important and influential Jewish organization, the International League Against Anti-Semitism, or LICA. The questions which now arise are: Who supported him after February 1938 and who paid for his hotel room? Although he had no apparent means of support or even valid identity papers between February and November 1938, Grynszpan was nevertheless able to purchase a handgun for 250 francs on the morning of 7 November 1938 and then, about an hour later, go to the German Embassy and shoot vom Rath.

Grynszpan was arrested at the scene and was taken to a police station. Although he was a totally obscure Polish Jew with no money and no apparent supporters, nevertheless one of France's most famous lawyers, Moro Giafferi, appeared at the police station a few hours after the shooting and told the police that he was Grynszpan's attorney. Nothing could possibly have appeared about the shooting in any newspaper before his arrival. How then could Moro Giafferi have possibly known about the shooting? Why was he so eager to defend this young foreigner? And finally, who was going to pay his attorney fees? As it turned out, Giafferi took good care of Grynszpan during the following years. Before the Grynszpan case could come before a French court, the war broke out. After the Germans occupied France, he was turned over to them by the French authorities. He was taken to Germany where he was interrogated many times, but no trial ever took place. Moro Giafferi, who had moved to Switzerland in the meantime, still managed to take good care of Grynszpan.

Many German officials were actively interested in the case. They wanted Grynszpan brought to trial, but this never happened. Rumors circulated. A trial date was scheduled but then postponed again and again and again. Whenever any official asked why Grynszpan had not been brought to trial, he was given a different answer each time. The veil of mystery surrounding this case was lifted only slightly many years after the war when a note was discovered among the many hundreds of pages in the Grynszpan file. This single short note stated simply that the trial against Grynszpan would not take place for "other than official reasons." [note 10] It gave no further explanation. Although the National Socialist regime supposedly committed the greatest imaginable crimes against the Jews, the murderer Grynszpan survived the war and returned to Paris. Why to Paris, where he could still have been arrested and tried for murder? But instead, he received a new name and new identity papers there. [note 11] From whom? Who was in Paris to help him and once again take such good care of him?

Incidentally, the Grynszpan family also survived the war. The young man's father, mother, brother and sister were deported to Poland as a result of the Polish passport affair and shortly thereafter were somehow able to emigrate to Palestine. Amazingly enough, this took place at a time when immigration to Palestine was limited to persons who possessed at least 1,000 English pounds in cash. Grynszpan's father, a poor piece-work tailor, certainly never had a fortune of 4,000 English pounds. Many years after the war the father testified at the Eichmann trial in Jerusalem that he and his family had to give up all of their money except for ten marks per family member when they arrived at the German Polish border in October 1938. [note 12] How did they ever raise the 4,000 English pounds only a short time later for their migration to Palestine? Who organized their move?

Perhaps the answer to all of these questions is ... Moro Giafferi! He was not a sorcerer, but someone even more powerful: he was the legal counsel of the LICA. The LICA was founded in Paris in 1933 by the Jew Bernard Lecache and operated as a militant propaganda organization against real or imagined anti-Semitism. Its main office is still in Paris at the same address it was at in 1938. (Now known as the LICRA, it unsuccessfully sued Robert Faurisson a few years ago.) Moro Giafferi was well worth the fees LICA paid him as its legal counsel. He apparently enjoyed spectacular scenes. He had already achieved international renown at a mass meeting in Paris following the Berlin Reichstag fire of February 1933. Without knowing at all what had happened, he nevertheless delivered a spiteful speech against National Socialist Germany in which he accused Hermann Göring of setting the fire. In February 1936 Giafferi hurried to Davos, Switzerland, where the Jew David Frankfurter had shot and killed Wilhelm Gustloff, the head of the Swiss branch of the German National Socialist Party. During the subsequent trial it was clearly established that Frankfurter had been a hired murderer with backing from an unidentified but influential organization. All clues pointed to the LICA, but with Moro Giafferi as his defense counsel, Frankfurter remained silent about who, if anyone, had hired him. Amazingly enough, Frankfurter's answers to questions about the shooting showed the same pattern as Grynszpan's answers almost three years later after Giafferi arrived to help following the shooting of Ernst vom Rath.

Who Could the Provocateurs Have Been?

Like a medal, the Crystal Night has two sides. One side lies in the shining glare of historical research while the other remains in the shadows. Until now no one (at least as far as I know) has tried to examine the hidden side.

