

ity in the world than the Archbishop of Canterbury. We see no probability of his retaining even spiritual authority to any great extent, meaning by that the exclusive right to appoint ecclesiastical officers in all parts of the world. It appears obvious that Louis Napoleon will not tolerate the exercise of authority in France, by any person, prince or potentate, who is not amenable to his own imperial will.

The very recent publication of a Parisian pamphlet respecting the headship of the Church in France, has caused no little excitement, and various conjectures respecting the designs of that most wonderful Emperor. It is with good reason supposed that these pamphlets are not issued without his permission and oversight. The pamphlet which appeared in 1859, bearing the name of M. About, was known to have been revised by the Emperor himself, and every edition of it passed through the hands of the Minister in Paris. There can be but little doubt that the new pamphlet has undergone a similar revision, and is not published without authority. We may therefore assure ourselves that it is the intention of the Emperor to constitute himself the Head of the Church in France, and we may expect the King of Italy to occupy the same position in his dominions.

We have for some time past looked for hints touching the removal of the bonds imposed by the Austrian Concordat, and we are therefore not surprised at the announcement that the humiliating instrument is to be abolished. Then follows the Imperial idea of a nation's supremacy over all its own internal affairs.

After all, there is nothing remarkable in the proposition to establish the Church on an independent foundation. There is even nothing new in the scheme. It was indicated with due

precision in the pamphlet of M. About, in the summer of 1859, and that with the Emperor's sanction: for although that pamphlet was prohibited after a fashion, it was not forbidden to be circulated, until after the Minister knew that the whole edition was disposed of.

The closing paragraph of M. About's pamphlet is as follows:—

“Will the Pope and the Cardinals easily resign themselves to the condition of mere ministers of religion? Will they willingly renounce their political influence? Will they in a single day forget their habits of *interfering in our affairs*, of arming Princes against one another, and of discreetly stirring up citizens against their rulers? I much doubt it.

“But on the other hand, Princes will avail themselves of the lawful right of self-defence. They will read history, and they will there find that really strong governments are those which have kept religious authority in their own hands; that the Senate of Rome did not grant the Priests of Carthage liberty to preach in Italy; that the Queen of England and the Emperor of Russia are the heads of the Anglican and Russian religions; and they will see *that by right the sovereign metropolis of the churches of France should be in Paris.*”

It may therefore be supposed that the Emperor of France had already been *reading history*, and he was anxious that other princes and peoples should do the same, that they might be prepared for further developments, leading to a practical solution of the Roman Question. Theoretically, we do not consider *this scheme* of ecclesiastical independence scriptural in itself, or just to the Church, for in fact it is not independence at all, and may become the worst form of bondage, but it appears preferable to exclusive Roman rule, and may lead to other changes, which will terminate the tyrannies of past ages and many countries.

Thus we may see the operation of a Divine hand. Emperors think not so,