

these images of horror, misery, and death? O, speak not thereof, for Christian heads should be hidden in shame at the recital. You will remember how it was said at first, and in the highest quarters, that the conflicting interests of the Greek and Latin Churches at Jerusalem was the moving cause of this strife. You will remember how, in high official correspondence, it was stated that the Russian became highly incensed because the Turk seemed willing to allow the Latin Church to have a lamp and a cupboard in the tomb of the Virgin. We all know, however, that this miserable conflict of Church interests was but the ostensible cause. The real cause was vulgar human ambition — vulgar human ambition, that moving cause of so much evil in our world. “From whence come wars and fightings among you?” asks the Christian Apostle, “come they not hence even of your own lusts?” The lust for power, and for increased possessions, was the cause of this war. The ambition of Louis Napoleon gave it the first start. Eager to strengthen his newly acquired position as Emperor of the French, he desired to ingratiate himself with the hierarchy of the Roman Church, and to this end he interfered at the Porte on behalf of certain Church privileges at the Holy Places of Jerusalem. The ambition of the Russian Czar was only waiting for some such pretext to make a fresh move for the attainment of its secret designs, and so has pushed the matter to its present posture. Russia desired the dismemberment of the Turkish Empire, in order to extend her own vast territory, and strengthen and augment her national position and consideration. Russia is the Arch-Criminal in this war. Its proper origin lies in her cherished desire for territorial aggrandisement by plundering from her weaker neigh-