

## Original Articles.

## THE INFLUENCE OF THE HEBREW MIND ON THE WORLD.

## PART II.

(Continued from last number, page 28.)

The second part of the subject proposed for consideration is, the Influence of the Hebrew Mind on modern times, and, especially, that which is exerted, and felt, at the present day.

The number of the Jews cannot be correctly estimated, because it is impossible to take a universal census. The emperor Napoleon attempted by several means—by actual enumeration, where he could, and by supposed approximation, where he could not—to find out the numerical strength of the scattered tribes, and the returns gave about five millions, a number as large as at the Egyptian Exodus, but it is supposed, with very good reason, since persecutions against them have been less frequent, and they have, at least, been allowed to live, that now they are very considerably increased.

Wonder and interest are excited by their present condition and importance, as much as by their past history. Never was the course of a nation so chequered by prosperity and disaster, by promise and blessing, and punishment, as that of the Jews. From the period that the descendants of Israel experience, in Goshen the severities of a "another king who knew not Joseph," to the last scene in their national existence, when the Romans took into captivity those whom the sword had spared, dishonoured and leaved within, was without, and captivity in foreign lands, are constantly recurring variations in their extraordinary annals. Never did the fearful sweep of war, with the beams of destruction, produce such calamity and dismal desolation as befell them at their final overthrow, and national expulsion; and yet, though "scattered, and scattered in the four winds of heaven," like the leaves of the forest, tempestuously tossed, and driven by the gales of autumn, and "scattered as by a sieve among all nations," "a people and not a people," a nation without a country, a race with a religion which they cling to with the ardour of a first love, and which is deprived of its temple, priest, and ephod—still they live; and unsmiled with all but themselves, stern repatriation from the rest of the world in habit and religion, they, nevertheless, adopt themselves to those among whom they dwell, without the sacrifice of a single distinctive national principle, or the surrender of one jot of their patriotic faith; and still say, with every attribute of Hebrew pride, "we have Abraham to our father," and Moses as our lawgiver. Expatriated by divine judgment, they have become citizens of the world, and when tolerated, will settle and traffic anywhere, and yet everywhere they are exiles—exiles, even though living in Jerusalem, for they feel that now that city is not theirs. They may be persecuted, they may have to endure the spoiling of their goods, they may be banished by cruel edicts from countries where they had found a resting place; nevertheless, no problem in their history seems solved, that they cannot be destroyed. Only in America, France, Holland, and Prussia, are they admitted to the full privileges of citizenship; but even in the countries where their civil rights are denied them, they prosper; and in defiance alike of a British statute, a Russian ukase, and a Turkish curse. Now, as when their fathers groined under Egyptian task-masters, the more they are oppressed the more they multiply. The Egyptians, Assyrians, Chaldeans, Romans, Saracens, Turks, and Christians, have all attempted to destroy them, but in vain, and penal laws, and physical tortures, while they have proved the ferocity of those who had recourse to such means, have failed to accomplish the intended extermination.

But why have the Jews survived? scattered, oppressed, persecuted as they have been? We can find an answer by tracing the cause to the care of that supreme Providence that has preserved them, as the noble three were preserved, and came unscathed from the furnace into which they were cast by Nebuchadnezzar, as a sacrifice to his idol; or as Daniel came up unharmed from the lions' den; but, apart from the care, designs, and promises of God in their preservation, we can find a reason in the influence of their mind. Examine it; like the sun, now clear, then hidden by clouds which fiercely rage and dash around the sky, and there it is steady in its own high firmament, and "which the vapours of earth can only ob-

scure, not annihilate. In most of the great political movements, we find the Jewish mind at work. If we take the authority of Mirabeau, which is of Jewish extraction—the long Jew by name, though Christianised—and go back fifty years, and watch for Jewish greatness and power down to this day, we have the dominion of important facts. After Napoleon favoured the Jews, and he did so because his eagle eye penetrated men's souls and he had a kind of men of soul and energy, without consideration of rank—some of them, of noble powers, and heroic will and deeds, rose to the highest distinctions in his gift and service.

Such an important Marshal of France, and Massena—an Italian Manassah—and several others, who set the armies of assailed in directing the policy of that mighty and ambitious man, were Jews. It was Hebrew mind, to a considerable extent, in generals, councillors, editors at home, and diplomats, and agents, and spies abroad; along with Napoleon's own lion heart, and towering intellect, which made France shake the world by her day of arms, and trouble at her designs of conquest. The same nobility goes on to assert, that within this century, scarcely a kingdom in Europe has been more or less under the influence of some one of the Hebrew race. As examples, a chief confidential counsellor of the autocrat of Russia, was a Lithuanian Jew; a prime minister of Spain was a Jew of Arragon, and the minister of Finance of Prussia was a Jew; and all had torn above the obstacles of race to their high position. There are only a few of the facts he has given, illustrative of the energy, influence, and nobility of his race, but apart from his authority, which is trustworthy in this matter, there is no lack of other evidence to prove the varied power and growing influence of this people. Writing from memory, and without a scrap book to refer to, we have not command of the many names and facts which we have observed in the course of trading, and consequently, assertion, based on conviction of what we had proof was true, must be taken instead of data; but if any one would prosecute the enquiry, and make the collection, and publish it, certain we are, that there would be no little astonishment at the position which the Jews have reached, which they occupy now, and the influence by which the world, though unconscious of its extent, must, directly or indirectly, be seriously affected.

In continental Europe, the Jews are to be found in almost every royal court. If we do not err by mistake, Metternich, the late premier of Austria, was a Jew, though there was a degree of concealment cast around his lineage; and though with a despotic character, he was a very Daniel in wisdom, and before whose subtle mind ambassadors have quailed, and foreign cabinets felt that he was their master in the science of diplomacy. In the kingdom of Württemberg, the Calo family is the chief in political influence, and the head of it is prime minister, and thus Hebrew power is there not only considerable, but it manifests through many national relations. In the Legislative Assembly of Jamaica there are (or were a year or two ago) no fewer than eight members of the Jewish race. And if we turn to Britain, we find in the House of Commons a converted Jew, and who can take the outline of influence, supremacy and adjustment "on the true faith of a Christian." We refer to Mirabeau, a man with great talent, great eloquence, and no small influence—a man who even now aims at the cabinet, if not the premiership, and stranger things have happened before, than that we may see him, or even an unconverted Jew, in one of the chief seats in the council of an Empire on which the sun never sets. The aristocracy of mind is getting above the aristocracy of rank, and the Hebrew aristocracy is undoubtedly in the ascendant; and a Jew may, ere long, be the man whom our Queen "deigneth to honour," and to put the official "golden chain around his neck." That, however, is a waking dream; the future will disclose what part Jewish influence is to have in British councils. But already the Imperial Parliament has had Jews knocking at the door, and, in no trembling tone, demanding admittance. During five sessions there have been many motions for the admission of Baron Rothschild, elected member for the city of London, and as often has he been rejected; and last session, Mr. Salomons appeared as the representative of Greenwich, a large and influential constituency, and determined to test the question by money, energy and law. Both of these men are Jews, not only in race but in religion, and though law and aristocratic privileges may be against them, and though the House of Lords may fume, and the bench of Bishops cry out that the Church is in danger, and the Christianity of the country will be destroyed if men be admitted to