

broke out. But it is not this that the Parnellites seek, it is an Irish Parliament and a separate nationality of which Mr. Parnell shall be the king. If they desire, as Mr. Healy hypocritically pretends, to remain under the same Crown, why do they show habitual disrespect to the Queen's name, refuse to pay any respect to her representative, and erase "God Save the Queen" from their list of toasts? Enmity to Great Britain is the animating spirit of the Irish movement. The Nationalists in Canada and everywhere else pour forth an incessant torrent of foul and frantic calumny against the British race and name. But in the Canadian Revolution no such sentiment prevailed; it was expressed by American settlers or sympathizers if it was expressed at all. It is instructive, however, to note the expression by Canadian Conservatives of sympathy with Irish demands for Separation. In the same quarter the idea of any contribution to Imperial armaments is strenuously repudiated. Protective duties against British goods are imposed by the head of the Imperialist party, with the Grand Cross of the Bath on his breast. He also forwarded to England, at the crisis of the struggle, an address in favour of a repeal of the Legislative Union. What then does Great Britain gain by her present connection with Canada? Neither military strength nor commercial advantage, but a political engine to be used under the influence of her enemies for her own disintegration.

It is vain to speak of the political struggle in England with a manifesto from the Tory leader impending. We know the exigencies of Lord Salisbury's position, and especially his fatal need of the Irish vote, but the exact way in which he will meet them we cannot divine. Foreign politics, on which he would be likely to dwell most, are made a less advantageous ground for him by the collapse of his Berlin Treaty. What will be the result of the Eastern imbroglio is also a question the answer to which is at present shrouded in darkness. The situation is complicated not only by the rival interests and jealousies of the Great Powers, but by the antagonism between the Greeks and the Slavs and their conflicting claims to the lapsing inheritance of the Turk. Servia on one side and the kingdom of Greece on the other are fired with ambitious hopes and pressing for extension of territory. One thing is certain, the policy of propping up the carcass of Turkey as the warder of the Dardanelles has failed. Islam is an alien and an intruder in Europe; it has never embraced and never can embrace European civilization; it first trod the Christian communities under the hoofs of its conquering barbarism, and it has done nothing ever since but degrade, oppress and corrupt them by the foulest of misrule. It is the mere curse and bane of the part of Europe beneath its sway, and the hour for its withdrawal to its own Continent has now arrived. If the sinister interests of the Great Powers did not intervene, the most obvious solution of the problem would be a federal union of all the Christian communities, including the little Kingdom of Greece, for mutual protection, with complete internal autonomy for each state. Constantinople might be the capital of the League, and might be made a Free City. But a settlement so conformable to nature is not likely to please the diplomatists or their masters.

In the state of morbid excitement into which society has been brought by the operations of the *Pall Mall Gazette* and other purveyors of scandal, every case of immorality which comes to light is indefinitely multiplied by suspicion. Now, it seems, two clergymen of the Church of England have been detected in licentious practices. They are two out of twenty-three thousand; but the inference drawn by popular imagination will be that all clerical virtue is a mask, and that if the houses of ill-fame could be thoroughly searched the leading ministers, and, perhaps, the Bishops, of the Church of England would be found in some of them. People may work themselves up on these subjects to a state of moral hysteria. As we see in the Armstrong case they become like spiritualists, capable, without being absolute impostors, of manufacturing evidence in support of their own hallucinations. A lady who took an active part with the *Pall Mall* in the hunt for "minotaurs" had previously published a pamphlet in which she accused all the members of Parliament of passing the Contagious Diseases Act (which applied only to garrison towns) for the purpose of facilitating and covering their own vice. This belief in minotaurs is nearly related to the belief in vampires. Louis XV. was imagined both to carry off the daughters of the people by hundreds into his seraglio and to bathe his wasted frame in the blood of infants abducted by his myrmidons. But the only reality which corresponded to the *Parc aux Cerfs* of hideous romance seems to have been a small house adjoining the Park at Versailles and used by the King, whose character was bad enough, as a place of assignation. The Honourable Mrs. F. Jeune, a most competent authority, says, in the *Fortnightly*, that "a long period of anxious work among the poor fallen women of London and other places has taught her

