

The Reign of Mary

VOLUME 39

De Maria Nunquam Satis

ISSUE NO. 46



- **To Promote Faithful Obedience to the Legitimate Teaching Magisterium of the One, True Catholic Church Founded by Jesus Christ...**
- **To Preserve Without Compromise or Dilution the Traditions and Doctrines of the One, True Church...**
- **To Work and Pray for the Triumph of Mary Our Queen and the Resultant Reign of Christ Our King...**

There shall always be that enmity mentioned in Scripture between the Christian forces of the Woman (Mary) and the Anti-Christ forces of the serpent (Lucifer). And while in our present day those forces of Anti-Christ (Freemasonry, Communism, Atheistic Materialism, Liberalism and its Protestant offspring, Apostate Modernism, Socialism, Militant Islam, etc.) are gaining universal victories in establishing the reign of the Luciferian brotherhood throughout the world, we who fight beneath the standard of the Cross know that ultimately Mary, Mother of God and Immaculate Queen of the Universe, will "crush the proud head of the Serpent" and as the Luciferian legions (both human and demonic) are cast into the abyss of darkness, Her Immaculate Heart will triumph and there shall be the universal

**REIGN OF MARY
and Her Divine Son,
CHRIST THE KING!**



**MARY, IMMACULATE QUEEN
OF THE UNIVERSE, SPOUSE OF
THE HOLY GHOST, MEDIATRIX
OF ALL GRACES; TRIUMPH AND
REIGN IN THE NAME OF JESUS,
AND FOR THE LOVE OF JESUS,
NOW AND FOREVER.
AMEN.**

HOLY VIRGIN OF VIRGINS

WHAT is it to be a virgin? "To have a virgin soul is to love nothing on earth in comparison of God, or except for His sake. That soul is virginal which is ever looking for its Beloved, who is in Heaven, and which sees Him in whatever is lovely upon earth, loving earthly friends very dearly, but in their proper place, as His gifts and His representatives, but loving Jesus alone with sovereign affection, and bearing to lose all so that she may keep Him."

Never was there a soul who realized the ideal expressed in these words as did Mary. Her whole longing was to be all for God. It was the deepest desire of every Jewish maiden at that time to be the Mother of the Messiah. But Our Lady was too humble to dream of such an honor; her only prayer and desire, as she has revealed to some of her servants, was that she might be the humble servant of the favored one who was to be the Mother of the Messiah. Why did she not covet the greater privilege for herself?

Because her one desire was to give her whole heart's love to God. From the age of three she had consecrated herself to God in the Temple. She, like everyone else at that time, thought that the Messiah could only be born of a married woman; yet she renounced the idea of marriage, through her love of virginity.



So when the Angel told her that she was to be the Mother of Christ, she at first hesitated to give her consent, for fear of losing that precious treasure of her virginity. It was only when she was assured that it would be preserved, that she bowed her head and said: "Behold the handmaid of the Lord, be it done unto me according to Thy word."

And so with reason is Mary called "Holy Virgin of Virgins." She preferred to belong entirely to God rather than to choose the highest honor to which a Jewish girl could aspire.

St. Bernard says: "Virginity is praiseworthy, but humility is necessary. Without humility, I am so bold as to think that even Mary's virginity would not have been pleasing to God." Her humility was the safeguard of her virginity. If we would resemble our Mother, the holy Virgin of Virgins, the first thing we must do is to imitate her humility.

What is humility? It seems a very hard thing to put it into words, and still harder to put it into practice. To be humble means to take the true view of ourselves and our belongings; spiritual, mental and physical. This true view of ourselves is that, before God, we are NOTHING. We have received from Him everything we have, everything we are is His gift. It is He who is to be glorified for every good that is in us. But how we all love to pride ourselves on any little natural advantage which seems to exalt us above others! We like to excel in good looks, in wealth, in popularity, in athletic prowess, in intelligence, in short—in everything that inflates our ego.