In the wake of the Crystal Night, almost everyone wanted to know who the culprits were. Dr. Goebbels had to give an official explanation which was, in effect, that the German people had been so enraged by the murder of Ernst vom Rath that they wanted to punish the Jews and therefore started the pogrom. But Goebbels did not really believe this story himself. To several persons he expressed his suspicion that a secret organization must have instigated the entire affair. He simply could not believe that anything so well organized could have been a spontaneous popular outburst.

One must understand the broad popularity of the National Socialist regime at that time to realize how incredibly difficult it was to imagine that any secret, well organized opposition movement could have instigated such a pogrom. We now know about some of these so-called resistance organizations. But at that time such well-organized opposition groups

seemed preposterous, so overwhelming was the popularity and self-confidence of Hitler and the National Socialist government. Although the National Socialists were probably more aware of the danger of Jewish power and influence than anyone else, they nevertheless totally underestimated it. In a real sense, they were far too naive. One consequence of this enormous popularity and self-confidence was that the Party leaders themselves simply could not imagine that it was not one of their own colleagues behind the whole affair. Among the Party leaders' fingers were being pointed in all directions. Apparently to avoid internal wrangling and the harm that this would do to their public image, an investigation to determine the instigators never took place. Hitler believed that Dr. Goebbels, his closest confidant and the one man he could never abandon, had been the instigator.

The only persons actually punished were individual SA men who had participated directly in the pogrom and been accused in German courts of murder, assault, looting or other criminal acts by Jewish or German witnesses to these crimes. But before any of these cases ever actually came to trial, Hitler issued a special decree ordering the postponement of all such cases until after the accused individuals were first prosecuted by the Supreme Party Court, an internal court concerned with discipline within the National Socialist Party organization. The most severe punishment which the Court could impose was expulsion from the Party. In this way the Party hoped to remove any guilty members from its own ranks before they appeared as defendants in the criminal courts. In February 1939 the Chief Judge of the Supreme Party Court, Walter Buch, reported his findings to Hermann Göring. From an examination of the Buch report as well as many documents from some of the thousands of trials of so-called Nazi criminals held after the war, and corroborating testimony by thousands of defendants and witnesses, I have been able to gain a detailed and accurate understanding of what actually happened during those fateful days and nights of November 1938.

Already on 8 November 1938, one day before the Crystal Night, strange persons who had never been seen there before suddenly appeared in several small towns in Hessen near the French-German border. They went to mayors, Kreisleiters (district Party leaders) and other important officials in these towns and asked them what actions were being planned against the Jews. The officials were rather startled by these questions and replied that they didn't know of any such plans. The strangers acted as if they were shocked to hear this. They shouted and complained that something had to be done against the Jews and then, without further explanation, they disappeared. Most of those who were approached by these strangers reported the incidents to the police or discussed them with friends. They usually regarded the strangers as crazy anti-Semites and promptly forgot about the incidents -- until the next evening. Some of these apparently crazy individuals really outdid themselves. In one case two men, dressed as members of the SS, went to an SA Standartenführer (Colonel) and ordered him to destroy the nearby synagogue. To understand the absurdity of this one must know that the SS and SA were completely separate organizations. A real SS member would never have tried to give orders to an SA unit. This case shows that the strangers were foreigners who did not even understand the distinctions of German authority. The SA Standartenführer rejected the demands of the self-styled SS men and reported the incident to his superiors.

When the provocateurs realized that their efforts were not working with local officials, they changed their tactics. Instead, they tried to incite directly the people in the streets. In another

town, for example, two men appeared at the marketplace and began making speeches to the people there, trying to incite them against the Jews. Eventually some people did indeed storm the synagogue, but by then the two provocateurs had, of course, disappeared.

Similar incidents occurred in several towns. Unidentified strangers suddenly appeared, gave speeches, started throwing stones at windows, stormed Jewish buildings, schools, hospitals, and synagogues, and then disappeared. These unusual incidents had already started on the 8th of November, that is, before Ernst vom Rath was dead. His death was only reported late on the evening of the 8th. The fact that this strange pattern of incidents had already begun one day earlier proves that the death of vom Rath was not the reason for the Crystal Night outburst. Vom Rath was still alive when the pogrom began.

