

fellow-citizens as Gentiles, intermarry with them, and blend, as other immigrants do with the people among whom they have settled ; there will then be an end of the conflict of race, but otherwise there will not. The often repeated tale of Jewish wrongs is partly a tale of Jewish wrong-doing ; perhaps it is still more a tale of disastrous accident. This, when history is fairly examined, the world will see.

In pleading the cause of the Germans or any one else against a money power, in the present state of opinion, we are at all events not striking the weak. No recognition of the influence of wealth could be more signal than the homage which English society, with the heir to the Throne at its head, pays to the millions of the Rothschilds. The fortune of a chief of industry like Mr. Brassey is made up of small percentages on enterprises which employ tens of thousands and add vastly to the wealth of mankind. But the fortune which, as an English journal says, has placed the Rothschilds in a rank little below that of kings, denotes no such benefit conferred upon the world. The most famous stroke of the House was of a kind which the morality of the future may possibly condemn. At all events, he who uses his exclusive intelligence of an event for the purpose of buying up the property of other people at half its value, no more adds to the general wealth of mankind by his success, than he who wins money at the gaming-table. The family history of the Rothschilds, given to the world in connection with the wedding, indicates that even in marrying their object has been to keep their wealth together. Nor, so far as we are aware, are any great acts of munificence connected with their name. Their title to reverence is money and money alone. Those who repudiate, as we do, all asceticism may still hold that Mammon worship is not the goal.

—Our journals still glow with the controversy set on foot by the Anglican Conference as to the exclusive claims of the Anglican Church. One or two of the High Church disputants