We all love anything at all that will raise us in our own eyes or in those of others, anything that will make us appear superior to others. We love to be praised and admired for our good qualities, our talents, our work, whether they be real or imagined. We are not asked to deny that we have gifts which others have not, good looks or riches or position or talents or any other of God's good gifts. No, but only to let the praise for these be given to whom it is due, *i. e.*, to God. They are *His* gifts, not ours.

Is not this a very simple thing to do?

If a poor little beggar girl were given a pretty dress and invited to a party, would not people think her both ungrateful and untruthful if she were to pride herself upon it so that she strutted about, preferring herself to other people who were less well dressed? But this is what we are like in God's sight, when we pride ourselves on any of His gifts, look down upon others, and take all of the credit to ourselves.

How different is the conduct of our Mother, the Holy Virgin of Virgins! When Elizabeth says: "Blessed art thou among women," Mary at once breaks forth into that

glorious song of praise: "My soul doth magnify *the Lord*" not "*myself*." Neither does she fall into the opposite extreme of false modesty, and say; "Oh, no, do not call *me* blessed!" She quite simply accepts the praise, but for God.

Whenever we feel tempted to pride ourselves on our gifts, or successes, or natural advantages, such as birth, worldly position, and so forth, and to despise others who are not so fortunate, we would do well to remind ourselves of Mary and her Magnificat.

Our reflection should then be: "Well, if I am superior to so-and-so in something, 'my soul doth magnify the Lord,' for it is *His* doing, not mine."

Mary never forgot that she owed her perfection, her virginity, to God, and it was this thought that made her so humble and lowly in her own estimation. She tells us herself that it was simply her lowliness, and nothing else, which attracted the choice of God. "He hath regarded the *humility*, the lowliness of His handmaid." If she had taken pride in her virginity on her own account, she would not have been pleasing to God, and would have lost His grace.

But there is another temptation we may have, in which this humility of Our Mother may also help us, for it is pride which is at the bottom of it. We may sometimes feel hurt or sad because we have not the gifts which others have. It seems unfair that another should have so much, when, as we think, we have so little or nothing. But if we keep in mind that all are God's gifts, we cannot feel jealous. He lends them to whomsoever He wills, and He will ask a strict account from the person on whom they are bestowed. If He has not given us certain gifts that we ourselves desire, it is because He has other plans for us. It is not for our honor or satisfaction that He gave them, but for His own.

If, then, we feel sad, it is because we long for our own glory, our own excellence, and not purely for God's glory. If our only desire were for the glory of God, we should thank and praise Him for His gifts to all, and not wish for them for our own sake. No doubt it is pleasant to reflect on our successes and our advantages, and it is not wrong to feel some pleasure in this, but it is not the most important thing, and may easily become a sin. The really great thing is God's glory. He gives everyone what is best for his soul's good, and for His own glory.

Humility gives us true peace and contentment in being simply what God made us, and thus it is the truest source of happiness. "Peace to the humble," says the Imitation of Christ.

Motto: "My soul doth magnify the Lord."

Practice: To be content with what God has given us,

and to thank Him for His gifts to all.

EXAMPLE

St. Albert the Great, one of the most famous of the early Dominicans, was born about the year 1193. He was sent to the University of Padua, where he made but little progress, for he was naturally slow and dull. But he was gifted in another sphere, for he was very devout and religious, and especially devoted to Our Blessed Lady; and he constantly said the Rosary, that he might know in what way God wished him to serve Him.

One day, when he was thus praying before Mary, she appeared to him, all glorious and lightsome, and assured him that she would be his patron and obtain his eternal salvation, if he would enter the Order of Friars Preachers. He did so, and after receiving the habit, was sent to Cologne, Germany.

There he came in contact with many of the most learned men of the day, but the contrast between their gifts and his own incapacity was very humiliating, and filled him with shame and discouragement. He determined, in the end, to take flight. But in a dream, it seemed to him that his way was barred by some noble ladies, who having inquired the cause of his flight, led him to one who appeared to be their Queen, and bade him ask for her help.

