

THE JEWISH PROBLEM

As Dealt With By

THE POPES

THIS TREATISE OUTLINES AND SPECI-
FIES THE VARIOUS EDICTS BY THE
POPES IN THEIR ATTEMPT TO CURE THE
JEWS AND PREVENT THEM FROM DE-
STROYING CHRISTIANITY AND CHRIS-
TIAN COMMUNITIES DOWN THROUGH
THE CENTURIES.

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INTRODUCTION

THIS MANUSCRIPT IS PUBLISHED in order that it might be demonstrated beyond any peradventure of a doubt that the Jewish problem is not in any sense a creation of modern bigotry. An alertness to the anti-Christian and aggressive activities of Jewish politicians and religionists has prevailed down through the centuries. It is neither a Catholic nor Protestant attitude. The Popes were compelled to speak firmly concerning the Jewish problem, and Martin Luther, the chief founder of Protestantism, wrote a book entitled "***The Jews and Their Lies,***" which is as strong as any statement ever issued by any Pope or leader in the Catholic Church.

Among Catholics the most recent, frank statement that has been made concerning the Jewish problem was made by Father Charles E. Coughlin, the noted radio priest of Royal Oak, Michigan. He published "***The Protocols of the Learned Elders of Zion***"* which outlines the Jewish plot. He made numerous addresses over the radio in which he levelled pointed accusations at certain unrighteous Jews. He immediately became the victim of great persecution, slander and libel, and the organized Jews of America did not rest until he was removed from the radio.

The enemies of Father Coughlin tried to represent him as a modern villain and bigot, but the content of this brochure demonstrates that Father Coughlin was only experiencing some of the reactions that had been experienced by the Popes down through the centuries as well as by Martin Luther and other great Protestant leaders.

*A recently published edition of The Protocols (sometimes referred to as "The Plot of the Jews") may be obtained by addressing orders to the CHRISTIAN NATIONALIST CRUSADE, POST OFFICE BOX D-4, ST. LOUIS 1, MISSOURI, Enclose \$1.00 for each copy desired.

NAME OF POPE OF BULL (EDICT)	DECLARATION OF BULL	PUBLICATION	DATE OF PUBLICATION	OBJECT OF THE BULL
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Attention, Reader: The word "bull" is synonymous with the word "edict."

Honorius III	Sicut iudeis non debet esse licentia ad nostram noveritis audietiam	Nov. 7, 1217	It is forbidden to force Jews to baptism or molest them	
Honorius III	Sufficere debuerat	Apr. 29, 1921	They are obliged to carry a distinctive badge. Forbidden to fill public office.	
Gregory IX	perfidioe iudeorum peridia	March 5, 1233	Forbidden to employ Christian servants	
Innocent IV	Impia iudeoerum perfidia	May 9, 1244	French King ordered to burn the Talmud Jews forbidden to employ Christian nurses	
Clement IV	Turbato corde	July 26, 1267	Christians forbidden to embrace Judaism.	
Gregory X	Turbato corde	March 1, 1274	Identical.	
Nicholas III	Vineam Sorec	August 4, 1278	Preaching to Jews	
Nicholas IV	Turbato corde	Sept. 5, 1288	Christians who embrace Judaism.	
John XXII	Ex Parte Veestra	Aug 12, 1317	Relapse of Converts	

**NAME OF POPE DECLARATION DATE OF
OF BULL (EDICT) PUBLICATION**

(EDICT)

John XXII	Cum sit absurdum	June 19, 1320	Converted Jews need not be despoiled
Urban V	Sicuti judaeis non debet	June 7, 1365	Forbidden to molest Jews or to force them to baptism.
Martin V	Sedas apostolica	June 3, 1425	Obliged to wear distinctive badge.
Eugene IV	Dudum ad nostram audientiam	August 8, 1442	Forbidden to live with Christians or fill public functions, etc.
Calixtus III	Si ad reprimendos	May 28, 1456	Preceding Bull confirmed.
Paul III	Cupientes Iudeaos	March 21, 1542	Privileges in favour of neophytes
Paul III	Illiis, qui pro dominici	Feb. 19, 1543	Establishment of a monastery for catechumens and neophytes.
Jules III	Pastoris aeterni vices	August 31, 1554	.Tax in favor of neophytes
Paul IV	Cum nimis absurdum	July 14, 1555	Forbidden to live in common with Christians, to practice any industry, etc.
Paul IV	Dudum postquam	March 23, 1556	Tax in favor of neophytes

The Jewish Problem as Dealt with by The Popes

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Pius IV	Cum inter ceteras (1)	Jan 26, 1562	Bull relative to monastery of catechumens.
Pius IV	Dudum e felicis Feb. 27, 1562 recordationis		Bull confirming that of Paul IV
Pius V	Cum nos nuper	Jan. 19, 1567	Jews are forbidden to own real estate.
Pius V	Hebraeorum gens	Feb. 26. 1569	Expulsion of Jews from Church State except Rome and Ancona.
Gregory XIII	Vices Ejus nos	Sept. 1, 1577	Obligatory preaching. Creation of college of neophytes.
Gregory XIII	Antigua iudeorum improbitas	July 1, 1581	Against blasphemers. probitas
Gregory XIII	Sancta Mater Ecclesiae	Sept. 1, 1584	Obligatory preaching
Sixtus V	Christiana pietas	Oct. 22, 1586	Privileges granted the Jews
Clement VIII	Cum saepe accidere	Feb. 28, 1592	Jews of Avignon forbidden to sell new goods.

