

great difficulty in 1753, was shortly afterwards repealed; and indeed, up to the time of the French Revolution, they were but barely tolerated, and the anathema of public contempt laid heavily upon them.

The last sixty years have witnessed a vast change in the feelings of the European nations towards the Jews. In France, Belgium, Holland, England, and in some parts of Germany, their political emancipation has been complete. But the few years, during which the principles of civil and religious liberty have been thus recognized and acted upon, can have done but little towards removing the conviction, which fifteen centuries of cruelty have deeply engraven upon the Jewish mind, that the Christian power has during the time of its supremacy been a persecuting power, and that the disciples of Jesus of Nazareth have been, with few exceptions, the bitter and relentless foes of the descendants of Abraham. If the Jews, therefore, of the present day inherit the prejudices against Christianity, which persecutions waged in the name of Christ have naturally engendered, the faults rest with the authors of such persecutions, not with those who have endured them; and it is a poor argument for the Christian Church now to urge, that results which have been brought about by its own unchristian conduct justify it in the continued neglect of an obvious duty, and sanction the violation of the plain command of Christ. If the Jew has received at the hand of the Pagans, and even from the followers of Mahomet, a