And this was only the beginning. Well organized and widespread incidents began on the evening of 9 November. Groups of generally five or six young men, armed with bars and clubs, went down the streets smashing store windows. They were not Jew-hating SA men, enraged over the murder of a German diplomat. They operated too methodically to have been motivated by anger. They carried out their work without any apparent emotion. Nonetheless, it was their destruction that encouraged certain other individuals from the lowest social classes to become a mob and continue the destruction. There is another mysterious aspect to all this. Several district and local Party leaders (Kreisleiters and Ortsgruppenleiters) were awakened from their sleep in the middle of the night by telephone calls. Someone claiming to be from the regional Party headquarters, or the regional Party propaganda bureau (Gauleitung or Gaupropagandaleitung) would ask what was happening in the official's town or city. If the Party official answered "Nothing, everything is quiet," the telephone caller would then say in German slang that he had received an order to the effect that the Jews were going to get it tonight and that the respective official should carry out the order. In most cases the Party leader, disturbed from his sleep, did not even understand what had happened. Some simply dismissed the call as a joke and went back to bed. Others called back the office from where the telephone voice had pretended to be calling. If they managed to reach someone in charge, they were often told that nobody knew anything about such a call. But if they reached only a lower official they were often told: "Well, if you got that order, you'd better go ahead and do what you were told." These telephone calls caused considerable confusion. All this came out months later during the trials conducted by the Supreme Party Court. The Chief Judge concluded that in every case a misunderstanding had arisen in one link or another of the chain of command. But when they were confronted with apparently genuine orders to organize demonstrations against the Jews that night, most of the Party leaders had simply not known what to do.

The pattern of seemingly sporadic anti-Jewish incidents in small towns, followed only later by a carefully planned outburst in many large cities throughout Germany, clearly suggests the work of a centrally organized group of well-trained agents. Even shortly after "the Crystal Night", many leading Party officials suspected that the entire affair had been centrally coordinated. Significantly, even Hermann Graml, the only West German historian who has written in detail about the Crystal Night, carefully distinguished between provocateurs and people who were simply carried away by their emotions and spontaneously took part in the riot and destruction. Without providing the slightest shred of real evidence, Graml claims that the provocative agents were directed by Dr. Goebbels.

Munich on the Ninth of November

While all this was happening across the Reich, a special annual commemoration was being held in Munich. Fifteen years earlier, on 9 November 1923, a movement led by Adolf Hitler, Erich von Ludendorff (a leading First World War General), and two major figures in the Bavarian government tried to depose the legal government and take responsibility themselves as a new national government. The uprising or putsch was put down, and 16 rebels were shot down next to the Feldherrnhalle, a famous old monument building in central Munich. Accordingly, the 9th of November had been commemorated every year since 1933 as the Memorial Day for the martyred heroes of the National Socialist movement. Adolf Hitler and the Party veterans, as well as all of the Gauleiters (regional Party leaders) met every year in Munich for the occasion. Hitler would usually deliver a speech to a select audience of Party veterans at the famous Buergerbraeukeller restaurant on the evening of the 8th. On the morning of the 9th Hitler and his veteran comrades would reenact the 1923 "March to the Feldherrnhalle." On the evening of the 9th the Führer always held an informal dinner at the Old Town Hall ("Alte Rathaus") with old comrades as well as all the Gauleiters. At midnight young men who were about to enter the SS and the SA were sworn in at the Feldherrnhalle. All of the Gauleiters and other guests participated in this very solemn ceremony. After it was over they left Munich and returned to their homes throughout the Reich.

It is clear that the 8th of November date was chosen very cleverly. The annual commemoration ceremony of that day insured that almost all of the Gauleiters would be away from their home offices when the anti-Jewish demonstrations began. In other words, the actual decision-making responsibilities that were normally carried out by the Gauleiters were temporarily in the hands of lower-ranking individuals with less experience. Between 8 and 10 November, subordinate officials stood in for the Gauleiters who were either in Munich or en route to or from the annual commemoration there. This temporary transfer of decision-making authority is very important because it contributed to much of the subsequent confusion and thus helped the provocateurs. Another contributing factor was the fact that no one expected any trouble. At that time Germany was one of the most peaceful countries in the world. There was no reason to expect any kind of unrest. It was only during dinner at the Old Town Hall that the first sporadic reports of riots and destruction reached Munich from some of the Gauleiter's home offices. At the same time, it was learned that Ernst vom Rath had died in Paris from his wounds.

What Was Goebbels Doing?

After the dinner was over, the Führer left at about 8 p.m. and returned to his apartment. Dr. Goebbels then stood up and spoke briefly about the latest news. He informed the audience that vom Rath had died and that, as a result, anti-Jewish demonstrations had spontaneously broken out in two or three places. Goebbels was renowned for his passionate and inspiring speeches. But what he gave that evening was not a speech at all but only a short and very informal announcement. He pointed out that the times were over when Jews could kill Germans without being punished. Legal measures would now be taken. Nevertheless, the death of vom Rath should not be an excuse for private actions against Jews. He suggested that the Gauleiters and the head of the SA, Viktor Lutze, should contact their home offices to make sure that peace and order were being maintained. It is very important to understand that Dr. Goebbels had no authority to give any orders to the others present.