OBJECT OF THE BULL

**NAME OF POPE
DECLARATION
OF BULL
(EDICT)
PUBLICATION**

Clement VIII	Caeca et obdurata	Feb. 25, 1593	Confirmation of the Bull of Paul III. Jews forbidden to dwell outside of Rome, Ancona, and Avignon.
Clement VIII	Cum Haebraeorum manta	Feb. 28, 1593	It is forbidden to read the Talmud.
Paul V	Apostolicae servitutis	July 31, 1610	Regulars (of monks) obliged to learn Hebrew.
Paul V	Exponi nobis nuper fecistis	Aug. 7, 1610	Bull relating to the doweries of Jewish women.
Urban VIII	Sedes apostolica	April 22, 1625	Jews, heretical, in Portugal
Urban VIII	Injuncti nobis	Aug. 20, 1626	Privileges granted to the monastery of catechumens.
Urban VIII	Cum sicut acceptimus	Oct. 18, 1635	Obligation to feed poor Jews imprisoned for debt
Urban VIII	Cum alias piae	March 17, 1636	Synagogues of the Duchies of Ferarri and Urban, to pay a tax of 10 ecus.
Alexander VII	Verbi aeterni	Dec. 1, 1657	Bull relating to rights of neophytes regarding jus gasaga
Alexander VII	Ad ea per quae	Nov 15, 1658	Jus gasaga

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Alexander VII	apostolicae dignitatis	May 23, 1662	Jus gasaga	
Alexander VII	Illus, qui illuminat	March 6, 1663		Concordat between the college of neophytes and German college.
Alexander VIII	Animarum saluti	March 30, 1690		Bull relating to the neophytes in Indies.
Innocent XII	Ad radicis submovendum	August 31, 1692		Abolition of special jurisdiction
Clement XI	Propanandae per unicersum	March 11, 1704		Confirmation and extension of Paul III regarding neophytes
Clement XI	Essendoci stato rap presentato	Jan. 21, 1705		Powers of Vicar of Rome in jurisdiction of catechumens and neophytes
Clement XI	Salvatoris nostri vices	Jan. 2, 1712		Transfer to "Pii Operai" the work of the catechumens
Innocent XIII	Ex injuncto nobis	Jan. 18, 1724		Prohibits sale of new objects
Benoit XIII	Nuper, pro parte dilectorum	Jan. 8, 1726		Establishment of dowries for young girl neophytes.

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Benoit XIII	Emanavit nuper	Feb. 14, 1727	Necessary conditions for, imposing baptism on a Jew.
Benoit XIII	Alias emanarunt	March 21, 1729	Forbidding the sale of new goods.
Benoit XIV	Postremomens	Feb. 28, 1747	The baptism of Jews
Benoit XIV	Apostolici Ministerii	Sept. 16, 1747	Right of repudiation of neophytes
Benoit XIV	Singulari Nobis	Feb. 9, 1749	Marriages between Jews and Christians.
Benoit XIV	Elapso proxime Anzio	Feb. 20, 1751	Concerning Jewish heretics
Benoit XIV	Probe to meminisse	Dec. 15, 1751	Baptism of Jewish children
Benoit XIV	Beatus Andreas (2)	Feb. 22, 1755	Martyrdom of a child by Jews

- (1) Cited in the brief of Pius IV, Jan. 23, 1560 relating to the monastery of the catechumens.
- (2) After this pope, nearly all the Bulls are quite general and relate to questions of doctrines; consequently they are not in this category which has been fixed—besides the situation of the Jews in Rome from that time is more or less ruled by decrees and ordinances.

A quo primum

**ENCYCLICAL LETTER OF POPE BENEDICT XIV TO
THE PRIMATE. ARCHBISHOPS AND BISHOPS
OF POLAND, CONCERNING WHAT IS FOR-
BIDDEN TO JEWS DWELLING IN THE
SAME TOWNS AND DISTRICTS AS
CHRISTIANS.**

Venerable Brethren

Health and Apostolic Benediction

THROUGH GOD'S GREAT GOODNESS the foundations of our Holy Catholic Religion were first laid in the Kingdom of Poland towards the end of the tenth century, under Our Predecessor Leo VIII, thanks to the zealous activity of the Duke Mieceslas and his Christian spouse, Dambrowska. So we learn from Dlugoss, the author of your Annals (Book II, Page 94.) Ever since that time, the Polish nation, always pious and devout, has remained unshaken in her fidelity to the holy religion adopted by her, and has shunned with loathing every, kind of sect. Thus, although the sects have spared no effort to get a foothold in the Kingdom, in order to spread therein the seeds of their errors, heresies and perverse opinions, the Poles have only the more staunchly and vigorously resisted such efforts and given still more abundant proofs of their fidelity.

Let us take some examples of this fidelity. Mention must be made, in the first place, of the one to be considered as peculiarly appropriate to our purpose, and by far the most important. This is the spectacle, not only of the glorious memory, enshrined in the sacred calendar of the Church, of martyrs, confessors, virgins, 'men remarkable for their eminent sanctity, who were born, nurtured, and died in the Kingdom of Poland, but also of the celebration in the same Kingdom of many Councils and synods, which were brought to a happy issue. Thanks to the labors of these assemblies, a resplendent and glorious victory was won over our opposition who had tried all ways and means to obtain an entrance into and secure a footing in this **Kingdom**. For example, there is the great Council of Petrikac (Piotrkov) which was held during the Pontificate of Our illustrious

predecessor and fellow-townsman, Gregory XIII, under the presidency of Lipomanus, Bishop of Verona, and Apostolic Nuncio. At this Council, to the great glory of God, the principle of "Liberty of Conscience" was proscribed and definitely excluded from among the principles governing the public life of the Realm. Then, there is the substantial volume of the Constitutions of the Synods of the Providence of Gnesen. In these Constitutions have been committed to writing all the wise and useful enactments and provisions of the Polish Bishops for the complete preservation of the Catholic life of their flocks from contamination by Jewish perfidy.