Albert accordingly implored of Mary to obtain for him light to understand his philosophy, which subject he was then engaged upon.

The holy Mother of God graciously assured him that she would grant his request, and recommended him to devote all his time to prayer and study.

He awoke to find himself another man. All his difficulty in learning had disappeared, and soon the world rang with the fame of "Albert the Great." Above all he was noted for his proficiency in natural science, which in those days was a rare accomplishment. So great was his mastery of the subject, that in the popular imagination he was held to be a wonderful magician. At last he became alarmed at his own great reputation, and fearing for his humility, he prayed earnestly to Our Lady that his learning might not be hurtful to his soul. She appeared to him, and told him, that in token of his wisdom being a gift from above, it would all be taken from him in a public disputation some time before his death.

He was advanced to important posts in the Order, was made a bishop, and continued to teach with brilliant success. But in the year 1277, in the midst of a public lecture, he suddenly found himself incapable of continuing. He remembered Our Lady's words, and there and then related to his audience the history of his life, and

how his extraordinary intellectual powers were the gift of Mary, who had foretold to him their failure before his death. He devoted the three remaining years of his life to prayer and retirement, and having received the Last Sacraments, died quietly without any illness, seated in a chair, and surrounded by his brethren, in 1280 A.D. Here was a faithful follower of Mary's humility.

MOTHER OF CHRIST

IN the Gospel St. Joseph is introduced to us as "Joseph the spouse of Mary, of whom was born Jesus, who is called Christ." It is considered sufficient praise for St. Joseph that Mary, the Mother of Jesus, was his spouse.

In the same way it is worthy praise of Mary to say of her simply "Mother of Christ." She is blessed among women, because Jesus, the Fruit of her womb, is blessed.

How did she become worthy of so great an honor! By God's grace. Perhaps we may think that she could not help being holy, that if she got all that wonderful grace, she had no share in her own sanctification. But this would be a great mistake.

She had to take her own share in the work of her sanctification, just like every one of us. Though holy, she had a free will. Of course her very first grace was given to her without effort of her own, but by her ready and full correspondence with it, she merited ever fresh graces. It was, then, her perfect fidelity to grace which made her to be, when only fourteen, ready and fit to be the Mother of Christ. Now in this, her perfect fidelity to grace, each one of us, in his or her own small way, can imitate her. Every day, every hour, every moment, God speaks to the souls of every one of us. He tells us what to do, and what not to do, through the voice of our conscience. Are we faithful to these touches of grace, to these whisperings of God to our souls?

If we were always faithful to God's grace, we might all be saints by this time. St. Teresa of Lisieux, the Little Flower of Jesus, was able to say, "From the age of three I never refused God anything." Day by day, as we read in her life, she offered her little sacrifices to Our Lord, just doing what He asked at the moment, until she became that great canonized Saint of our own days, that she is. Happy child! Who does not wish to have been like her! Let each one of us try at least, to be faithful to what God asks of us in our hearts, and we, too, shall each and all become saints. The more we listen to Him, the more He will ask, and the more perfect we shall become, for He asks to make us more perfect, more like unto Himself.

He will tell us to *do* some things, and *not* to do other things. Do we not all feel within us something which is

always saying: “Do,” or “Do not”?

Do not say that nasty spiteful thing about someone who has hurt you.

Do not keep turning over in your mind that word or act of another which has upset you, and only makes you think and plan how you shall repay it.

Do not tell that little spiteful story to make others laugh, though it may hurt someone’s feelings. Or, again, sacrifice that little spice of exaggeration which seems so irresistible, but which is a fault against truth.

Do not give way to that outburst of impatience when annoyed, which we feel rising up within us.

Do not give way to that impulse which drives us to snatch at all the best things for ourselves—the best places at events, the nicest things at table, and leave others to get what they can, or leave them out altogether.

Do not refuse that kind act, that smile, that little act of courtesy to someone you are angry with, that little word of praise or congratulation to one who has done a thing better than you have, or got some notice when you were passed over.

Do not shirk that duty, that distasteful task.