As fellow Gauleiters they were colleagues of equal rank. Anyway, what he said was apparently considered so reasonable that the others agreed and did what he suggested.

You may have heard the widespread allegation that Goebbels started the Crystal Night pogrom with a fiery speech on that evening of 9 November. This widely accepted story is false. The following facts will clarify this point:

1. As Gauleiter for Berlin, Dr. Goebbels had no authority outside of his Berlin district. Although he was also the Propaganda Minister of the German government, this did not give him any authority over Party officials. Furthermore, he had no authority whatsoever over the SA or the SS.
2. Of all the National Socialist leaders, Dr. Goebbels would have understood better than anyone else the immense damage that an anti-Jewish pogrom would cause for Germany. On the morning of 10 November, when he first learned about the extent of the damage and destruction of the previous night, he was furious and shocked at the stupidity of those who had participated. There is substantial evidence for this.
3. How could a speech given after 9 p.m. on the evening of 9 November have possibly incited a "pogrom" which had already begun the day before when the first provocateurs appeared at municipal and Party offices to persuade officials to take action against the Jews?
4. Although we do not know exactly what Dr. Goebbels said in his supposedly fiery speech, we do know what the Gauleiters and the SA commander did after the speech had ended: they went to the telephones and called their respective home offices to order their subordinates to do everything necessary to maintain peace and order. They emphasized that under no circumstances must anyone take part in any demonstrations. These telephone instructions were written down at the home offices by whoever was on duty. The orders from each Gauleiter were then passed on by telex to other offices within the Gau or district. These telex messages are still in various records files and are available to anyone who wishes to examine them.

Orders to Stop the Pogrom

While the Gauleiters were calling their home offices, the head of the SA, Viktor Lutze, ordered all of his immediate subordinates, the SA Gruppenführers, who were together with him in Munich, to call their home offices as well. Lutze ordered that under no circumstances could SA men take part in any demonstrations against Jews, and that furthermore the SA was to intervene to stop any demonstrations already in progress. As a result of these strict orders, SA men began to guard Jewish stores that very night wherever windows had been broken. There is no doubt about this order by Lutze because we have the postwar court testimony of several witnesses confirming it. The SS and the police were given similar orders to restore peace and order. Himmler ordered Reinhard Heydrich to prevent all destruction of property and to protect Jews against demonstrators. The telex communication of this order still exists. It is in the files of the International Military Tribunal in Nuremberg. However, during the Nuremberg trial this telex order was presented in three different forms, with forged

amendments to change the original meaning. In my book *Feuerzeichen* I undertook to restore the original text.

Adolf Hitler joined the midnight celebration at the Feldherrnhalle. It was only after he returned to his apartment about one o'clock in the morning that he learned about the demonstrations which had been taking place in Munich, during which one synagogue had been set on fire. He was furious and immediately ordered the police chief of Munich to come see him. Hitler told him to immediately stop the fire and to make sure that no other outrages took place in Munich. He then called various police and Party officials throughout the Reich to learn the extent of these demonstrations. Finally, he ordered a telex message sent to all Gauleiter offices. It read: "By express order from the very highest authority, arson against Jewish businesses or other property must in no case and under no circumstances take place." Synagogues were not specifically mentioned, apparently because Hitler was still unaware of the burning of synagogues, apart from the one in Munich.

How Did the SA Get Involved Despite the Orders from Its Own Leaders?

How was it possible that in spite of all these emphatic orders, so much damage and destruction could have been done and that so many SA members could have participated? According to the records, at least three of the 28 SA Groups did not obey the orders of SA chief Lutze. Instead, they sent out their men to destroy synagogues and Jewish buildings. In effect they did precisely the opposite of what Lutze had ordered. What actually happened is clear from the testimony and evidence presented at postwar trials against former SA men accused of participating in the riot. The trials, held between 1946 and 1952, were based to a large extent on the report of SA Brigade 50 chief Karl Lucke and begins with these words: "On 10 November 1938, at 3 o'clock in the morning, I received the following order: 'By order of the Gruppenführer, all Jewish synagogues within the Brigade district are to be immediately blown up or set on fire'." Lucke then included in his report a listing of synagogues which had been destroyed by members of his Brigade. This report has been cited by the prosecution at the Nuremberg Tribunal and by practically all of the consensus historians ever since as proof that the SA was given orders to destroy Jewish stores and synagogues.