These were drawn up in view of the fact that the conditions of the time demanded that Christians and Jews should dwell together in the same cities and towns. All this undoubtedly shows clearly and fully what glory (as We have already said) the Polish nation has won for itself by preserving inviolate and intact the holy religion which its ancestors embraced so many centuries ago.

Out of the many subjects of which We have just made mention there is none about which We feel We ought to complain except the last. But concerning this point We are forced to cry out tearfully, "The finest colour is changed." (*Lament, Jer. IV. I.*) To put it briefly, from responsible persons whose testimony is worthy a credence and who are well acquainted with the state of affairs in Poland, and from people living in the Kingdom, who out of zeal for religion, have forwarded their complaints to Us and to the Holy See, We have learned the following facts.

The number of Jews has greatly increased there. Thus certain localities, towns and cities, which were formerly surrounded by splendid walls (the ruins thereof bear witness to the fact); and which were inhabited by a great number of Christians, as We learn from the old lists and registers still extant, are now in an ill-kept and filthy condition, peopled by a great number of Jews, and almost bereft of Christians. Besides, there is in the same Kingdom a certain number of parishes of which the Catholic population has diminished considerably. The consequence is that the revenue forthcoming from such parishes has dwindled so greatly that they are in imminent peril of being left without priests. Moreover, all the trade

in articles in general use, such as liquors, and even wine, is also in the hands of Jews; they are allowed to have charge of the administration of public funds; they have become the leaseholders of inns and farms and have acquired landed estates. In all these ways, they have acquired landlord rights over unfortunate Christian tillers of the soil, and not only do they use their power in a heartless and inhuman manner, imposing severe and painful labours upon Christians, compelling them to carry excessive burdens, but in addition, they inflict corporal punishment, such as blows and wounds.

Hence, these unhappy people are in the same state of subjection to a Jew, as slaves to the capricious authority of their master. It is true that, in inflicting punishment, the Jews were obliged to have recourse to a Christian official to whom this function is entrusted. But, since that official is forced to obey the commands of the Jewish master, lest he himself be deprived of his office, the tyrannical orders of the Jew must be carried out.

We have said that the administration of public funds and the leasing of inns, estates and farms, have fallen into hands of Jews, to the great and manifold disadvantage of Christians. But We must also allude to other monstrous anomalies and We shall see, if We examine them carefully, that they are capable of being the source of still greater evils and of more widespread ruin than those We have already mentioned. It is a matter fraught with great and grave consequences that Jews are admitted into the houses of the nobility in a domestic and economic capacity to fill the office of major-domo or steward.

Thus they live on terms of familiar intimacy under the same roof with Christians and continually treat them in a high-handed manner, showing their contempt openly. In cities and other places, Jews may be seen everywhere in the midst of Christians; and what is still more regrettable, Jews are not in the least afraid to have Christians of both sexes in their houses attached to their service. Again, since the Jews are much engaged in commercial pursuits, they amass huge sums of money from these activities, and they proceed systematically to despoil the Christians of their goods and possessions, by their excessive usurious exactions. Though

at the same time they borrow sums of money from Christians at an immoderately high rate of interest, for the payment of which their synagogues serve as surety, yet their reasons for doing so are easily seen. First of all, they obtain money from Christians which they use in trade, thus making enough profit to pay the interest agreed upon, and at the same time increase their own wealth. Secondly, they gain besides as many protectors of their synagogues and their persons as they have creditors.

The famous monk Radulphus was in former times carried away by excessive zeal and was so hostile to the Jews that, in the 12th century, he traversed France and Germany preaching against them as enemies of our holy religion, and ended by inciting the Christians to wipe them out completely. In consequence of his intemperate zeal a great number of Jews were slaughtered. One wonders what that monk would do or say, if he were alive to-day and saw what is happening in Poland. The great S. Bernard opposed the wild excesses of Radulphus's frenzy and in his 363rd letter, wrote to the clergy and the people of Eastern France as follows:—

“The Jews must not be persecuted; they must not be slaughtered or hunted like wild animals. See what the Scriptures say about them. I know what is prophesied about the Jews in the Psalm; 'The Lord,' says the Church, 'has revealed to me His will about my enemies: Do not kill them, lest my people become forgetful.' They are assuredly the living signs that recall to our minds the Passion of the Saviour. Moreover they have been dispersed all over the world, so that while paying the penalty of so great a crime, they, may be witnesses to our Redemption.”

Again in the 365th letter, addressed to Henry, Archbishop of Mayence, he writes:—

“Does not the Church triumph everyday over the Jews in nobler fashion by bringing home to them their errors or converting them, than by slaughtering them? It is not in vain that the Universal Church has established all over the world the recitation of the prayer for the obstinately unbelieving Jews, that God may lift the veil from over their hearts, and lead them

out of darkness into the light of truth. For if she did not hope that they who do not believe may believe, it would seem foolish and purposeless to pray for them."

