

LIFE AND CATHOLIC JOURNALISM

—OF THE LATE—

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CHAPTER XII—CONTINUED.

THE JEWS IN ROME.



It is reported with great industry that the Jews are among the most delighted at the usurpation of the States of the Church by Victor Emanuel. No doubt many Jews have taken this ungrateful part towards their benefactor, but that this has been a rule among them it is not pleasant to think. A most bitter article, originating in some anti-Catholic paper, is floating through the press of the country, contrasting the treatment of the Jews at Rome with the favor shown them elsewhere. The qualification is thrown in that disqualifications differentiating against Jews also 'unhappily existed too long in countries *more enlightened*.' New Hampshire might have been instanced, where, to this day, neither Jew nor Catholic is eligible to any State office. The great complaint is about the ancient law requiring the Jews, in Rome, to inhabit a special quarter of the city, and forbidding them having Christians in their houses. But this arrangement was as much for the protection of the Jews as for the Christians. The transgression of this law by a Jewish family, occasioned the unpleasant affair of young Madal, baptised in infancy, when thought to be dying by his Christian nurse.

"The Jews have been taught the lessons of their past history in a very severe school. The secular princes of Europe that succeeded the fall of the pagan Roman Empire, inherited its hatred of the Jewish race. England, of course, is counted by the paragraphist we have quoted, as among the 'countries more enlightened' than Rome. But at the coronation of Richard *Coeur de Leon*, that monarch forbade any Jew to approach him—for fear of maleficent con-

jury; and the 'highly intelligent' Londoners, taking up the cue, proceeded to beat, stone to death, and exterminate the Jews, even setting fire to their houses when they had succeeded in getting into houses not strongly enough barricaded to resist the entrance of the English mob. It is true a few of these rioters were tried and hanged for arson, but the indictment clearly set forth, as the reason why they ought to be hanged, that, in burning up the houses and persons of pestiferous Jews, they had, against the peace of the realm, also burned the dwelling houses of Christians. The London mob against the Jews in that old middle age (twelfth century) found its example followed in other principal towns of the kingdom. At York, the entire 'enlightened British sentiment,' with 'public opinion' as its guide, assaulted the Jews, with the purpose of exterminating the whole race from 'Merry England.' They had a high time of it. Over five hundred Jewish men, with their wives and children, perished miserably during that riot. It is to be noted that the 'highly respectable British sentiment' of that time assaulted also the Cathedral of York and the Catholic clergy attached to it, to force the latter to give up the persons, with the property, of unfortunate Jews, that, instinctively, or from wise observation, had run to the Catholic clergy for protection, at the outbreak of the great riot.

"In France, the contemporary of Richard of the Lion-Heart—Philippe Auguste—signalized the beginning of his reign by an edict discharging all his Christian subjects from all debts towards Jews. He followed this up by another edict, expelling all Jews from the Kingdom of France—as Ulysses S. Grant did, when commanding the Army of the West—from all the districts controlled by his armed forces. In this the King persevered, despite the *urgent*