

TROUBLES IN GENEVA.

The dear old city of CALVIN, the bright centre of orthodoxy and reform among the Alpine hills, has fallen on troublous times, reminding one much of the revolutions and storms recounted so eloquently by D'Aubigne in his recent volumes. JAMES FAZY, a bold, bad man, obtained the leadership of civil affairs eighteen years ago, through the combined influence of the Radicals and Roman Catholics—the latter numbering two-fifths of the population. Fazy aimed at the complete overthrow of the old Genevan morality; and a few years ago all Europe rung with the news that the Government had established Gambling houses in the "city of Calvin." Fazy could always count on the unanimous vote of the Roman Catholics; and he was an adept in fraud and corruption. Things began to mend in 1862—for then a Grand Council was elected, comprising a majority of honest men who loved Geneva and her ancient liberties.

"The Grand Council" (says a writer in *Christian Work*) "to which the legislative power belongs, determined to revise the electoral law; and although the opposition of the Government prevented this revision being complete, it however justified an anticipation that the elections would henceforward be more regular, and less open to fraud.—And so they became in fact. What afterwards occurred was as follows:—A place having been left vacant in the State Council, the Radicals and the Catholics voted as on all other occasions, for Fazy, while the candidate supported by his adversaries was an honourable man, and distinguished financier, named M. Cheneviere, one of the sons of the old professor who lately played such an important part in our religious concerns.

The radical wire-pullers had openly announced that, if the majority was hostile to them they would not submit to it. They kept their word. Notwithstanding a majority of 337 votes obtained by the opposition candidate, the electoral committee, without even assigning any reason, declared the election null. An indignant crowd gathered in front of the Town Hall, and summoned the Government to declare the true result of the voting. The Government yielded; and the crowd, according to custom formed a long procession to accompany the public officer who was charged with the delivery of the proclamation. But, on arriving in the Rue du Mont Blanc, this unarmed crowd found itself opposed to a band armed with muskets. Four persons fell dead, sixteen

were wounded; and it was only by a providential accident that the Radical band did not discharge a volley of grape-shot, by which hundreds might have been killed.

The Confederation took up the cause of right and justice. Swiss battalions occupied Geneva, two Federal commissioners governed the Republic, and the prosecution of the assassins was commenced under their direction. Fazy, who had been the soul of the whole transaction, took to flight.

And can we now hope that so much evil will have produced some good for us? Yes, we hope so. The old Genevese patriotism, too long dormant in some minds, has received a salutary warning. People will no more believe in the possibility of a reconciliation with Radicalism; they will unite with more hope and ardour against its destructive principles and its immoral influence. We shall be sustained in this struggle by the assurance that honest men in all countries perceive now against what kind of men we are struggling. Nothing shews so well to what a degree their leader had perverted them as the fact that, although they did not all take part in the crimes of the 22nd of August, there was not one found among them to disavow the assassins loudly and distinctly. The Government did all it could to excuse and defend them

RITUALISM.

Greyfriars Church stands in the heart of the Old Town of Edinburgh. It is a quaint old building around which clusters many historical associations. Many martyrs slumber under its shadow—the martyrs of the Covenanting Church of Scotland who perished here because they chose to worship God in accordance with the dictates of their own consciences. They could not bear a cold, dead ritualism, or a pompous backed though it was by all the power of a despotic and cruel monarch. Here they died, and by their heroic lives, their faithful testimony and their christian death, they purchased freedom for Scotland and sowed good seed whose full fruition we do not yet behold. This Greyfriars Church is now become the head-quarters of innovation and heterodoxy in the Church of Scotland.—Instrumental music is used to lead or to supersede the singing of the congregation. Dr. Lee boasted lately that his people had raised £500 to purchase an Organ. The congregation repeat the prayers after Dr.