Peter, Abbot of Cuny, wrote against Radulphus, in a similar strain, to Louis, King of the French. He exhorted the king not to allow the 'Jews to be slaughtered. Nevertheless, as is recorded in the Annals of the Venerable Cardinal Baronius under the year of Christ, 1146, he at the same time urged the king to take severe measures against them, on account of their excesses, in particular, to despoil them of the goods which they had taken from the Christians or amassed by usury, and to use the proceeds for the benefit and advantage of religion.

As for Us, in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman Pontiffs. Alexander III forbade Christians, under severe penalties, to enter the service of Jews for any length period or to become-domestic servants in their households. "They ought not," he wrote, to serve Jews for pay in any permanent fashion." The same Pontiff explains the reason for this prohibition as follows.— " Our ways of life and those of Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folks are living in continual and intimate converse with them."

This quotation concerning the Jews will be found in the Decretal "*Ad haec.*" Innocent III after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good : "When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap."

The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: "The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as servants rejected by that Saviour whose death they wickedly contrived,

should recognize themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen." These words may be read in the Decretal, "*Etsi Judaeas.*" In like manner, in another Decretal, "*Cum sit numis,*" under the same heading, "*De Judaeis et Saracenis*" (On Jews and Saracens) he forbids public positions to be bestowed on Jews : "We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians."

In his turn, Innocent IV wrote Saint Louis, King of the French, who was thinking of expelling the Jews from his domains, approving of the king's design, since the Jews did not observe the conditions laid down for them by the Apostolic See : "We, who long with all Our heart for the salvation of souls, grant you full authority by these present letters to banish the above-mentioned Jews, either in your own person or through the agency of others, especially since, as We have been informed, they do not observe the regulations drawn up for them by this Holy See." This text can be found in Raynaldus, under the year of Christ 1253, No. 34.

Now, if any one should ask what is forbidden by the Apostolic See- to Jews dwelling in the same towns as Christians, We answer that they are forbidden to do the very things they are allowed to do in the Kingdom of Poland, namely, all the things We have enumerated above. To be convinced of the truth of this statement, there is no need to consult a number of books. One has openly to pursue the Section of the Decretals "*De Judaeis- et Sacracenis*" (On Jews and Saracens) and read the Constitutions of the Roman Pontiffs, Our Predecessors, Nicholas IV ; Paul IV ; Saint Pius V ; Gregory XIII ; and Clement VIII, which are readily available as they are to be found in the "*Bullarium Romanum*".

You, however, Venerable Brethren, do not need to take upon yourselves even that much reading in order to see clearly how matters stand. You have only to go through the Statutes and Regulations drawn up in the Synods of your predecessors, as they have been most careful to include in their Constitutions everything that the Roman Pontiffs have ordained and decreed concerning this matter.

The kernel or the difficulty, however, lies in the fact that the Synodal Decrees have either been forgotten or have not been carried out. It is incumbent upon you, therefore, Venerable Brethren, to restore them to their pristine vigour. The character of your office demands that you should zealously strive to have them enforced. It is meet and fitting, in this matter, to begin with the clergy, seeing that it is their duty to point out to others how to act rightly and to enlighten all men by their example.

We are happy in the confidence that, by the mercy of God, the good example of the clergy will bring back the straying laity to the right road. All this you can enjoin and command with the more ease and assurance because, as We have learned, from the reports of trustworthy and honourable men, you have not leased either your goods or your rights to Jews and have avoided any dealings with them in lending or borrowing. You are thus, so We are given to understand, completely free from, and embarrassed by, any business relations with them.

The systematic mode of procedure prescribed by the sacred canons for exacting obedience from the refractory, in matters of great importance like the present, has always included the use of censures and the recommendation to add to the number of the reserved cases those which one foresees would be a proximate cause of danger or peril for religion. You are well aware that the Holy Council of Trent took every care to strengthen your authority, especially by recognizing your right to reserve cases. The Council did not merely refrain from limiting your right exclusively to the reservation of public crimes, but went much further, and extended it to the reservation of acts described as more serious and detestable, so long as the said acts were not purely 'internal.'

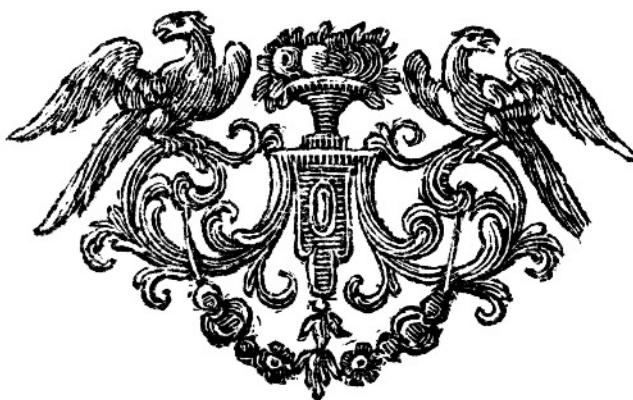
On divers occasions, in various decrees and circular letters, the Congregations of Our August Capital have laid down and decided that under the heading of "more serious and detestable offences" should be ranked those to which mankind is most prone, and which are detrimental to ecclesiastical discipline, or to the salvation of the souls entrusted to the pastoral care of the bishops. We have elaborated this point at some length in Our Treatise on the Diocesan Synod, Book V, Chapter ,V.