And sometimes the inner voice will say “Do.” Go at once where obedience bids. Get up the minute you are called. Give up your turn, your place, your book, your chair, when someone else wants it, or offer it before you are asked, to give pleasure to another. Be glad when another is praised or preferred to you and join in the praise. Say you are sorry when you feel inclined to excuse yourself. Speak nicely, brightly, sweetly, when you feel inclined to be cross.

When the impulse comes to follow your own selfish will, regardless of consequences, remember you have resolved not to refuse God *anything!* Every time you follow this inward voice, you will be rewarded by a new grace.

You will feel joy in prayer, in thinking of Our Lord, in trying to be like Him, in trying to resemble His Blessed Mother. All this is Our Lord’s voice speaking to you, it is, in other words, *grace*.

The more you listen to and obey this voice, the more often you will hear it. This is what is meant by being faithful to grace. This was how Our Lady grew in grace and virtue. Think of it! Never once in her life did she refuse to obey one of these interior inspirations of God. At the marriage feast of Cana she said to the waiters: “Whatsoever He shall say to you, do ye.” It was the only command we ever hear of her giving. Every hour she is still saying the same thing to us.

Then Our Lord will put into our hearts feelings of love for Himself, and the desire of pleasing Him, and

working for Him, and of making all others know and love Him. We shall find it becoming easier and sweeter to pray and speak to Him in our hearts, to go and visit Him in the Blessed Sacrament, and to tell Him all our plans and joys and hopes and fears. All these things are graces which we most value and thank Him for.

Our Mother was “full of grace” because she had always been faithful. So also each one of us is also filled with grace according to the measure of our faithfulness.

Motto: “Whatsoever He shall say to you, do ye!”

Practice: Be faithful to the inspirations of grace.

EXAMPLE

There was in India some years ago a native who worked for some French engineers. One of them gave him a present of a dozen hen’s eggs he had gotten from France, and twelve little chickens were safely hatched out, which the Hindu took pleasure in rearing. One day, however, he missed one, the next day another, and the next another. He was much distressed and resolved to keep watch and lay low the marauder. After a while, a great black eagle flew down to seize a chicken, but the man instantly shot him. The next minute, however, he fell on his knees in dismay, for he had thoughtlessly slain, as he believed, one of his gods—the black eagle. The poor man was overwhelmed with remorse at the thought of his supposed crime. It preyed on his mind to such an extent that at last he left his native village, and went to Madras. The very day he arrived there, a murder had been committed. The assassins, seeing that he was a stranger, managed to get suspicion directed to him, and he was arrested and tried. He refused to defend himself, being possessed with the sense of the supposed crime of his own; was sentenced to death and afterwards reprieved to lifelong imprisonment. He had served twelve years of his sentence with exemplary patience, when one day, on returning to his cell after work, he found it filled with a brilliant light, in the midst of which appeared a most beautiful Lady, all dressed in white. She smiled kindly upon him, and said: “Do not worry any more about that eagle you killed. That bird was not God, but My Son is the one true God. Ask the white man to pour upon you the saving water, and in eleven days I will come and take you to the Kingdom of my Son, the one true God.”

That night the poor Hindu felt ill, and was taken to the hospital. He was always asking for the saving water to be poured upon him, and at last after much difficulty, the priest was allowed to come to him. The Hindu then told about his lovely Lady, whom he called “My Queen.” The priest instructed him and found him a ready convert. He was baptized and received the Sacraments.

Then he began to recover, but on the tenth day he said, "I have seen my Queen, and she is coming to take me." And on the eleventh day he suddenly exclaimed: "There is my Queen, she has come to take me," and with these words he expired. Our Lady had also told him that she had obtained for him the grace of the true Faith, because he had always been an upright man, faithful to the natural law, as far as he knew it. This was Our Lady's reward to the fidelity of a poor pagan.

