

they may worship as they choose, but with that freedom they must exercise also the right of selecting the minister who is to lead and superintend that worship and all spiritual affairs with which it is associated. It is indeed strange that the Geneveve Council has taken the two leading principles of certain Protestant Churches, independence of State patronage or control, and the right of each congregation to select its own pastor, and twisted the first into a weapon for enforcing the other.

Not only has the State struck a fatal blow at any centralization of Church authority by making every pastor the elect of his flock, but it has taken a more serious step towards disintegrating the Protestant Church. It has decreed that no pastor may be elected unless he is approved by the Theological Faculty of the University of Geneva, all of whom are its own nominees, so that while giving the parishes the liberty to select their teacher and guide, it practically declares that the doctrines to be taught and the spiritual guidance followed shall be dictated by the State.

Thus are the innocent made to suffer with the guilty; the Jesuit conspirer against the civil authorities, and the Protestant loyalist is smitten with the same thunderbolt which they launch against the chronic foe of the State.

Indeed it is not among the minor curses which afflict society that the quiet and progress and power of those churches which confine their influences within the bounds set by the only authority any Church recognizes in an ultimate appeal, is being continually disturbed and menaced and frittered away by discussions and disputes arising out of the ambition and craft of the only Church on earth which is avowedly not a heavenly but an earthly institution.

The position of affairs in France and Spain is not hopeful for the cause of peace. The dissolution of the French Assembly may not lead to any appeal to the constituencies, but it reveals manifestly what has been understood, that the elements therein are not fusible in the alembic of patriotism. It is a common saying that no quarrels are so bitter as those of relatives: such is the dispute in the French Chamber. It is a feud between *Monarchiste de facto* with *Monarchists de jure*.

What the next development may be is as uncertain as the weather, but a strong-willed man like MacMahon, backed by the army, is an awkward barrier in the way of a revolution. Whether he is holding power merely as the President elect for seven years, without any design of preparing for a crowned successor, is not known outside a charmed circle. He is not a politician, nor has he any fame as an intriguer. His

vanity is evidently inflated to the highest by his present position, as is evident from the display made by the Republican Court, of which he is the centre—a display not surpassed by the Empire.

That to us seems indicative of a personal satisfaction with his dignity which is too intense to allow of his at the same time looking forward to and preparing for retirement.

It is very significant that as the Monarchical party are becoming more distinctly anti-Republican in the Assembly, there is at the same time being presented the claim of the Carlists for recognition by France as belligerents, which foreshadows French intervention in favor of Don Carlos. The future of these Republics, both menaced so threateningly, the one at Versailles in the Assembly, and the other amid the hills of northwestern Spain, is certain to be interlaced. The same power is at work fomenting both sources of disorder in France and Spain. The Legitimists and Carlists are alike manipulated by the supreme wire-puller, whose threads centre in the Vatican; who looks calmly upon civil war with all its horrors, its ineffacable stains upon humanity, with no more interest or concern than the excitement of the hope that therefrom the Church "will suck no small advantage."

The position of France and Spain is not likely to better much, so far as political quiet is concerned, until the people are more educated. In both countries the ignorance is as dense in the country parts, and in large sections of town populations, as it was in Great Britain before the Reformation era,—as it would be in this country were the same power to rule as that which has kept these countries unlit by any gleam of modern knowledge save what is reflected from more enlightened nations around. Disorder is the fruit of ignorance in nations as in mobs, and force in any form, self-chosen or not, will never do more than temporarily repress what popular education only can cure.

The visit of the Emperor of Russia to see his married daughter is a pleasant spectacle, both nationally and humanly. That he declared to the Diplomatic body his anxious desire to preserve the peace of Europe is also so, and on the same grounds. We have, however, the remembrance of a previous Czar's visit being followed by the Crimean war, and another Imperial declaration of the Empire being peace being followed by a succession of wars. Still, let us hope for the best, and in the evidently deep affection of father and daughter recognize a symbol of the attachment between the nation the one governs, and the people the other has already learned to love.