

a person "endowed with great virtue." It is notorious, however, that her life and character have long been utterly irreconcilable with decency and decorum. In these circumstances it is not to be wondered at that a revolution should have been anticipated. A revolution has taken place. The Queen has been dethroned and is in exile. A provisional government has been appointed. The nation has with great unanimity fallen in with the movement. Some happy results of the revolution are already apparent. Slavery has been virtually suppressed in Cuba and other Spanish possessions. Religious liberty has been proclaimed. It is no longer a crime for Protestants to meet together for public worship in Spain. The Bible is free, and active measures are being taken to circulate it among the people. As it was in Italy, so in Spain, a vast amount of property, accumulated, for the most part, by unjustifiable means, in the hands of the clergy, has been secularized; according to one account, Rome will lose by this secularization an income of thirty-two millions of francs. A decree also has gone forth from the Minister of Justice suppressing all monasteries, convents, colleges, congregational and other Romish establishments founded since 1837. The effects of this wonderful revolution cannot but be felt powerfully by the Papacy. After Austria had broken with the Pope, refused to submit any longer to his dictates, and trampled the concordat under foot, Spain seemed to be the only great power which remained submissive to his sway. But now Spain also has asserted her independence. Whatever spiritual power, therefore, may remain to Rome, there is now left no temporal kingdom, of any note, so mean as to do her homage.

Turning from the shakings among the nations, and particularly the revolution in Spain, whose influence must tell so powerfully on the Papacy, we find that, within the limits of Protestant Christendom, there have been movements and agitations of a remarkable character during the past year. Movements towards union, on the one side between different branches of the Evangelical Church in Europe and America, and on the other side between the Romish and Greek Churches and their Anglican sympathizers, have awakened deep interest. What the results of these movements may be it is difficult to foresee. But there is one great movement of a different character, which has been inaugurated during the past year, the results of which cannot fail to be important. We refer to the proposal made by Mr. Gladstone, and which the majority of the British people have adopted, by their votes, at the late election, to disestablish or disendow the Episcopal, Presbyterian and other religious bodies in Ireland. Should the measure receive the sanction of the Queen and both houses of Parliament, it seems impossible that the process of disestablishment can terminate with Ireland. The establishments in England and Scotland must fall. Their days are numbered. Men will naturally ask, if that branch of the Episcopal Church which most needed support, in consequence of the fewness of its numbers, and of their being so thinly scattered over the country, and which has maintained the purity of the Protestant doctrines to a degree unexampled in any other part of the empire, is to suffer the withdrawal of State support, why should the State continue its aid to the English branch of the Episcopal Church, which, including within its pale the chief part of the aristocracy, wealth and population of the land, stands least in need of external help, and which, either faithless to its high trust, or else powerless, by reason of its peculiar connection with the State, to enforce discipline, permits infidelity, rationalism, ritualism, and Romanism to rage rampant within its pale? Similar questions will be