* * * * *

THE DEADLY PERIL THE WORLD FACES

VI. OTTOMAN/TURKISH EMPIRE (continued)

(1300 - 1922)

The Decline of the Ottoman Empire

The Christian victories over Islam at Lepanto in 1571 and at Vienna in 1683 severely weakened the empire of the Ottoman Turks. Over the course of the next several centuries the Turks continued to lose more territory to their neighbors and were inflicted as well by internal strife and decay, despite several attempts at reforms.

By the mid 1800's the Ottoman cause was hopeless. Czar Nicholas I of Russia commented on the Ottoman Empire in 1853: "We have on our hands a sick man, a very sick man."

The Sick Man of Europe

The conflicting interests of European states propped up the failing Ottoman Empire until after World War I. Great Britain especially was determined to keep Russia from gaining direct access to the Mediterranean from the Black Sea, via the Ottoman Empire. Thus when a conflict arose between the French Catholics and the Russian Orthodox over who had jurisdiction at the Holy Places in Jerusalem and Nazareth, Russia sent troops into the Ottoman territory. To counter this, opportunistic Britain joined France and Sardinia in helping the Ottomans in fighting the Russian troops during what was to become known the Crimean War (1854-56). More than a half-million men lost their lives before Russia admitted defeat in 1856. Russia's navy was gone and Russia was severely weakened, but the victorious Ottoman Empire was further weakened and economically exhausted.

The Russians and Turks battled again, this time in the Russo-Turkish War of 1877-78, that brought Russia almost to Constantinople. The Ottomans were forced to sign the harsh Treaty of San Stefano, which would have ended their rule in Europe, except that the European states

called the Congress of Berlin, which succeeded in propping up the old empire for a few decades more.

The Young Turk Movement, a reformist and strongly nationalistic group with many adherents in the army, took power in 1909 and deposed the reigning sultan. They then fought two Balkan Wars (1912 - 1913) and lost nearly their entire territory in Europe to Bulgaria, Serbia, Greece and Albania.

The Demise of the Ottomans

The outbreak of World War I found the Ottoman Turks aligned with Germany and the Central Powers. Although Turkish troops held off the Allies in the famed Battle of Gallipoli (1915), Arabia arose against Turkish rule, and British forces took Baghdad and Jerusalem (1917). In 1918, Ottoman resistance collapsed. An armistice was concluded and the Ottoman Empire came to an end more than 600 years after its founding. A new government was formed under Mustafa Kemal, better known as Ataturk (father of the Turks) in 1922, who became the first president of the newly formed republic, which still constitutes modern day Turkey.

VII. ISLAM IN THE MODERN ERA

(1922 - Present)

World War I brought 1,300 years of Islamic nationalism to an end. Islam may have lost its national identity, but in 1917 there were over 200 million Muslims in the world (13% of the world's population) loosely scattered in over 20 different countries. Islam as a religion continued, as well as its beliefs and fundamental hatred for Christianity and its call to "jihad" against the "infidel." After the conclusion of World War I, the West foolishly believed that 1,300 years of Islamic terror had come to an end. September 11, 2001, proved how foolish and reckless the West was in this assessment.

The Jews

Earlier in this series mention was made of the slaughter, expulsion and persecution of the Jews who occupied the same land as the Muslim. But because the Jews had called down upon themselves the curse of God: "let His [Christ's] Blood be upon us and upon our children," they were indeed cursed by God. In 70 A.D. the Romans slaughtered them and expelled them from Jerusalem, and they have since wandered nationless for nearly 1900 years. The Romans allowed them to come back to Jerusalem only once every four years, on the anniversary of the destruction of the Temple, to the West Wall of the Temple to weep over their plight; this is how the wall became known as the Wailing Wall.

After the initial confrontation with the Jews after the Arabs embraced Islam, there was little occasion to contend with the scattered Jewish remnants. This would all change with the establishment of a Jewish homeland—Israel, which has become the flash point for the current Islamic jihad. It has been acknowledged by many a Muslim fundamentalist, that it was due to the United States’ support of Israel that brought about the attack on the World Trade Center on September 11th.

