

would she yet inclose within her chaste rational pale, if this reform, less limited, had begun a century since. Fortunately these propositions require no argument or proof, for a passing notice is all that was intended.

The chain, which binding the Church to the State, also confines her energies and best powers, has got another dis severing blow within a late period. In May, 1830, a powerful effort was made in the Imperial Assembly, to open the doors of the State to persons of the Jewish belief. The effort failed, but the time for the question had not properly arrived, and the support both in numbers and talent which it experienced, was a decided triumph, although not a conquest. The successful attempt on the part of the Catholics was for seven millions of persons; this on the part of the Jews was for but 30,000; and yet the question was entertained with such gravity, such tempered opposition, and strenuous support, that renewed efforts promise to be entirely effectual. Those who *argued* that the State should be Protestant, and now *argue*, with more feasibility, that it should be Christian—say, that the prophecies concerning the Jews, their paucity of numbers, their divided national feelings, and the anti-christian nature of the concession, should exclude the children of Abraham. Those who argue that the State is a system of civilized life, for the regulation of temporal questions of—person, property, and morals—say, that the scattering of the Jews over earth was a call and an obligation on all nations to be charitable to them; that their being but a few, did not lessen the right which every loyal and moral body of people have to participate in their own government, and that the objection of numbers precluded all idea of danger; that excluding them from honour and employment, helped to form the divided nationality spoken of; that christianity did not consist in cunning or politics, but in charity and love—in “doing justly, loving mercy, and walking humbly”; and that religious tests while they shut out the conscientious sectarian, from his proper employment in temporal matters, do not shut out the hypocrite, the knave, the deist or the atheist. These seem the substance of arguments for and