

remonstrances of the Catholic Prelates, who—the voracious chronicler (who may have personally been a little in debt to some Jew, and, so, 'knowing how it was himself,' saw the propriety of the edict,) tells us were, no doubt, bribed by the Jews to influence the King.

"Not to make this notice too long, we omit other instances of how Jews fared at the hands of the secular governments of the 'more enlightened countries.'

"Let us take a brief look at the acts towards the Jews of Pope Innocent III, the contemporary of Richard of the Lion-Heart, and of Phillippe Auguste. While the secular rulers were plundering the Jews, and seeking to exterminate them to get hold of their wealth, the voice of a great successor of St. Peter, Innocent III., called out to them: 'This people (the Jews) are the living witnesses of the truth of the Christian religion. The Christian must not exterminate, nor even oppress them. * * * Their belonging to the synagogue gives them no right to violate any laws of the country they live in. [The Jews were accused not only of *usury*, then forbidden, but of horrible crimes committed even on innocent children, out of hatred of the cross.] But the Christian law *protects* them in the exercise of the privileges accorded to them. If their hearts are hardened against seeking out what the law of Moses pointed to, and the oracles of the ancient prophets, that is no reason against their right to our protection. They refuse to come to the knowledge of Christ. But they have asked our protection [by virtue of human rights.] We accept their appeal. We cast the shield of our authority over them. The meekness of Christian piety so teaches.'

"Therefore, following the examples of our Predecessors in this Holy See—the Popes Calixtus, Eugenius, Alexander, Clement and Celestin, we forbid anyone whosoever to use violence to lead any Jew to be baptized. He that yields only to force, neither receives nor exercises faith. If any Jew is willing to be baptized, let no one dare molest him. [The Jews were charged with having assassinated some who became Christians.] No true Christian will use violence towards Jews, or seize their goods, or seek to change their customs, as protected by law. Therefore, let no one trouble them on their feast days, striking them, or

throwing stones at them, nor let any one require of them services, on those days, that can be postponed.—Book II., Letter 302, of Pope Innocent III.

"This letter, of those now called encyclical, closes by denouncing the avarice, and malice, that had been shown towards the Jews, and threatening with *excommunication* all Catholics who, thenceforward, would dare to infringe on the Pontifical protection extended to 'the Jews as a class,'—to quote Gen. Grant's expression, in banishing them, and their wives and little ones, from the States of Kentucky, Tennessee, and wherever his military power extended.

"'The Jews as a class,' kissed the hand that smote them, in the case of Gen. Grant. In this city of New York, at least, the great body of Jewish men voted for the military tyrant who had so outraged their people.

"Forgetting injuries is a noble thing—except accompanied by the forgetting of favors and of benefits!

"The Popes gave a *home*, or, at least, a *safe tarrying place*, to the Jews, when the secular governments of the world—the Napoleons, and Prussian Williams, and the Austrian Francis Josephs, etc., of that time if they, for a few years, lured the Jews to their several kingdoms, showed that they had done so to rob them. The Popes gave the Jews *security*, wherever the Papal voice was heeded. In Rome, always. If the *Ghetto* of Rome is squalid, it is not the fault of the Popes. There was no prohibition for the Jews to build there splendid palaces, and there are plenty of Jews able to do it. But this people, so enveloped in the mysteries of God, do not *desire* to live elegantly—those, we mean that cling fast to their religious traditions. When they build splendid temples, in fashionable localities, they are 'liberalised' Jews, who are ready to part with all their religious traditions. The traditional Jew wishes to have an obscure Synagogue, in the most obscure part of the city he inhabits. The wealth he possesses he does not want to exhibit. It is thus that, as Pope Innocent III said, the Jew is the living witness to Christians of the truth of revealed religion. In a humble position in the marts of commerce, he seems ever repeating in his soul: 'Beside the rivers of Babylon we sit and weep, re-