The contradiction between the orders actually given and the statement made in the Lucke report requires a detailed explanation. On 9 November, the leader of SA Group Mannheim, Herbert Fust, was in Munich together with the other SA Group leaders and the SA Chief of Staff, Viktor Lutze. When Lutze ordered the Group leaders to contact their home offices to stop all anti-Jewish demonstrations, Fust, along with the other SA leaders, did just that. He called his office in Mannheim and passed on the orders he had received from Lutze. The man who was on duty that night at the Mannheim SA office telephone and who received Fust's order confirmed that he understood it and then hung up. But he never passed on the order he had received. Instead, he transmitted precisely the opposite order. The normal procedure would have been for the man on duty at the telephone to immediately call the deputy group leader, Lucke, who was in nearby Darmstadt. But instead, he called SA Oberführer (senior colonel) Fritsch and asked him to come to the office. Fritsch had a reputation for not being particularly clever. When he arrived, the man who had received the telephone call showed

him a small paper slip with a few notes on it which said that the synagogues within the Mannheim SA Group district were to be destroyed. The man who had received the call explained to Fritsch that the order had just arrived from Munich. Slow minded as he was, Fritsch did not know what to do and called the local Kreisleiter (district Party leader) and his deputy. These two men then arrived at the SA office and discussed the situation, while at the same time the telephone duty man notified other SA leaders, but still not the deputy Group leader Lucke. In the meantime, the small paper slip disappeared and the SA men now arriving at the headquarters met only the Kreisleiter, who told them about the order which he thought had come from Munich. No one asked for any further confirmation. The SA men then left to begin the destruction. Hours later, when the whole action was almost finished, the telephone guard finally called Deputy Group Leader Lucke and passed on the false order. He also informed Lucke that the action had already been going on for several hours. Since it was almost all over by this time, Lucke also neglected to ask for confirmation of the order. It was already 3 o'clock in the morning. Lucke then alerted the Standartenführer of his Brigade and carried out the destruction within the Darmstadt district.

At 8 o'clock the next morning Lucke sat down and wrote the report which was later cited at the Nuremberg Tribunal. In fact, as already shown, there was no order to commit arson or carry out destruction against any Jewish property from the Gruppenführer in Munich, but only from the telephone guard, who remained a mystery. During the postwar trials against members of this SA unit, none of the judges asked for the name or identity of this telephone guard. This mysterious man was very probably an agent for those who were actually behind the entire Crystal Night Affair.

The Fine Imposed on the Jews

Early in the morning following the Crystal Night, Propaganda Minister Dr. Goebbels announced in a radio broadcast that any action against Jews was strictly prohibited. He warned that severe penalties would be imposed on anyone who did not obey this order. He also explained that the Jewish question would be resolved only by legal means. As already mentioned, German government and Party officials were furious about what had happened. Hermann Göring, who was responsible for Germany's economy, complained that it would be impossible to replace the special plate glass of the broken store windows because it was not manufactured in Germany. It had to be imported from Belgium and would cost a great deal of precious foreign currency. Because of the Jewish boycott against German goods, the Reich was short of foreign exchange currency. Göring therefore decided that because this shortage was caused by the Jews, it was they who would have to pay for the broken glass. He imposed a fine of one billion Reichsmarks on the German Jews. This fine is always mentioned by anyone who writes about "the Crystal Night". But historians and history writers invariably neglect to explain the reason for the fine.

It was certainly unjust to force Jews to pay for damage which they had not caused. Göring understood this. However, in private he justified the fine by citing the fact that the 1933 Jewish declaration of war against Germany was proclaimed in the name of the millions of Jews throughout the world. Therefore, they could now help their co-religionists in Germany bear the consequences of the boycott. It should also be pointed out that only German Jews with assets of more than 5,000 Reichsmarks in cash had to contribute to the fine. In 1938, when prices were very low, 5,000 Reichsmarks was a small fortune. Anyone with that much

money in cash would certainly have had far more wealth in other assets and could therefore afford to pay their assessed portion of the fine without being reduced to poverty, despite what history writers have maintained.