The Jewish Problem as Dealt with by The Popes

We beg to assure you that every help that We can give shall be at your disposal to ensure success in this matter. In addition, to meet the difficulties that will inevitably present themselves, if you have to proceed against ecclesiastics exempt from your jurisdiction, We shall give to Our Venerable Brother, the Archbishop of Nicea,

Our Nuncio in your country, suitable instructions on this point, so that you may be able to obtain from him the faculties required to deal with the cases that may arise. At the same time, We solemnly assure you that, when a favourable opportunity offers, We shall treat of this matter, with all the zeal and energy We can muster, with those by whose power and authority the noble Kingdom of Poland can be cleansed of this foul stain. Do you, Venerable Brethren, first of all, beg with all the fervour of your soul, the help of God who is the Author of all good. Implore His aid also, by earnest prayer, for Us and for this Apostolic See. Embracing you in all the fullness of charity, We very lovingly impart, both to you and to the flocks committed to your care, the Apostolic Benediction.

Given at Castel Gandolpho, 14th June, 1751, in the 11th year of Our Pontificate.



The Holy See and the Jews!

Part Two

A quo primum

ENCYCLICAL LETTER OF POPE BENEDICT XIV TO THE PRIMATE. ARCHBISHOPS AND BISHOPS OF POLAND, CONCERNING WHAT IS FOR- BIDDEN TO JEWS DWELLING IN THE SAME TOWNS AND DISTRICTS AS CHRISTIANS.

*Venerable Brethren
Health and Apostolic Benediction*

Through God's great goodness the foundations of our Holy Catholic Religion were first laid in the Kingdom of Poland towards the end of the tenth century, under Our Predecessor Leo VIII, thanks to the zealous activity of the Duke Mieceslas and his Christian spouse, Dambrowska. So we learn from Dlugoss, the author of your Annals (Book II, Page 94.) Ever since that time, the Polish nation, always pious and devout, has remained unshaken in her fidelity to the holy religion adopted by her, and has shunned with loathing every, kind of sect. Thus, although the sects have spared no effort to get a foothold in the Kingdom, in order to spread therein the seeds of their errors, heresies and perverse opinions, the Poles have only the more staunchly and vigorously resisted such efforts and given still more abundant proofs of their fidelity.

Let us take some examples of this fidelity. Mention must be made, in the first place, of the one to be considered as peculiarly appropriate to our purpose, and by far the most important. This is the spectacle, not only of the glorious memory, enshrined in the sacred calendar of the Church, of martyrs, confessors, virgins, men remarkable for their eminent sanctity, who were born, nurtured, and died in the Kingdom of Poland, but also of the celebration in the same Kingdom of many Councils and synods, which were brought to a happy issue. Thanks to the labours of these assemblies, a resplendent and glorious victory was won over our opposition who had tried all ways and means to obtain an entrance into and secure a footing

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We have learned the following facts. The number of Jews has greatly increased there. Thus certain localities, towns and cities, which were formerly surrounded by splendid walls (the ruins thereof bear witness to the fact); and which were inhabited by a great number of Christians, as We learn from the old lists and registers still extant, are now in an ill-kept and filthy condition, peopled by a great number of Jews, and almost bereft of Christians. Besides, there is in the same Kingdom a certain number of parishes of which the Catholic population has diminished considerably. The consequence is that the revenue forthcoming from such parishes has

dwindled so greatly that they are in imminent peril of being left without priests. Moreover, all the trade in articles in general use, such as liquors, and even wine, is also in the hands of Jews; they are allowed to have charge of the administration of public funds; they have become the leaseholders of inns and farms and have acquired landed estates. In all these ways, they have acquired landlord rights over unfortunate Christian tillers of the soil, and not only do they use their power in a heartless and inhuman manner, imposing severe and painful labours upon Christians, compelling them to carry excessive burdens, but in addition, they inflict corporal punishment, such as blows and wounds.

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their goods and possessions, by their excessive usurious exactions. Though at the same time they borrow sums of money from Christians at an immoderately high rate of interest, for the payment of which their synagogues serve as surety, yet their reasons for doing so are easily seen. First of all, they obtain money from Christians which they use in trade, thus making enough profit to pay the interest agreed upon, and at the same time increase their own wealth. Secondly, they gain besides as many protectors of their synagogues and their persons as they have creditors.

The famous monk Radulphus was in former times carried away by excessive zeal and was so hostile to the Jews that, in the 12th century, he traversed France and Germany preaching against them as enemies of our holy religion, and ended by inciting the Christians to wipe them out completely. In consequence of his intemperate zeal a great number of Jews were slaughtered. One wonders what that monk would do or say, if he were alive to-day and saw what is happening in Poland. The great S. Bernard opposed the wild excesses of Radulphus's frenzy and in his 363rd letter, wrote to the clergy and the people of Eastern France as follows:—

"The Jews must not be persecuted; they must not be slaughtered or hunted like wild animals. See what the Scriptures say about them. I know what is prophesied about the Jews in the Psalm; 'The Lord,' says the Church, 'has revealed to me His will about my enemies: Do not kill them, lest my people become forgetful.' They are assuredly the living signs that recall to our minds the Passion of the Saviour. Moreover they have been dispersed all over the world, so that while paying the penalty of so great a crime, they, may be witnesses to our Redemption."