Zionism

For many centuries prior to World War I, Catholic and non-Catholic “Christian” nations alike found it necessary to expel the Jews from their borders, usually after repeatedly failed attempts to get them to cease certain practices which endangered the Christian Faith, endangered the Christian social order, and often reduced the Christians to poverty while enriching themselves. In the late 1800’s many of the dispersed Jews from Eastern Europe emigrated to the environs of the Holy Land, at which time was about 90% Muslim and 5% Jew, with a small smattering of Christians here and there.

What they found there was anything but a land “flowing with milk and honey.” The Muslims had raped the land and turned it into a wasteland. Famed American author, Mark Twain, wrote of what he saw during a visit in 1867: “A desolate country whose rich soil is rich enough, but is given over wholly to weeds... hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil, had almost deserted the country.”

In the 1880’s, wearied by so many expulsions and being nationless for so many centuries, some of more influential Jews in Europe started a movement known as Zionism—a movement whose aim was the establishment of a national Jewish state in the Holy Land (Palestine). This well funded organization began to purchase tracks of land in Palestine from the mostly absentee Muslim landlords for top dollar, and the Jews began to settle in. While the entire area (present-day Israel, Jordan, and the West Bank) was populated by only about 120,000

Arabs, by 1907 the Jewish population had surged to about 100,000, and Jerusalem itself was about 60% Jewish.

The Jews set about draining the malaria infested swamps, installing irrigation systems, plowing the land and creating farm communities. In so doing they created economic opportunities and healthy living conditions which attracted Arabs from the surrounding territories, many of whom were foreign squatters from Syria, Jordan, Egypt, and Iraq. By 1914 the Arab population had grown to about 600,000! The Jewish population increased only marginally.

England Plays an Important Role

When the German-Austria allied Ottomans lost in World War I, a great deal of their land was “mandated” by the League of Nations¹ to the victors. Syria and Lebanon

went to France, and Palestine (present-day Israel, Jordan, and West Bank) went to Great Britain.

The English looked favorably upon the idea of creating a “Jewish National Homeland” in Palestine, although there were activists for the Arab cause, such as the famed “Lawrence of Arabia” of movie legend. The pro-Zionist faction prevailed and in 1922 Great Britain gave the land west of the Jordan River to the Zionists to be their Jewish Homeland. The remaining 75% of the British Mandate was given to the Arabs and was called Trans-Jordan (*meaning across the Jordan River*).

The Arabs were not at all happy at seeing a Jewish State being established in their midst and conducted a series of riots and raids in 1920, 1921, and 1929, which resulted in the deaths of over 100 Jews. During the years of 1936-39, there took place an

event known as the “Arab Revolt” in which the Arabs boycotted Jewish goods and attacked the Jews with violence. The British at first tried to maintain order but soon turned a blind eye, due to the large oil deposits being discovered throughout the Arab Middle East. The Palestinian Jews realized they were on their own and instituted the Haganah, a paramilitary organization which became the forerunner of the Israeli army.



In an effort to quell the violence, the British attempted to stop Jewish immigration in 1939. At this time 450,000 Jews and 1,060,000 Arabs lived in Palestine. The British further put forth a proposal to further divide Palestine in Jewish and Arab sections and in 1946, granted Trans-Jordan its independence as an Arabic nation, and simply called it Jordan. The Jews sought to get around the immigration embargo by smuggling in other Jews by sea (hence the topic of the famous book and movie called Exodus). Some Jewish activists took up arms against the British in Palestine, and by 1947 the British had had enough; they withdrew from Palestine and turned the whole matter over to the United Nations.

The State of Israel is Born

In 1947 the United Nations issued a plan for dividing Palestine into two countries, one Jewish and one Arab, with Jerusalem as the jointly held international zone. The Jews accepted the proposal but the Arabs rejected it—they wanted all of Palestine, both east and west of the Jordan River and the entire eradication of the Zionist State. Nevertheless, Israel declared its independence and the British lowered their flag and departed. The State of Israel was recognized, the UN approved the partition by 2/3 majority vote (USA & USSR voting for statehood) and granted it full membership to the UN. On May 14, 1948, the “Palestinian” Jews announced their Declaration of the Establishment of the State of Israel. The next day the Arabs attacked.