The Consequences of the Crystal Night

It is often said that the Crystal Night incident was the official start of the German "Final Solution of the Jewish Question." This is quite true, but "Final Solution" did not mean physical extermination -- it meant only emigration of the Jews from Germany. Immediately after the Crystal Night, Hitler ordered the creation of a central agency to organize the emigration of the Jews from Germany as rapidly as possible. Accordingly, Göring set up the Reich Central Office for Jewish Emigration ("Reichszentrale fuer die juedische Auswanderung") with Reinhard Heydrich as director. This agency combined the various government departments which had been involved with Jewish emigration. It simplified official procedures for Jewish emigration, but its work was severely hampered by the unwillingness of almost all countries to admit Jews. The only country to which Jews could still easily emigrate was Palestine, provided they possessed one thousand pounds sterling each, as required by the British authorities there.

Despite the favorable terms of the Haavara or Transfer Agreement, only a few German Jews were willing to emigrate to Palestine. In those days Palestine was only at the beginning of its development. It was still an agrarian country with very little industry. It was only after the arrival of thousands of German Jews with their capital and experience that industrial development really began there. The Jews in Germany were generally employed in trade, industry, or the professions. There was little or no opportunities for them in Palestine. For example, there was virtually no financial structure in Palestine in the 1930s. There was no money market, no stock exchange, and no investment banking. How could businessmen operate in such an environment?

Because so few Jews wanted to migrate to Palestine, special efforts were made to open the doors of other countries, but this proved exceedingly difficult. Prosperous nations did not want Jewish immigrants, and poor countries were very unattractive. In the summer of 1938, an Inter-Governmental Refugee Committee was established with the American lawyer George Rublee as its director. In January 1939 (that is, after the Crystal Night), Rublee and the German government signed an agreement by which all German Jews could emigrate to the country of their choice. Interestingly enough, it was the father of a future American president and the father of a future German president who nearly torpedoed this agreement: Joseph Kennedy, the U.S. Ambassador to Britain, and Ernst von Weizsaecker, State Secretary of the German Foreign Office and father of the current president of the German Federal Republic. Adolf Hitler personally intervened in the negotiating process and saved the agreement by sending Reichsbank President Hjalmar Schacht to London to negotiate with Rublee.

Rublee himself later called it a "sensational agreement" -- and it was indeed sensational. Special arrangements between the Inter-Governmental Committee and governments of individual countries would guarantee the financial security of the migrating Jews. Training camps would be established to prepare emigrating Jews for new jobs in their future homelands. Jews in Germany who were more than 45 years old could either emigrate or remain in Germany. If they decided to remain, they would be exempt from discriminatory

restrictions. They would be able to live and work wherever they wanted. Their social security would be guaranteed by the Reich government, the same as for any German citizen. As Rublee later noted, there were practically no incidents against Jews during the time between the signing of the agreement and the outbreak of war in September 1939.

The Reich Central Office for Jewish Emigration, which was organized shortly after the Crystal Night, was based on the provisions of the Rublee plan. A parallel Jewish organization, the Reich Union of Jews in Germany ("Reichsvereinigung der Juden in Deutschland"), was established. Its task was to advise Jews on all questions of emigration and to act on behalf of Jews with the Reich Central Office. The two agencies worked closely together to facilitate Jewish emigration as much as possible. In addition, the SS and certain other National Socialist organizations worked with Zionist organizations to facilitate Jewish emigration. Jewish groups greatly appreciated the cooperation of the SS. For example, the SS established training centers where prospective Jewish emigrants learned new job skills to prepare them for their new lives.

With the help of the Transfer Agreement and the Rublee plan, hundreds of thousands of Jews migrated from Europe to Palestine. In September 1940, the Jewish news agency in Palestine, "Palcor," reported that 500,000 Jewish emigrants had already arrived from the German Reich, including Austria, the Sudetenland, Bohemia-Moravia, and German-ruled Poland. Nevertheless, after 1950 it was claimed that the total number of Jewish emigrants to Palestine from all European countries was only about 80,000. What happened to the other 420,000 Jews? In 1940 they probably had no idea that later on they were supposed to have been "gassed"!

CONCLUSION

I have tried to point out just a few unmentioned aspects of "the Crystal Night" issue which, in my opinion, give a picture of what actually happened that is entirely different than the one generally accepted. I am convinced that neither the German government nor the leaders of the National Socialist Party instigated "the Crystal Night". Ultimately it was not the Jews but the Germans who suffered most as a result of this event. Even people sympathetic to National Socialism are still appalled when they think of "the Crystal Night". Many are under the impression that murder and arson were quite common under National Socialism and that no Jew could be sure of his life or property. Nazi Germany was supposedly a country without any civil rights. The Crystal Night incident was indeed one of the darkest episodes of German history in the era of 1933 to 1945. But based on all the available evidence, these demonstrations were neither thought up nor organized by German Party or government officials. In fact, they were completely surprised and shocked when they learned of the riot and destruction. The pogrom must have been thought up and organized by those who actually benefited from it and who wanted to create havoc in Germany.

