

something of the kind as a necessary consequence of the increased facility of communication between Europe and Asia. "The process," he says, "has been slower than we expected, but in many departments of art the influence of Asia has been distinctly marked; it is felt, on the Continent especially, in all philosophic discussion; and it naturally extends itself by degrees into the domain of theology. A trace of what is really Buddhism is getting visible in much theological speculation and in all pessimist thought. While actual Buddhists, people who believe Gautama's ideas to be the best explanation of the mystery of the universe, are numerous in France, and can be talked with in the flesh even in England. We are not talking about Theosophists, but genuine Buddhists whom Cingalese temples would acknowledge. As most of our readers know, conversions to Judaism have for years been frequent in Germany, Austria, and England, and have not been confined to descendants of the house of Israel, and it is no matter for surprise, amidst the intellectual anarchy of the hour, that another great Asiatic creed should capture a few Englishmen." The *Spectator*, in fact believes that the way for the introduction of Mahomedanism into Christian countries has been prepared by one particular school of theology, dating from the so-called Reformation, and what our contemporary says on this matter might possibly prove interesting, for example, to theologians now engaged in considering the Westminster Confession.

"The key-note of the faith," he says, "the unconditioned sovereignty of God, has been accepted, in theory, by some of the greatest Calvinists, and indeed, as many think, taints all Calvinism." Our contemporary, nevertheless, does not believe that Mahomedanism is likely to gain a very extensive footing in England, though he fears for the effects of a propaganda conducted by English converts to Islam among inferior races, including the negroes of the United States. We quote the above paragraphs, meantime, as an interesting illustration of the chaos which the results of the Reformation, and the fruits of the false principle of private interpretation tend, with increasing strength and greater extension, to produce. Truly in the confusion and danger of the hour, the Catholic has reason to feel thankful for the privileges he enjoys in the safety and certainty his unwavering creed assures to him.

THE London *Spectator* of October 18 bears some THE TESTIMONY testimony to the condition of the Ireland of the OF AN ENEMY, past that reflects very creditably on the people concerned. Our contemporary, however, does not seem capable of taking from the facts on which he comments a useful lesson. On the contrary, he affords us another example of the fatuity that has been employed so regularly and with such disastrous effects in dealing with Ireland. The passages to which we allude occur in a review of a work recently published in the "Carisbrooke Library," and entitled "Ireland under Elizabeth and James I." "The customs of Ireland had been sorely defaced and confused," says our contemporary, "and murders were wholesale under the name of war; but the fact is noted by the English lawyer (Sir John Davies) that 'for the space of five years past, there have not been found so many male factors worthy of death in all the six circuits of this realm (which is now divided into thirty-two shires at large) as in one circuit of six shires—namely, the Western circuit in England. For the truth is,' he adds, 'that in time of peace the Irish are more fearful to offend the law than the English or any other nation whatsoever.'" It is worth noting, in passing, that a somewhat similar testimony has been borne by another eminent Englishman in our own days. "In 1884," writes Mr. Gladstone in the *Nineteenth Century* for January, 1887, the United Kingdom "with a population of about 36,000,000 had 14,000 criminals, or one in 2,500. And, as there are some among us who conceive Ireland to be a sort of pandemonium, it may be well to mention . . . that with a population of say 5,100,000 Ireland (in 1884) had 1,573 criminals, or less than one in 3,200." Notwithstanding the treatment received by her and the disadvantages under which she laboured, both in the reign of Elizabeth and that of Victoria, Ireland shone by comparison. "Yet," says the *Spectator*, "Ireland had been out-lawed from the European community; indeed, had never belonged to it while the foundations of modern society were laid." What the meaning of English rule has been for Ireland the *Spectator* explains as follows:—"The three writers (Spenser, Davies, and Fynes Moryson) who contribute to this Elizabethan survey of Ireland describe the country in terms of admiration which hardly seem now applicable. The 'beautiful and sweet country adorned with goodly woods' has not gained in fertility. The woollen manufactures, appreciated even by Fynes Moryson, no longer excel, and it is forgotten that druggel takes its name from Drogheda. The 'Prime Stories,' which it behoved every bard to know by heart have sunk, as Mr. Matthew Arnold perceived, into English prose and poetry, and ennobled them. Yet which of them are recognised now, though in them are phrases that would immortalise a ballad of the Scottish border? The wrecked Ireland, as Spenser and Davies saw it, could yet show men of singular strength and beauty: the horse and bound, companions of men in battle and hunting, were at their

