

followers in the church. Secondly, as we have remarked before, he is jealous of Eastern Christianity; and especially is His Holiness jealous of the Eastern Patriarch, when the slightest prospect emerges above the horizon which points to the possibility that his dreaded rival will ever occupy the Patriarchal Throne of St. Sophia. As for the *Rock*, (that is the English rival of the Roman one,) we can imagine no possible excuse for its waywardness, except the natural tendency of one extreme to gravitate towards the other. This tendency may not be included in the Newtonian theory; but if not scientifically demanded, it is nevertheless philosophically and historically true. That the journal which constitutes itself the bulwark and the mouthpiece of an extreme Protestantism should be so lacking in the elements of common humanity, to say nothing of piety, is certainly instructive. From the tone of some of its recent articles one would imagine that the Turk is doing a blessed work in the East, when he is extirpating the Greek Christians by the ten thousand at a time, even though it be with slow and barbarous torture, and with nameless atrocities worse than death, which will make the 19th century stand out on the pages of the future history of our world, as having perpetrated and sanctioned a more horrible and a more wanton outrage on humanity than any other century of the Christian era.

The Bishop of Manchester has congratulated England on its "awakened conscience," seeing that throughout the length and breadth of our father-land it is stirred to its innermost depths with a righteous indignation at the oppressions and cruelties which have been suffered, not only by the Christians in Bulgaria, but more or less by Christians in all parts of the Turkish dominions. And the Bishop of Gloucester, also, has come forward and asked England to speak and act now as she did two hundred years ago, when the villages of Piedmont were stained with innocent blood. Filled with pious horror at the very idea that the Christians in the East should be supposed deserving of as much sympathy and human feeling as the Protestants of the Piedmontese valleys, the *Rock* exclaims:—"The Bishop appears to forget that the Christians in whose behalf England lifted up her potential voice, at the time to which he refers, were Protestants, the successors of those 'Who kept the faith so pure of old, When all our fathers worshipped stocks and stones.' It is one thing in God's sight to avenge His saints, and quite another thing to avenge worshippers of the wafer-god!" Comment on such an effusion is unnecessary; the writer of this pious sentence has however been told since, that the Bulgarians are not the kind of worshippers he seems to have supposed.

#### DR. DOLLINGER AND THE EAST.

The sentiments of "the greatest of living historical scholars," on one of the principal questions of the day, cannot be

otherwise than interesting to all those who appreciate the practical character of his mind, united with extensive learning. He says the great mistake was ever to have admitted such a power as Turkey to a place among the civilized states of Europe. They will promise reforms anywhere and everywhere, but everybody knows what the promises are worth. The *Sheik-ul-Islam* has ruled that it is impossible, consistently with the law of the Koran, to admit Christians to sit as legislators in a representative assembly, or to enrol them in the army. They are still at the mercy of the barbarous horde which has settled for four hundred years in Eastern Europe. Turkey has shown itself, at least at present, as incapable of progress in civilization and humanity as ever; as incapable of government by law as distinct from arbitrary will; absolutely incapable of social and domestic purity. But the mistake has been made; and the question now is, how to make the best of it. Europe cannot, for very shame, hand over the populations of the Balkan provinces to the barbarians who have desolated Bulgaria. But Dr. Dollinger doubts the advisability of establishing more autonomous states, under European princes, upon the model of Serbia and Roumania. He inclines to the idea of a permanent international commission at Constantinople, in which England, Germany, Russia, Austria, France, and Italy would be represented. Such a commission would be understood to owe a certain modified allegiance to the Sultan; but it would govern the provinces of European Turkey, or at least, the Christian inhabitants of those provinces, on European principles. Dr. Dollinger has discussed the difficulties of bringing the powers to agree to such a plan, and of inducing Turkey to submit to it. He thinks the difficulties not insurmountable. He says Turkey must submit if the powers were agreed; and that she has maintained her barbarous system by trading on their jealousies and divisions. If a plan of the kind he suggests were adopted, the Bulgarian atrocities could not be repeated; if the *status quo* is maintained, they are always possible. Dr. Dollinger, in conversation with Canon Liddon, dwelt at length on the magnificent opportunity the present crisis offers to English statesmen, if they had the heart and courage to take advantage of it. By securing the political emancipation of the Christian population in European Turkey, England would command the lasting gratitude of races which will assuredly rule in Eastern Europe. In these races she would find a far more solid barrier against Russian ambition than can ever be supplied by the savage and decaying power, which has owed its prolonged existence to English armaments and to English gold.

Dr. Dollinger stated that the universal impression in Germany was that the English fleet had been sent to Besika Bay in order to support the Ottoman Government; and that the Turks would not have dared turn their wild beasts in upon the Bulgarians, unless they had

felt sure of the support of England. And it is unfortunate that Lord Derby's explanation, as to the object of the fleet, was not given sooner. At the same time he remarked that the question ought not to divide political parties; the Conservatives, having no real interest in the upholding of a barbarous government, merely because Lord Palmerston and the Liberals have bequeathed them a treaty, which it is very troublesome to revise in the interests of Christendom and humanity. When Christianity and civilization are on one side, and Islam in its last and most degraded phase of barbarism is on the other, there ought to be no doubt as to which would engage the sympathies and the support of the English people.

The man who, perhaps more than any other in Europe, understands Turkey, is Lord Stratford de Redcliffe; and it is worthy of remark that his proposals agree pretty nearly with those of Dollinger. He believes not in the autonomy of the several Christian states, but in the international commission. Notwithstanding Lord Stratford de Redcliffe's profound knowledge of everything connected with Turkey, at present we rather incline to Mr. Gladstone's opinion that placing Herzegovina, Bosnia, and especially Bulgaria, in a similar position to that occupied by Serbia and Roumania, would go very far towards a settlement of the Eastern Question for some time to come.

#### PARALLEL ATROCITIES.

The journals which have earned for themselves the unenviable sobriquet of "the Mohammedan press," from their readiness to palliate the misdeeds of Turkey, are fond of adducing the fact that there have been Christian massacres, and, therefore, they say it does not lie in our power to say anything about the Turks for indulging their fierce and brutal passions in that way. Those who talk and write in this strain, seem to have forgotten that whatever severities or excesses can be laid to the charge of Western Governments or troops, have been in actual warfare; and even the barbarities that took place in Constantinople in 1453, were on the occasion of the capture of the city, which had stoutly resisted the invaders. The Bulgarian outrages, however, were altogether unprovoked; the slight symptoms of insurrection were of the simplest character, all but absolutely innocent, and yielded immediately to the demands of the Turkish authorities. There was not a Bulgarian that did not give up his arms when asked to do so; and these arms were given up under a distinct promise of safety. The suggestion that we have no right to find fault with the horrible deeds that were perpetrated afterwards, because Christians have sometimes been cruel, was admirably met by Mr. Gladstone in his speech on Blackheath in these terms:—"I will not refer to the misdeeds of other nations, but we see now, I think, that there was a dreadful massacre at Glencoe, that there were great atrocities