The Crux of the Problem

His Holiness, Pope Pius XII, acknowledged in His encyclical *In Multiplicibus Curis* (1948) the complexity of finding an adequate solution to the Palestinian/Israeli problem and pleaded for peace, justice and especially the safeguarding of the Holy Places. While attempting to avoid the more complex issues, certain basic claims and counter-claims warrant at least a cursory examination.

Why did the Arabs attack?

- The Arabs claim that they had occupied Palestine for nearly 1,300 years, that the Jews are invaders and therefore have no claim to the land.

The Jews retort that the land was theirs first by Divine right (God commanded the Israelites to conquer the land and settle it) long before Islam even existed.

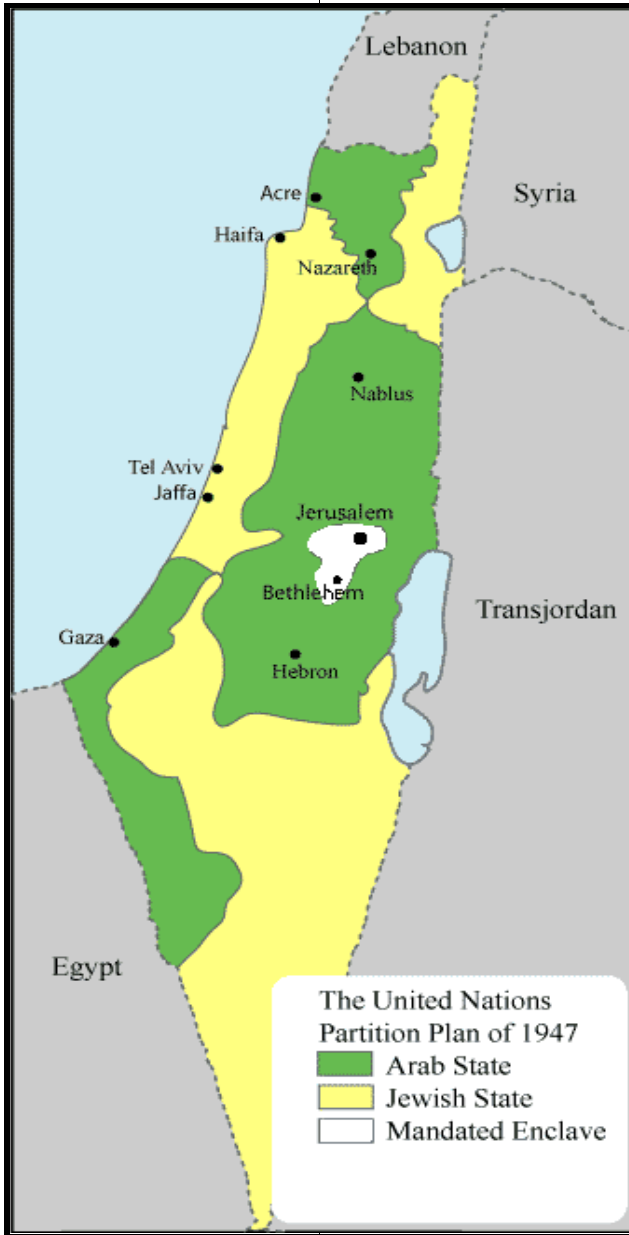
- The Arabs claim Great Britain did not have the right to allow a Jewish state to be set up in Palestine.

The Jews retort that the Arabs lost World War I, and as is the case of all wars (*not addressing the morality, just the reality*), “to the victor goes the spoils.” Also, if to the victor does not go the spoils, then by what right did the Arabs occupy the land, since they obtained it by conquering the Christians who occupied it

for over 600 years before them?

- The Arabs claim Jerusalem as a holy site.

