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EDITORIAL COMMENTS.

TIS sixty years since our Gracious Sovereign Queen Victoria fell heiress to the vast estate known as the kingdom of Great Britain and Ireland. Her tenure in office has been a most striking one, not because it has been rendered brilliant by much military achievement, not because it has witnessed any single social or religious reform, but because it has been a period of steady development. Not that Her Majesty has failed to see many soldierly actions performed, since it were impossible that, in so long a reign over so warlike a people as the English, wars should not occur and valiant deeds be done as a matter of course. Yet for all that the last sixty years have been remarkable as years of peace. Again, not that since 1837 there have been no rumours of revolution; on the contrary, during the first ten years of the period the air was thick with plans and schemes, threats and counter-threats, Radical restlessness and Tory suppression. And to-day there is still movement, a desire for change, a yearning after better things, a struggle between Capital and Labour. Yet, as in

the early years of our Sovereign's rule, the national common-sense came to the rescue of good institutions and made the masses move with caution in claiming what was perhaps their due, so now the same confidence may be shown in Anglo-Saxon statesman-like prudence.

The Queen was ruling at the most nervous point of that crisis in the Church of England's history, which is commonly known as the Oxford Movement. Yet she has seen the religious atmosphere become comparatively calm and that much-execrated movement made productive of more good than harm. Never perhaps in all her noble history has the Anglican Church been more zealous, more enlightened and more charitable than it is at the present time, and those who believe that the Anglo-Saxon race is to be the ruling race in the world may gain new inspiration and new courage by observing the signs of vigorous life in the National Church.

But when all has been said, nothing is clearer than that this period has not been one of up-heaval. A revolution may have occurred—is perhaps now in process—but it has been the work, not of one year but of sixty,—not a Gallic, but an Anglo-Saxon revolution. A great change has come over the face of social and of religious things within the Empire since 37, but it has not been a too rapid change, and on that account the change is likely to be for the better rather than for the worse; there will probably be no need of undoing what has been done.

Yes, the progress has been gradual, but it has been a genuine progress for all that; it has been enthusiastic and sincere, filled with the national craving after an ideal. Some may ask what the English ideal may be; it is a proud one for it is swathed in the belief of Anglo-Saxon superiority to the rest of the world. 't is this: that the Anglo-Saxon race is to be the means of restoring humanity to the blessings of peace and love,—that the Anglo-Saxon race is to be God's instrument to show the world what true manliness, true freedom and true obedience is. This is a lesson not yet half taught to Englishmen themselves. Many are but slightly conscious of the presence of any national ideal within their souls; but it is a view of things which is taking shape within the British mind. Nor is it a view altogether chimerical though perforce far distant, since the trend of events seems to indicate such a destiny for the English people.

That the national conduct in regard to Armenia and to Crete appears sullied by cowardice or self-in-