Who could they have been? If we keep in mind the deep involvement of the Jewish organization LICA in the murder of vom Rath, we may ask: Could the Jews themselves have hoped to benefit from a pogrom? In the aftermath of the Crystal Night, the world press became overwhelmingly sympathetic to the Jews, which is precisely what they wanted above all else. The Zionists, in particular, counted on worldwide support in their struggle against England, which then ruled Palestine as a British mandate. Jewish immigration to Palestine was strictly limited at that time by the British because of vehement Arab opposition to the arrival of ever larger numbers of Jews. As a result, the number of Jewish immigrants dropped in 1938 to the lowest level since the beginning of the century, when the Zionist mass migration to Palestine began.

To stabilize the situation, the British formulated a partition plan dividing Palestine into Arab and Jewish portions. Despite serious reservations, the Jews agreed to the plan, but the Arabs did not. They responded with an uprising known as the Arab Revolt. In March 1938 the British government sent Sir Harold MacMichael as High Commissioner to Palestine. He succeeded in suppressing the uprising, but to appease the Arabs he promised to urge his government to abandon the partition plan and halt further Jewish immigration. MacMichael returned to London in October 1938 to discuss his proposals with the British parliament. The scheduled date for the final decision was 8 November 1938, the day on which "the Crystal Night" violence actually began.

German Embassy Secretary Ernst vom Rath had been shot just one day earlier, on 7 November. The conspirators no doubt hoped that vom Rath would die immediately, in which case the anti-Jewish demonstrations would probably have also started on the 7th. Could someone have hoped that a pogrom in nearby Germany would influence the British to change their Palestine policy? Or that it would induce the outside world to exert pressure on Britain to open Palestine to the Jews who were being so terribly treated in Germany? I cannot give any definite answers. I can only speculate as to who the conspirators behind "the Crystal Night" really were and as to their motives. To me it seems entirely plausible that certain Jewish groups were involved. The LICA was almost certainly involved in the murder of vom Rath. In any case, "the Crystal Night" incident was not an expression of the will of the German people.

Notes

1. William P. Varga, *The Number One Nazi Jew-Baiter: A Political Biography of Julius Streicher* (New York: 1981).
2. Even Helmut Heiber, a prominent contemporary German historian, had to admit these facts. Helmut Heiber, "Der Fall Gruenspan," *Vierteiljahrshefte für Zeitgeschichte*, 5. Hg., 1957, pp. 154-172.
3. See: Werner Feilchenfeld, Dolf Michaelis, and Ludwig Pinner, *Haavara-Transfer nach Palaestina* (Tuebingen: 1972); and, Edwin Black, *The Transfer Agreement* (New York and London: 1984)
4. Ingrid Weckert, *Feuerzeichen: Die "Reichskristallnacht," Anstifter und Brandstifterpfer und Nutzniesser* (Tuebingen: 1981), p. 225.
5. Edwin Black, *The Transfer Agreement*, p. 382.
6. W. Feilchenfeld, et al., *Haavara-Transfer Nach Palaestina*, p. 71.
7. Nahum Goldmann, *Das Juedische Paradox: Zionismus und Judentum nach Hitler* (Cologne: 1978), p. 181.
8. Heinemann Stern, *Warum Hassen Sie Uns Eigentlich?* (Duesseldorf: 1970), pp. 298-299.
9. Hermann Graml, *Der 9. November 1938* (Bonn: 1958), p. 47.
10. H. Heiber, "Der Fall Gruenspan," p. 164.
11. H. Heiber, "Der Fall Gruenspan," p. 172.
12. Gideon Hausner, *Justice in Jerusalem* (New York: 1968), p. 41.

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***About the Author**

Ingrid Weckert is the author of a detailed examination of "Crystal Night" and German-Jewish relations during the 1930s that was published as a book in Germany in 1981 under the title *Feuerzeichen*, and in the USA in 1991 under the title *Flashpoint*. At the end of the Second World War Weckert was a teenager in devastated Berlin. After Gymnasium graduation she studied theology, including Judaic studies, in Switzerland. She deepened her understanding of the history and character of the Jewish people during numerous visits to Israel. Frau Weckert lived for years in Munich, where she worked as a librarian, and then devoted considerable time to historical research and writing.

https://www.ihr.org/jhr/v06/v06p183_Weckert.html

QUOTES FROM MEIN KAMPF BY ADOLF HITLER

"I was not in agreement with the sharp anti-Semitic tone, but from time to time I read arguments which gave me some food for thought. At all events, these occasions slowly made me acquainted with the man and the movement, which in those days guided Vienna's destinies." Dr. Karl Lueger and the Christian Social Party.