best. It could not have been altogether 'lewd and damnable,' this Irish life which the Fitzurses and Veres, and De Burghs and Geraldines assumed as a garment." Ruin in almost all its shapes has attended on English rule in the country. This the *Spectator* sees, and yet he would have the ruinous methods strengthened and renewed. Is the writer who writes as follows making a false profession or is he really deceived? And that, by the way, is a question we may be urged by charity to ask concerning those aliens almost without exception who have dealt with Irish affairs. The only excuse to be offered for men who act or argue in this way is that of mental aberration. "We desire to have done with recrimination," concludes the *Spectator*, "and to be just and sympathetic to what there is generous, and even ideal, in Irish conceptions of life. These records of disastrous experiments chiefly strengthen our conviction that, though they are not inhabitants of Jupiter or Saturn, the people of Ireland have not travelled by the same route as the people of England along the centuries. For them trial by jury, legislation by majorities, roughly speaking, all our peculiarly English methods of representation, are as unfitted now as when Poyning's imposed the statute-book on the Irish clans. In the fact that we are so near lies our difficulty, for English Radicalism stands in the way of a solid cure, and the word 'Crown Colony' can but be whispered. Yet probably in that direction, rather than by further doses of the English Parliamentary system, can we hope to restore our sister island, let us say, to the comparative prosperity described by Spenser as existing before the Desmond War." The blindness of the proposal is equalled only by its brutality. It clearly enables us to see the absolute necessity that exists for the deliverance of Ireland from all danger of finally falling into the hands of the party the *Spectator* represents. Fortunately those English Radicals exist, of whom the *Spectator* complains, and there is little fear that their power can be lessened or their growth checked.

THE defeat of Mr. Parnell's candidate by Sir John
FORTUNATE Pope Hennessy, in Kilkenny, must be a source of
RESULTS, satisfaction to all the true friends of Ireland.

Unfortunately, as we may gather from the cable-gram, although, we are still far from placing implicit reliance on them, Mr. Parnell has forfeited the confidence of the Irish people by more than his principal transgression. His attack on Mr. Gladstone, for instance, has been imprudent in the extreme, and, were he still acknowledged as leader of the party, or even of an important division of the party, it must prove an insurmountable obstacle in the way of success. We do not, however, intend to imply that any consideration personal to himself would cause Mr. Gladstone to alter his mind or to withdraw his sympathy or his aid, so far as it could still be given, from the Home Rule movement. Mr. Gladstone has certainly not been actuated in the matter by any personal considerations—not even by any considerations confined to Ireland alone, but by the views reflection and experience led him to form as to the well-being of the empire at large. We are convinced that, whatever the Irish party, even as a whole, might do, Mr. Gladstone's views as to the fundamental state of the question would undergo no alteration. He has himself told us, nevertheless, that it was the union and determination of the Irish people that induced him to take their side, and to conclude that the time had come to help them in obtaining the object of their legitimate desires. It might naturally be argued by him that the arising of a division among them, and of a strong division as must evidently be the case did any considerable portion of the country adhere to Mr. Parnell, changed the aspect of the case and rendered it unadvisable or even impossible in the face of opposing difficulties to proceed any further in an attempt to promote it. The election in Kilkenny, therefore, which has been evidently taken as a test of the feeling of the Irish people, and on which all-important issues consequently hung, has resulted, we say, in a manner which is completely satisfactory. Of Mr. Vincent Scully, Sir John Pope Hennessy's opponent, we know next to nothing. A generous subscription given by him a few months ago to the funds of the League gained for him the applause of the national press. His action, however, in consenting to become a tool to be employed in injuring the cause of the country, does not incline us to believe he would have made a very good or useful member. His intention, perhaps, was laudable, but his judgment was certainly at fault. Sir John Pope Hennessy, on the contrary, is a statesman of experience—one who has more than once acquitted himself well in difficult positions—so that there can be little doubt that he must prove an acquisition of much value to the party. He will undoubtedly give them additional weight in Parliament, and increase the respect with which they are generally regarded. Things, therefore do not look so black for Ireland as we had at first feared. Even if there were more truth than we were willing to admit in the reports conveyed here by cable, and scenes of excitement did occur, in which demonstrations were made and things were said that must be exceedingly regretted, the time was one in which strong feeling must necessarily prevail, and when some degree of forgetfulness must be conceded as allowable. Some foolish talk, indeed, was here and there as to profane given that the Irish people were unsuited