

pains are too great and no labor is without reward which has for its object the welding together the closest interests of both. Dissent from the Church is, in his view, disloyalty to the empire. The dissenter who, enamored of Luther's doctrines, hangs up a picture of the great reformer in his room, is not far from hanging up a picture of the German Emperor, or from deposing the picture of the Czar. These are in reality M. Pobedanostseff's views more than once expressed. The passionate love which this statesman bears to his church is part of the fibre of his being. In a well-known passage he once declared to the leaders of the Evangelical Alliance, that it was the Russian Church which stood for two hundred years between Western Europe and the Mongolian invaders from the East, that if the East has left its impress too deeply on the Russian character, it is because Russia took upon herself what might have destroyed Europe, and that instead of the Western churches sneering at the supposed intolerance and immobility of their Russian sister, they should be filled with admiration at the constancy and fortitude which has enabled her to preserve inviolate her holiest traditions and her undying hopes. Both as Churchman and as politician, therefore, Pobedanostseff will tolerate no deflection from the standards of the orthodox faith, and if a handful of peasants here and there in the interior maintain their right to liberty of conscience, or if the Lutheran pastors of the Baltic provinces interfere with the rights of the Russian clergy, or if the Roman Catholics of Poland attempt any undue assertion of the rights of the Latin Church, they are one and all summarily crushed. We can have nothing but admiration for zeal properly directed and guided by discretion into right channels, but when a highly placed statesman, a man of great culture and knowledge of the world, thinks that he can advance the cause of true religion by petty restrictions, by vexatious harryings of peasants' cottages and kidnapping of their children, by prison and stick and banishment, by depriving hundreds of innocent men and women of their personal rights and privileges, by conduct, in a word, which approaches in its ferocity the methods of the Spanish zealots of the seventeenth century, we have nothing but reprobation for such a statesman, we have nothing but condemnation for his principals, and our most entire sympathies are wholly with the wretched victims who for the faith that is in them remain undaunted in face of the priests and police who hound them on to prison and exile. It was the foolish notion of many well-wishers of Russia that the persecutions which had disgraced the last years of Alexander III.'s reign would cease under the sway of Nicholas, but such hopes have turned out to be groundless, and after a short spell of quiet the jails are again receiving the more prominent of the Stundists and Baptists, and almost every chain of prisoners which crosses the snows of the Caucasus from Russia contains one or more representatives of that patient and heroic body of Protestant peasants who have done far more for the real advance of Russia than all the statesmen in Petersburg.