- Karl Lueger (1844-1910) belonged as a member of the anti-Semitic Christian Social Party, he became mayor of Vienna and kept his post until his death.

"The man and the movement seemed 'reactionary' in my eyes. My common sense of justice, however, forced me to change this judgment in proportion as I had occasion to become acquainted with the man and his work; and slowly my fair judgment turned to unconcealed admiration. Today, more than ever, I regard this man as the greatest German mayor of all times."

-Adolf Hitler speaking about Dr. Karl Lueger (Mein Kampf)

"How many of my basic principles were upset by this change in my attitude toward the Christian Social movement! My views with regard to anti-Semitism thus succumbed to the passage of time, and this was my greatest transformation of all."

-Adolf Hitler (Mein Kampf)

"The Jew has always been a people with definite racial characteristics and not a religion."

-Adolf Hitler (Mein Kampf)

"Due to his own original special nature, the Jew cannot possess a religious institution, if for no other reason because he lacks idealism in any form, and hence belief in a hereafter is absolutely foreign to him. And a religion in the Aryan sense cannot be imagined which lacks the conviction of survival after death in some form. Indeed, the Talmud is not a book to prepare a man for the hereafter, but only for a practical and profitable life in this world."

"The best characterization is provided by the product of this religious education, the Jew himself. His life is only of this world, and his spirit is inwardly as alien to true Christianity as his nature two thousand years previous was to the great founder of the new doctrine. Of course, the latter made no secret of his attitude toward the Jewish people, and when necessary, he even took the whip to drive from the temple of the Lord this adversary of all humanity, who then as always saw in religion nothing but an instrument for his business existence. In return, Christ was nailed to the cross, while our present-day party Christians debase themselves to begging for Jewish votes at elections and later try to arrange political swindles with atheistic Jewish parties— and this against their own nation."

-Adolf Hitler (Mein Kampf)

"First, therefore, [the Jew] goes about making up to the people for his previous sins against them. He begins his career as the 'benefactor' of mankind. Since his new benevolence has a practical foundation, that the left hand should not know what the right hand giveth; no, whether he likes it or not, he must reconcile himself to letting as many people as possible know how deeply he feels the sufferings of the masses and all the sacrifices that he himself is making to combat them." -Adolf Hitler (Mein Kampf)

"But even more: all at once the Jew also becomes liberal and begins to rave about the necessary progress of mankind."

-Adolf Hitler (Mein Kampf)

"If we consider how greatly he has sinned against the masses in the course of the centuries, how he has squeezed and sucked the blood again and again; if furthermore, we consider how the people gradually learned to hate him for this and ended up by regarding his existence as nothing but punishment of Heaven for the other peoples, we can understand how hard this shift must be for the Jew."

-Adolf Hitler (Mein Kampf)

"The black-haired Jewish youth lies in wait for hours on end, satanically glaring at and spying on the unsuspecting girl whom he plans to seduce, adulterating her blood and removing her from the bosom of her own people. The Jew uses every possible means to undermine the racial foundations of a subjugated people." (Book 1 Chap 11)

-Adolf Hitler (Mein Kampf)

"...the personification of the devil as the symbol of all evil assumes the living shape of the Jew."

-Adolf Hitler (Mein Kampf)

"And so, he [the Jew] advances on his fatal road until another force comes forth to oppose him, and in a mighty struggle hurls the heaven-stormer back to Lucifer. Germany is today the next great war aim of Bolshevism. It requires all the force of a young missionary idea to raise our people up again, to free them from the snares of this international serpent..."

-Adolf Hitler (Mein Kampf)

"Hence today I believe that I am acting in accordance with the will of the Almighty Creator: 'by defending myself against the Jew, I am fighting for the work of the Lord.'"

-Adolf Hitler (Mein Kampf)

SYMBOLS OF CATHOLICISM BEFORE 20TH CENTURY



POPES, BISHOPS, KINGS AND KNIGHTS



A FORM OF THE CROSS



THE IRON CROSS

SYMBOLS OF CATHOLICISM IN THE GERMAN REICH



SOLUTE TO THE FUHRER (LEADER) OF GERMAN REICH



CATHOLIC CLERGY ACKNOWLEDGED THE REICHSKONKORDAT

NOTE:
SYMBOLS OF CATHOLICISM - ARE NOT
COMMUNISM