

does not treat Christians as a body nearly so badly as Christians of different sects are often in the habit of treating one another.

We rejoice then at so promising a contribution as Syed Ahmed gives us towards filling up the gap which at present yawns between men of Eastern and Western nations, of Eastern and Western creeds.— But even among Western scholars there yawns another gap almost as wide between those to whom the East and the West respectively supply subjects of study. The field of either Eastern or Western scholarship is so wide that it is hardly possible to find any man who is master of both alike. Each has need of the other at every step. The Western scholar is constantly brought into contact with the history of the East. As far as authentic records carry us back, the history of the civilized world has largely turned upon the great struggle between the two systems which we vaguely, yet not inaccurately, speak of as Eastern and Western. The rivalry of East and West, in those days the rivalry of the Barbarian and the Greek, was, in the eyes of Herodotus, the subject of the drama of human history. — It was so in his own day ; it had been so from the earliest days of which legend or tradition had anything to tell. Since his days the struggle has gone on in various forms, and the championship of each side has passed into the hands of various nations ; and, at almost all its stages, the struggle has been made fiercer and more abiding because religious differences have stepped in to heighten political enmity. The old faith of Persia, alike under Achæmenid and under Sassanid rule, stood forth as something hostile alike to the heathendom of the old Greek, and to the Christianity of the later Roman. But the struggle never reached its full bitterness, till the respective civilizations of the East and West had leagued themselves forever with the two religions between, which, for the very reason that their teaching has so much in common, opposition has ever been most deadly. The various forms of polytheism could always tolerate one another ; they could for the most part hit upon some scheme of compromise or amalgamation. A national religion, like

that of the Jew or the Persian, might whet the spirit of patriotism in a struggle against an enemy of another faith ; but its votaries were not bound to enter upon schemes of spiritual conquest. Content with the possession of their own law, they could look with indifference on the fate which might, either in this world or the next, be designed for the less favored and enlightened portion of mankind. But neither Christianity or Islam can thus sit still without a thought for the spiritual welfare of others. Each alike proclaims itself as the one true faith, the one law for all lands and all nations, which none of the sons of men can reject except at the peril of his soul. Each alike, then, is in its own nature aggressive ; each seeks to bring all the kingdoms of the earth within the one pale of safety ; and, when the persuasions fail, it is the avowed principle of one creed, it has been the frequent practice of the votaries of both, to extend the dominion of the one truth at the point of the sword. For the last twelve hundred years that struggle between East and West which has ever been the centre of all history has taken the special form of a struggle between Christendom and Islam. There is not a nation in Europe which has not had its share in the great conflict. Even those nations whose geographical position hindered them from standing in the forefront of the battle have at least sent their handful of crusaders to fight against the Paynim, for the Holy Sepulchre. If the struggle has now ceased within the ordinary bounds of European diplomacy and warfare, if modern European policy, instead of ceaseless warfare with the Infidel consists in propping up his tottering dominion over unwilling Christians, that is simply because, within the European border, the Infidel has ceased to be threatening. In more obscure parts of the world the struggle still goes on ; it even seems not unlikely that it may soon be brought very near to our own doors. Recent reports speak of a wide-spread discontent among the Mahometan inhabitants of India, a discontent grounded on no other cause than that under British rule, the Mahometan is placed on a perfect equality with men of all other creeds. Such is indeed the inborn spirit of the