Again in the 365th letter, addressed to Henry, Archbishop of Mayence, he writes:—

"Does not the Church triumph everyday over the Jews in nobler fashion by bringing home to them their errors or converting them, than by slaughtering them? It is not in vain that the Universal Church has established all over the world the recitation of the prayer for the obstinately unbelieving Jews,

that God may lift the veil from over their hearts, and lead them out of darkness into the light of truth. For if she did not hope that they who do not believe may believe, it would seem foolish and purposeless to pray for them."

Peter, Abbot of Cuny, wrote against Radulphus, in a similar strain, to Louis, King of the French. He exhorted the king not to allow the 'Jews to be slaughtered. Nevertheless, as is recorded in the Annals of the Venerable Cardinal Baronius under the year of Christ, 1146, he at the same time urged the king to take severe measures against them, on account of their excesses, in particular, to despoil them of the goods which they had taken from the Christians or amassed by usury, and to use the proceeds for the benefit and advantage of religion.

As for Us, in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman Pontiffs. Alexander III forbade Christians, under severe penalties, to enter the service of Jews for any length period or to become-domestic servants in their households. "They ought not," he wrote, to serve Jews for pay in any permanent fashion."

The same Pontiff explains the reason for this prohibition as follows.— "Our ways of life and those of Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folks are living in continual and intimate converse with them." This quotation concerning the Jews will be found in the Decretal "*Ad haec.*" Innocent III after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good : "When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap."

The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: "The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as

servants rejected by that Saviour whose death they wickedly contrived, should recognize themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen." These words may be read in the Decretal, "*Etsi Judaeas*." In like manner, in another Decretal, "*Cum sit numis*," under the same heading, "*De Judaeis et Saracenis*" (On Jews and Saracens) he forbids public positions to be bestowed on Jews: "We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians."

In his turn, Innocent IV wrote Saint Louis, King of the French, who was thinking of expelling the Jews from his domains, approving of the king's design, since the Jews did not observe the conditions laid down for them by the Apostolic See : "We, who long with all Our heart for the salvation of souls, grant you full authority by these present letters to banish the above-mentioned Jews, either in your own person or through the agency of others, especially since, as We have been informed, they do not observe the regulations drawn up for them by this Holy See." This text can be found in Raynaldus, under the year of Christ 1253, No. 34.

Now, if any one should ask what is forbidden by the Apostolic See- to Jews dwelling in the same towns as Christians, We answer that they are forbidden to do the very things they are allowed to do in the Kingdom of Poland, namely, all the things We have enumerated above. To be convinced of the truth of this statement, there is no need to consult a number of books. One has openly to pursue the Section of the Decretars "*De Judaeis- et Sacracenis*" (On Jews and Saracens) and read the Constitutions of the Roman Pontiffs, Our Predecessors, Nicholas IV; Paul IV; Saint Pius V; Gregory XIII ; and Clement VIII, which are readily available as they are to be found in the "*Bullarium Romanum*".

You, however, Venerable Brethren, do not need to take upon yourselves even that much reading in order to see clearly how matters stand. You have only to go through the Statutes and Regulations drawn up in the Synods of your predecessors, as they have been most careful to include in their Constitutions everything that the Roman Pontiffs have ordained and decreed concerning this matter.

The kernel or the difficulty, however, lies in the fact that the Synodal Decrees have either been forgotten or have not been carried out. It is incumbent upon you, therefore, Venerable Brethren, to restore them to their pristine vigour. The character of your office demands that you should zealously strive to have them enforced. It is meet and fitting, in this matter, to begin with the clergy, seeing that it is their duty to point out to others how to act rightly and to enlighten all men by their example.

We are happy in the confidence that, by the mercy of God, the good example of the clergy will bring back the straying laity to the right road. All this you can enjoin and command with the more ease and assurance because, as We have learned, from the reports of trustworthy and honorable men, you have not leased either your goods or your rights to Jews and have avoided any dealings with them in lending or borrowing. You are thus, so We are given to understand, completely free from, and embarrassed by, any business relations with them.

The systematic mode of procedure prescribed by the sacred canons for exacting obedience from the refractory, in matters of great importance like the present, has always included the use of censures and the recommendation to add to the number of the reserved cases those which one foresees would be a proximate cause of danger or peril for religion. You are well aware that the Holy Council of Trent took every care to strengthen your authority, especially by recognizing your right to reserve cases. The Council did not merely refrain from limiting your right exclusively to the reservation of public crimes, but went much further, and extended it to the reservation of acts described as more serious and detestable, so long as the said acts were not purely internal.

On divers occasions, in various decrees and circular letters, the Congregations of Our August Capital have laid down and decided that under the heading of "more serious and detestable offences" should be ranked those to which mankind is most prone, and which are detrimental to ecclesiastical discipline, or to the salvation of the souls entrusted to the pastoral care of the bishops. We have elaborated this point at some length in Our Treatise on the Diocesan Synod, Book V, Chapter ,V.

We beg to assure you that every help that We can give shall be at your disposal to ensure success in this matter. In addition, to meet the difficulties that will inevitably present themselves, if you have to proceed against ecclesiastics exempt from your jurisdiction, We shall give to Our Venerable Brother, the Archbishop of Nicea, Our Nuncio in your country, suitable instructions on this point, so that you may be able to obtain from him the faculties required to deal with the cases that may arise.

At the same time, We solemnly assure you that, when a favourable opportunity offers, We shall treat of this matter, with all the zeal and energy We can muster, with those by whose power and authority the noble Kingdom of Poland can be cleansed of this foul stain. Do you, Venerable Brethren, first of all, beg with all the fervour of your soul, the help of God who is the Author of all good. Implore His aid also, by earnest prayer, for Us and for this Apostolic See. Embracing you in all the fullness of charity, We very lovingly impart, both to you and to the flocks committed to your care, the Apostolic Benediction.

