

for the emancipation of his own slaves, declared it, to be among his first wishes that slavery might be abolished by law. Webster, in an earnest appeal to his countrymen, called upon all true sons of New England to co-operate with the laws of man and the justice of heaven, and set the negroes free. And Lincoln, though he saw the price at which emancipation must be bought, though it seemed to him likely that his own life would form a part of that price, could not turn a deaf ear to the promptings of Christian teaching, but exclaimed, as he saw the storm of rebellion approaching, "I know that there is a God and that he hates injustice and slavery; and, with his help, I shall not fail."

Other examples might be cited to show what Christianity has achieved in politics. Our admiration is called forth by many politicians who have lived lives of Christian profession and practice, against which no scorners dare point a finger, and for which consistency has never had cause to blush. Burke, to whom office and wealth were insignificant bribes to slight the claims of justice with valor and integrity, stood forth against the nobility of England to redress outrages upon humanity, and closed a laborious political life, 'with hand and brow and bosom clear.' Garfield, throughout his whole public career never surrendered for a moment his Christian integrity. And Gladstone has completely harmonized the life of a successful politician with that of a sincere Christian. Alike devoted in the house of God and the house of Parliament. A dread to his political opponents; yet a patron of the oppressed, a friend to the suffering, a support to the weak; a pattern for the citizen, the scholar, the Christian; one of the Commons greater than the Nobility.

So, as we study the history of political progress, we are able to see many of its greatest names and greatest reforms, not only associated with the principles of Christianity, but dependent upon them. Civil government has made rapid advances, but we believe it will not have reached its goal until it rests its policy upon the unchangeable foundation of Christian morality. Of all the great luminaries that have lighted the world, none have shone brighter than those who derived their light from the Sun of Righteousness.

H. B. H., '92.

THE JEW IN ENGLAND.

MANY strange and extraordinary races have had, at various times, a name among the nations. Of these none has presented so much that is mysterious and excited so much wonder as the Jew.

Aside from this peculiar people it has ever been necessary that they who would maintain a distinct nationality should have an inalienable right to a land dearer to them than any other. There must be to that people one spot where the individual characteristics of the community shall exert their influence without restraint; a spot of which they, or their kinsmen, are the undisputed masters; where their tastes are not considered vicious, nor their fancies termed ridiculous. Here, in the home land, in their own country, patriotism springs up, the spirit of national life fills every breast; and those distinctive traits of character, which are so readily recognized in every separate society, are permanently impressed, and developed with the growth of every member of the race.

But let these privileges be withheld; let these rights be violated; scatter these people through other lands; give them homes on foreign shores, whose permanence depends upon the caprice of envious foes, and what is the result? It may be read in the history of the conquered and dispersed nations of any age. How many of these can show descendants of their people who now adhere to the traditions of their fathers, who maintain their own peculiar institutions, and possess the same national spirit that inspired them in their days of independence? Only one. And that one after enduring for eighteen centuries the inveterate hatred of every nation, with its accompanying persecution, pillage, murder, and banishment, exhibits to-day, in the little groups of its people, scattered over every quarter of the globe, the same undying nationality that marked their ancestors when they led their flocks in their native valleys, or tilled the vine on the slopes of Olivet.

Life in their own country became unbearable to the natives of Palestine very soon after Jerusalem was destroyed, and the subsequent revolts were crushed under the ever-increasing severity of the Romans. Then there began a series of Jewish migrations which ultimately drained the province of its best blood, and scattered the Jews as wandering strangers among their Gentile neighbors. We find