two things: first, that these women are invariably untruthful; and, secondly, that in ninety-nine cases out of a hundred the men who led them astray are in their own position of life." She specially cautions us against receiving the statements of women themselves hardened in vice or the ministers of vice to others. To the point in the indictment that the wickedness "is the result of the self-indulgence and luxury of educated and aristocratic men," she gives an emphatic denial. Of the thousands of women whom she has come across in her work, she says she can count on her fingers the number who even said that they were ruined by "gentlemen." Luxury and idleness do certainly lead to vice; but high education and social position lead the other way. The Methodist Church, which, it seems, is taking up the *Pall Mall* crusade in England, had better study Mrs. Jeune's paper, and especially her exhortations to a calm treatment of the subject, and her warnings against making "capital" out of so grievous a reproach. When Mr. Stead and his associates were brought before the magistrates they threatened, if they were committed, to reveal the names of a number of sinners of rank. Committed they have been, but the revelations are postponed.

THE Earl of Shaftesbury has ended a career of singular beneficence, and of beneficence which Agnosticism can hardly deny to have been distinctly inspired by Christianity. To the close of a long life he gave unremitting labour as well as a large part of his income to the relief of the suffering classes. There could be no stronger disproof of the universal hardness of heart and indifference to the claims of those who toil which Socialistic orators always impute to the rich. But the death of Lord Shaftesbury is an ecclesiastical as well as a social event: it marks, at least, the close of an epoch in the history of the English Church. He was the lay head of the Evangelical party in England, and it may almost be said that the party descends into his grave. Founded by Simeon at Cambridge it first stirred the spiritual stagnation which, after the rejection and final secession of Wesley, had become the condition of the Established Church. It was in fact a Methodism within the Establishment, holding close communion with orthodox Nonconformists outside, and regarded by High Anglicans as little better than a form of Dissent. The Bible Society, in which it united with Dissenters, was to it what the Society for the Propagation of the Gospel was to the more exclusive Churchmen, and it had a sort of Church government of its own in the Board of Trustees who appointed to the livings the advowsons of which had been purchased with Simeon's fund. The May meetings at Exeter Hall were its Synods, and formed the regular theme of orthodox gibes. It held a number of pulpits in the great watering-places, and was accused by its enemies of too much cultivating the art of the popular preacher and collecting too many pairs of slippers from devout women. Breadth of sympathy was not its characteristic, and the *Record*, its chief organ, was not only narrow but sometimes malignant. There can be no doubt, however, that it did much good work in a spiritual way, and by promoting in a religious spirit social reforms and works of benevolence. The negro, and the subject and oppressed races generally, are its debtors. The worst episode in its career was its political connection with Palmerston, who bought its vote with Bishoprics and Deaneries, which Lord Shaftesbury was allowed to dispense, and thus secured its support for his immoral policy of aggrandizement and his China wars. The spiritual perils of State patronage never received a more signal illustration. The Evangelical party is now tending towards extinction, and retains under its banner a mere fraction of the clergy. In its struggle with Ritualism and Liberalism it was vanquished, and the Ritualist is now left to fight against the Liberal for the Established Church, if the Established Church continues to exist.

IN the United States an irrepressible conflict has once more begun. The battle is now fairly set in array between Civil Service Reform and Corruption. On the side of Civil Service Reform President Cleveland's trumpets give no uncertain sound. In a letter to Mr. Eaton, who retires from the Civil Service Commission, he says: "I believe in Civil Service Reform, and its application in the most practicable form attainable, among other reasons, because it opens the doors for the rich and the poor alike to a participation in public place-holding; and I hope the time is at hand when all our people will see the advantage of a reliance for such opportunity upon merit and fitness instead of a dependence upon the caprice or selfish interest of those who impudently stand between the people and the machinery of their Governments." He adds that in one case intelligence and education are the credentials to office; while in the other "the way is found in favour secured by a participation in partisan work, often unfitting a person morally, if not mentally and physically, for the responsibilities and duties of public employment." To this manifesto practical emphasis is lent by the suspension of Mr. Sterling, who had been appointed, in flagrant violation of the principle of reform, to an office in the New York