

the honours and responsibilities of St. Stephen, who cannot swear "on the true faith of a Christian," yet a tardy justice will certainly be conferred, and through these, the privileges of citizenship will be granted to the many. The Hebrew mind in Britain has risen so strong that it cannot longer be resisted; the sense of justice in the people too, has been aroused and declared, and the great metropolis has set its seal to the verdict for Jewish enfranchisement.

Again: Investigate into the greatness of their money power, and that is the power which is most actively and immediately powerful, and we find that they are the bankers of the world, and the very solvency of many countries depends on their nod. Jews love money, and no wonder, for it is their only protection, and for it they will bear all insult; but by it, while they make it at a hazard, they hold a dangerous control, and are not to be despised: for there is scarcely a country in Europe that could not be shaken, and its policy changed, perhaps its existence endangered, were they to combine to perplex or destroy. They hold the jewels of war and they may engage in, or refuse to give their assistance to, just or unjust national quarrels. We verily believe that a certain half-dozen of Jews could do more to maintain the peace of Europe by sitting behind their desks, and saying No! to bills of discount, and applications for loans, than the peace conventions at Paris and Frankfort, or great fortifications and standing armies on every shore, and war fleets on every sea. There are for instance, the Rothschilds, the Barings, who are Jews, assuming to be Englishmen, and Sir Moses Montefiore, with their various great banking establishments, and branches through Europe, and in Asia, and they away accepters more potent than monarchs hold; and it is only as they are actuated by high moral principle, and not by avarice or sinister political intentions, that they can make their immense resources blessings to the world.

If we come to the higher professions and enquire into the lineage of many celebrated in science and literature, we will find the Jews very prominent. As astronomers, the most renowned have been Jews; and among those of modern fame, there are the well-known names of the late illustrious Herschels; and Arago, the celebrated astronomer royal, in the reign of Louis Philippe, and who, along with many others of his race, took a most active part in the last French Revolution; and, from his influence and political knowledge, held a distinguished place in the first Cabinet of the Republic. Those German works which are now pouring in with such rapidity, both in the original and translations, are, with comparatively few exceptions, the productions of Jews. We have the works of Jahn, Hengstenberg, Tholuck, Schleiermacher, Krummacher, and a host of others, on antiquities, biblical criticism, didactic theology, and general, sacred literature; many of which, in their several departments, hold the first place in the estimation of divines; and in all these we see, in full dignity, the Hebrew mind, and must confess its influence; for there is not a well educated minister in Europe or America, who is not, to some extent, indebted to it. There are many brilliant names of those now living, or but lately dead. Genesius, the greatest of Hebraists, was a Jew by nation, and an infidel alike to Judaism and Christianity; Niebuhr; Neander, the German Gamaliel, and revered wherever he was known; and there are Dr. Capadoc, Da Costa, the Bishop of Jerusalem, in connection with the Church of England, and upwards of fifty missionaries of that Church, men of learning and fame, and whose agencies are now successfully brought to bear for the spiritual emancipation of their race.

It is true there are also tares with the wheat. It is true that German neology, the offspring, to a great extent, of some Jewish minds, is also too rank; and even where there is supposed or assumed orthodoxy, the peculiar taint and tendency of German philosophising, beyond what reason can discover, or revelation has made, is perceptible. The Hebrew, Spinoza, propounding his mythic infidelity, is an example of the one class, and his contemporary, another Hebrew, Moses Mendelssohn, in attempting to give the antidote—both with poison in it too—is an example of the other. It is true that there are many who either deny revelation, or obscure it with their crude fancies, or falsify it by their wild imaginations; but still there is the fact, that from Germany alone the influence of the Hebrew mind on the world is immense, and the professed Christian Jews—and those are all the more dangerous who are not evangelical believers—are neither few nor insignificant, and are either boldly main-

taining the faith of Christ, or are led away by a vain philosophy into their transcendentalisms which lead to the dark shores of a mysterious scepticism. But our business just now, is neither to defend the one class, nor assail the other, as we have simply to state what we believe to be facts, and to show that for good or evil, and we believe for both, the Jewish, and particularly the German Jewish, mind, has a very powerful influence both on the secular and sacred literature of the age, and on the religious movements on the European continent.

That religious fervor almost approaching to a spiritual revolution, which six or seven years ago was excited by the ridiculous exhibition of the "Holy Coat" at Treves, and which upheaved Germany, and seemed at first to betoken a second reformation, was the work chiefly of Jews, Rongé and Czerski were Jews; but the former ran his short, impetuous career into infidelity, and the latter, though making an approximation to evangelical truth, has not had the courage that the work demanded.

As the last illustration, which we shall adduce of the influence of the Hebrew mind on the present times, we refer to the political movements, and have statements so authenticated, which warrant us in believing that this influence, though hidden to some extent, is yet of a most active nature. We have already referred to the money influence—for the Jews chiefly rule the exchange of Europe; but we mean here, the pure influence of mind. The diplomatic agents of Russia have in many instances been Jews, and it is asserted, with every probability of truth, that they have schemed to embroil Turkey in a war, and not for the sake of war in itself, not with the real object of favoring Russian ambition—for what care they for Russia, having deep wrongs perpetrated by that despotism against them, to avenge—but with the deep design, that if Turkey should fall in the struggle, as there is no doubt it would, that then Palestine would be again free, as the European powers would allow no one existing power to possess it, and they would then be allowed to "gather the dispersed of Israel" to the covenanted land of their fathers.

Jews, when they engage in the political arena are bound very little by patriotism, as regards the countries in which they reside, and this can readily be conceived. They have only one great national and patriotic sentiment, and that is for Palestine. Though they are in all countries, they care little, comparatively, for them, and would bury them, with all their institutions, into commotion and revolution to-morrow, if they had a sure hope of advancing Israel. Though scattered to every shore, they are still one great nation, and they have one ruling passion, one bond of union—Palestine—the repossession of Palestine—and every interest they make tributary to that. And how can it be otherwise? They have no fatherland but one—they have in no country institutions which they revere—they have only one Jerusalem, and one spot on which they would build a temple as of old; and therefore they are more ready to engage in any means which may temporarily or ultimately advance them nearer to the goal of their hopes: and though the nations in which they are, may be tossed by the tempests of revolutionary fury, they may possibly gain somewhat, and their land may be delivered from a Moslem power, while, at any rate they are certain that they cannot be worse than they are. Such is believed to be a sentiment very common among them. By those who know them best, and who have every means for ascertaining facts, it is asserted that they were the prime movers of the last political convulsions on the continent of Europe; and by their very scattered position, and yet having one tie of brotherhood, and one purpose to execute, they could make common cause—they could plan and ripen their schemes, and "carry the fiery cross of political excitement to every nation's heart;" and in clubs which they aided to organize, and which were sometimes select, and sometimes more general; sometimes secret; and when the popular pulse was felt, and danger could be braved, they were public; and of these the Jews were the chief leaders and speakers; and thus they roused the popular mind, till it burst in wild fury, with the cry of liberty, against thrones and constitutions, and France and Germany trembled; and even Rome that lay in the lap of civil and ecclesiastical despotism was startled from its security, and through its seven hills felt the political earthquake, and the Vatican had its thunders hushed under the louder thunder of a nation's revolution.

At this very time the greater part of the newspaper press of continental Europe is under Jewish control, being sustained by Jewish money and