In 1939 there was published in Paris, France, a manuscript entitled "***The Holy See and the Jews.***" This has been translated as originally written by P. L. Leroy and is reprinted here in full.

In the middle ages when the Popes on the day of their coronation received the homage of the delegates of the Roman-Jewish community they traditionally answered: "*Legem Probo, sed improbo gentem.*" [1]

Later, when the custom was established that the Rabbis of Rome offered a magnificent copy of the Pentateuch, they answered: "*Confirmamus sed non consentimus.*" [2]

These reticent and distant replies are a resume of the attitude of the Popes at the same time pontiffs and temporal sovereigns of Rome. On the one hand they main-thin the exigency and traditional homage of the Jews submitted by a special statute to an inferior and subordinate situation, on the other hand they express reprobation for this religion and race which they represent.

Since the code of Justinian the position of the Jews in Rome had always been that of an inferior race held in suspicion and carefully excluded from important functions of the city.

They could not expect civil employment and the law declared them forever disqualified to all eternity. Throughout the Christian world ecclesiastical authority severely excluded them from the Christian community. In France the councils were unanimous; it was Vannes 465, Agde 506, Epaone, of the diocese of Vienna 517, which forbade the marriage of Christians with Jews; the second council of Orleans prohibited marriages between Christians and Jews; that of Clermont 535 excluded Jews from the magistracy; that of Macon 581 which deprived them of collecting taxes; that of Paris 615 confirmed at Reims, which declared them disqualified for all civil employment.

1 "I approve of the law but I disapprove of the race."

2 "We ratify but we do not consent."

Excluded from public office and from owning land, not numerous elsewhere, they took refuge in trade and especially traffic in precious objects, assuming humility to avoid the repression and severity of the edicts and anger of the people. Thus from the sixth to the" twelfth century, possessing no real influence in public affairs, and relegated to contemptible positions they were unable to be dangerous. But the severity principally due to the unanimous reprobation of the church for the race of the executioners of the Christ diminished in practice, especially in Rome where the popes showed great tolerance towards them.

However, as this tolerance was extended towards them their misdeeds were manifested in the same measure, both in the religious and civic domain. The popes and the councils were then obliged to take new steps.

From the beginning of the thirteenth century the popes fixed through precise and imperative Bulls the principal measures and pontifical acts; on the one hand they were separated from Christians (a distinctive sign,

the prohibition from public office, etc.)—but on the other hand no pressure was permitted to force them to enter the Catholic religion.

This legislation was applied very tolerantly during the 13th and 14th centuries. But from the beginning³ of the 15th century which saw a rising of heresies coming for the most part through the Cabballists, the popes became anxious about the danger to Christian society through close contact with the "perfidious" race.[3]

Eugene IV, by the Bull "*Dundum ad nostram audientiam*" (August 8, 1442) ordered the complete separation of Jews and Christians and, as a matter of fact, imposed the principle of the ghetto.[4] The troubled circumstances in which this Bull was promulgated explained why it was only partially applied. His successor Calixtus III confirmed it. However it was not until the following century that the principles imposed by Honorius -III in 1221 and by Eugene IV in 1442, were fully **enforced**.

- 3) This epithet which constantly recurs in pontifical documents "*impia judaeorum perfida*"
- 4) Article 8: "*Inter Christianos non habitent sed infra certum viculum seu locum a christianis separati et segregati, extra mullatenus mansiones habere valeant, inter se degant.*

Paul IV received the Tiara on the 26th of May, 1555, and the outburst of reform put the Church and all Christian civilization into the greatest danger. He set himself to conquer heresy. One of his first acts was to publish his constitution: "*Cum nimis absurdam*" (July 14, 1555) which was during the following centuries treated as a fixed chart of Roman legislation on this matter.

The articles 1 and 2 were repetitions imposed by Eugene IV, of the separation of the Jews and the institution of the ghetto, which were effectively carried out by constructing a high, thick wall with only two doors. The gathering of the Jews into this enclosure was not carried out without many practical difficulties because of the expulsion of Christians who had previously lived there and the conflicts between Christian

proprietors and the Jewish tenants in the ghetto. Pius IV, then Clement VIII, and finally Alexander VIII, were obliged to take constant measures to remove these small difficulties.

The same decrees forbade the Jews to own real estate and required them to sell what they possessed immediately. The article 3 initiated the obligation that the Jews should wear a distinctive badge. This measure was nothing but a repetition of the requirement to wear the rouelle which was created by the Latran Council in 1215.[5]

5. *"Judoeis indixit sianum circulare in pectoribus bajulare ut inter ipsos et Christianos discretio, seu divislo vestium haberetur."*

The article 4 forbade the Jew to employ nurses or servants of the Christian faith.

The articles 6, 8, 9 and 12 strictly limited the commercial functions of the Jews. The only commerce permitted them was that of second-hand salesmen money changers. Usury itself was strictly regulated. The article 10 forbade them to practice medicine. Up to that time many people had Jewish physicians—later on the only Pope to have recourse to a Jewish physician was Pope Sixtus Quintus. Finally the articles 7 and 15 forbade in a general way all social relations between Jews and Christians.

