Calvinism and

faiths. A Huguenot government side by side with a Romish government in the bosom of the same nation. This was equally futile, for this insured the maintenance of the union of church and state. The Huguenots wanted to be the state church, or a church with politics of its own within the state. But, that emancipation of the church is the condition for the permanent development of its life, was not recognized in France.

The last point of difference is the aristocratic character of the French, and the democratic character of the English movement. This is explained by the fact that French nobility favored the Huguenots, and English nobility opposed the Dissenters. At least as late as the St. Bartholomew massacre, this influence continued its ascendency, and in the Synod of Orleans in 1652 was rigorously maintained against the demagogic tendency of Morel and his following. When, however, on the night of August 24, and in the succeeding days, the Protestant nobility of France were literally slaughtered. the democratic influence of necessity gained the day, and the gateway opened wide for that demagogic fanaticism which so disgraced the closing period of the War of the Huguenots. This found its cause in the very character of French conditions. Citizens in Holland and England might safely be placed at the helm of state, but not in France. Perrens' master-work "La démocratie en France au Moyenage" has but too graphically pictured to us the Facquerie, and the mutinies of Etienne Marcel and Robert le Coq, than that we can fail to see how greatly, in general development, the citizens of Holland and England were in advance of the citizens of France. From the interesting dialogue "Le réveille matin des Francais," which was published as an expression of these demagogic ideas, it was readily prophesied that the apostolate of popular sovereignty would have its rise with the people of France. For therein it was stated: "A people can exist without public authority, but no public authority can exist without the people. The people create the government, by

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