The Jews retort that it was their holy site first, it is their only holy site, and to add insult to injury, the Islamic Mosque is built directly on the ruins of the Temple of Jerusalem.



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- The Arabs claim that the Jews got the best lands.

The Jews retort that the Arabs initially got 75% of the original British Mandate, and then the UN gave to them 42% of the Jews’ original 25%, thus leaving Jews with only 13% of the original Mandate. They further retort that they have the best lands because they made them so.

- The Arabs claim that the Jews mistreat the Arabs.

The Jews retort that as a policy they do not, that the Arabs mistreat the Jews, but this has nothing to do with the establishment of a Jewish nation.

The more truthful of the Islamic Arabs (the so-called fundamentalists) claim that the Koran commands them to wage a jihad “holy war” against all who will not convert to Islam, especially against those who “encroach” upon Islamic lands. This is the real crux of the matter—the Koran commands that Muslims must either convert or destroy the “infidel.” The Jews are not converting, therefore they must be annihilated—for they have turned Muslim lands into an abomination against Allah.

The War of 1948—The War of Independence

On May 15, 1948, the Arab armies of Egypt, Syria, Jordan, Iraq and Saudi Arabia invaded Israel. The Arab forces were significantly larger and better equipped than the Israelis’, but the Israeli army was well-trained, well-organized, well-disciplined, and was fighting for its life. The Israelis won the war and by the time the war officially ended in January, 1949, and upon the parties signing of the Rhodes Armistice, the Israelis added another 2,500 square miles to the 5,600 square miles the UN partition originally allotted to them. Jordan held the eastern sector of Jerusalem and the West Bank, and Egypt held the Gaza Strip.

Before the Arabs invaded Israel, most of the Arabs living within the boundaries of Israel were encouraged to leave by the invading Arab armies in order to facilitate the slaughter of the Jews and were promised all the Israeli property after the “victorious Arabs” won the war. Of the 70% of the Palestinians who left in 1948 (approximately 700,000 of them), many of them did not flee for fear of the Jews, but because of a rational and reasonable calculus—the Jews will be exterminated and upon our return, we will get the spoils. A small portion of the 70% did not flee, but

were expelled by the Israelis.

Those that fled or were expelled became the first wave of the “Palestinian refugees,” as the Israelis would not allow them to return. They took up residence in refugee camps in the surrounding countries, including Lebanon, Jordan, Syria and the Gaza Strip. The UN Relief & Works Agency for Palestinian Refugees was established to alleviate their condition. The Arabs that neither fled nor were expelled were integrated into Israeli society.

In 1949, Israel offered to allow families that had been separated during the war to return; to release refugee accounts frozen in Israeli banks (these were eventually released in 1953); to pay compensation for abandoned lands; and to repatriate 100,000 refugees (about 15% of those who fled or were expelled). This number would have included some 35,000 refugees whose return had already been negotiated and was underway. The Arabs rejected this compromise, partly because they were unwilling to take any action that might be construed as recognition of Israel. They made repatriation a precondition for negotiations, which Israel rejected.

In the face of this impasse, Israel did not allow any of the Arabs who had fled to return.

Of all the host nations of the refugees and their descendents, only Jordan granted them citizenship. Over several years after the war of 1948, approximately 600,000 - 900,000 Jews fled the Arab countries they were living in; in many cases owing to anti-Jewish sentiment, expulsion (in the case of Egypt), or in the case of Iraq—legal suppression, the majority of whom moved to Israel. Israelis maintain that parity had taken place—that the Jews fleeing Arab countries constitute refugees equivalent in status to the Palestinian refugees. The Israelis also charge that the Palestinian refugees were neglected by most Arab nations, whereas Jewish refugees were integrated into Israeli society, and that this neglect is the true cause of poverty and misery experienced by the residents of those refugee camps, not their flight or expulsion from Israel, as the Palestinians claim. They occupy these refugee camps to this day, trapped there as pawns of Arabic politics.

¹ The League of Nations was created after World War I and was the forerunner of today’s inept and corrupt United Nations.

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