The great severity of this Bull was later on much modified by the interpretations of the Tribunal de la Rota and by the edict of the successors of Paul IV. The Jews might follow certain trades, own shops outside of the ghetto, provided they continued to live in Rome might continue to earn their living. But the fundamental rules remained. From that time on the Christian life in Rome would be preserved from the Jewish influence until the overthrow of Christian society by the revolution

Saint Pius V firmly upheld the decrees of his predecessor. He even went farther for on the 26th of February, 1569, he promulgated a decree of banishment expelling the Jews from the Church States with the exception of those in Rome and in Anconda.

Until the 19th century the rules concerning the Jews of Rome remained strict with occasional alternative relaxations of severity. They were not suppressed until the triumph of the masonic and anti-Catholic Italian revolution of 1859.

The common character of all the measures taken is that of defending Christian communities from the penetration of the Jewish race and Talmudic ideas. They can be grouped in four principal categories:

(a) Measures concerning the race.

Interdiction of the employment of Christian nurses by Jews

Interdiction of mixed marriages (considered as an universal principle of Christianity).

(b) Measures assuring protection of the professions from Jewish influence

Interdiction from public office.

Interdiction from entering certain defined trades.

Interdiction from liberal professions (with partial tolerance to medicine.)

interdiction from owning real estate.

Protective rules concerning usury.

(c) Measures separating the social life of the Jews from that of Christians.

Separation by the ghetto. General interdiction against cohabitation.

Wearing of distinctive clothing.

Expulsion from certain areas.

(d) Measures of direct protection of the faith.

Destruction of the Talmud, and severe interdiction against the reading or teaching of the Talmud.

Legislation as to neophytes.

There is no doubt that all these measures, even those concerning the race and commerce, were aimed to protect the Christian faith from the destructive Jewish influence. But the popes well understood that it is impossible to dissociate the faith from the entire social life and it was for this reason that they entered into such detail, legislating not only in religious matters; but in all that touched the life of the family, the professions and civic life. They also acted in Rome as temporal sovereigns, concerned to protect their people from the clever enterprise of those whom they constantly spoke under the name of "perfidious Jews"—hence these severe limitations of their economic and financial power.

It is impressive that the magistry of the Church should thus have expressed itself in such a continuous manner during the centuries.

The real social crimes committed by the Jews since they were "emancipated" through successive revolutionary explosions, the disastrous influence which they have exercised, as much in the economic life of the people as upon public morality, their persistent and perfidious activity in the religious domain for the destruction of Catholicism, are startling proofs that the popes acted with great understanding in taking the strictest measures efficiently to protect the Christians. They have known how to combine charitable gentleness with necessary severity. But the sequence of their decrees fixes the principles of a Christian solution of the Jewish question. It needs only to adapt to the special conditions of our times.

[6] Order to the French King to burn the Talmud. (*Bulle Impia judeorum perfidia*, 1244.)

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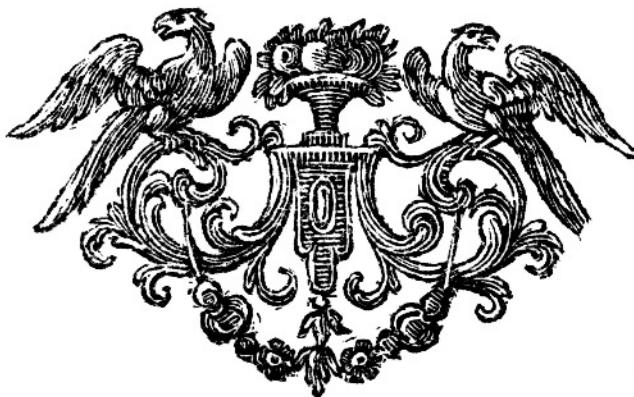
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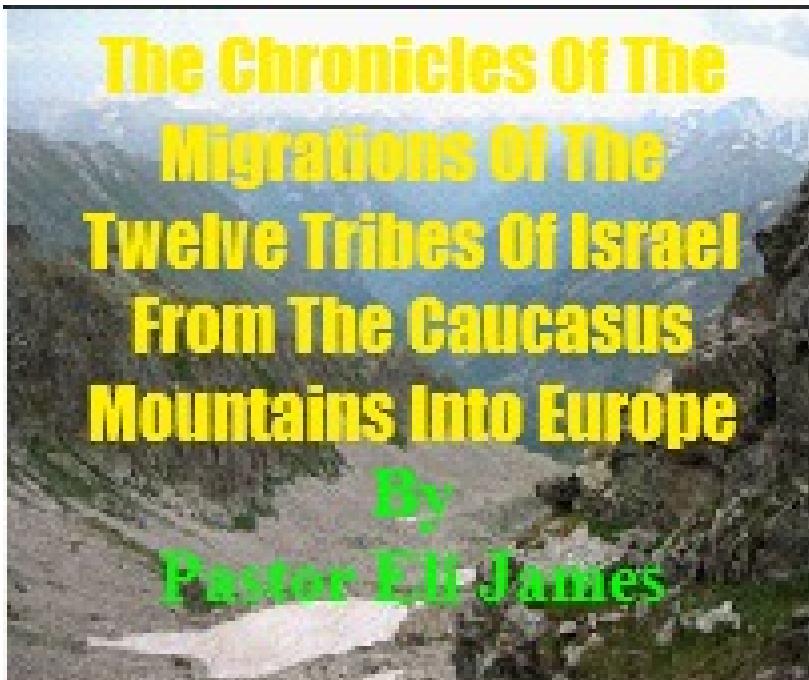
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