

The True Witness.

CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETORS, GEORGE E. CLERK AND JOHN GILLIES, At No. 223, Notre Dame Street.

All communications to be addressed to the Editor, G. E. Clerk.

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance; but if not paid in advance, then Three Dollars.

Single copies, price 3d, can be had at this Office; Pickup's News Depot, St. Francis Xavier Street; and at W. Dalton's, No. 3, St. Lawrence Main Street.

MONTREAL, FRIDAY, JUNE 15, 1860.

NEWS OF THE WEEK.

THE Niagara arrived at Halifax on the 13th inst. By her news we learn that Garibaldi, after a fierce battle, had beaten the Royal troops, and entered Palermo. The populace burned the Royal Palace. The bombardment continued at latest advices.

The Chinese reply to England is published.—It rejects all propositions.

PASTORAL LETTER.

OF HIS LORDSHIP THE BISHOP OF KINGSTON ON THE THIRTEEN TO HIS HOLINESS.

Edward John, by the Grace of God and the favor of the Apostolic See, Bishop of Kingston.

To the Clergy and Laity of our Diocese, Health and Benediction in the Lord.

Dearly Beloved Brethren:—The zeal and lively enthusiasm with which the faithful throughout this Diocese have proclaimed their attachment and fidelity to the Holy See, have been to us an abundant source of joy and consolation. In all the Missions meetings have been held, and everywhere the people have freely declared their love for the Holy Father and their devotion to the See of Rome.

And indeed, Beloved Brethren, never in the history of the Church was there seen greater unanimity among her children; never did there exist a closer union between the Pastor and the flock; never did the Catholic body, spread as it is throughout the world, give a stronger proof, a more solemn declaration of their respect and deep veneration for the Chair of Peter! What a delightful and at the same time what a consoling spectacle does not the Catholic universe present at the present moment to the Christian mind? Everywhere prayers are being offered up for the wants of the Church, and to obtain for the Holy Father the consolation he needs in the midst of so many trials. Everywhere the children of the Catholic Church express the feelings of indignation which fire their souls as they behold the impious, the sacrilegious applications committed against the Patrimony of Saint Peter. And thus, by the permission of an all-ruling Providence, does it happen that the efforts of the enemies of the Church become vain, whilst their rage and hatred only serve to arouse the indignant and the lukewarm; and to fill the hearts of all true Catholics with feelings of love and reverence for the Church of God and Her Chief Pastor.

You will continue, dearly Beloved, to offer up prayers for the Holy Father, and to beg of God that He would console and assist him in the midst of his bitter afflictions. Do not for a moment cease to conjure heaven to shorten the time of trial and to quell the tempest which now rages round the Ark of Peter. But, beloved Brethren, whilst in obedience to the wishes of the Holy Father, you lift your hands in prayer, you must not forget that you have another duty to fulfil; that it is in your power to prove in a tangible manner your love for the Church and its Head. Our Holy Father has been deprived of a considerable portion of his States; his revenues which were before small, have been diminished, whilst the calls on his treasury have increased. In the midst of his wants to whom should he look for succour if not to his children. It is true he has not made any demand, but will we wait to be asked when we know that our Father is in want? Will we not rather hasten to offer him a portion of our worldly substance, and thus show that our love does not consist in words alone, and that we will not remain satisfied with expressions of barren sympathy. Oh Beloved Brethren, what a happiness to be enabled to assist J. C. in the person of His Vicar; what a source of joy to be allowed to offer a tribute to the spiritual Head of the Church; what a consolation in after life to reflect that you contributed according to your means to support the Viceregent of Christ on earth against the enemies of true religion.

Already in many countries the Catholics have sent their offerings to the Sovereign Pontiff.—Among the first we behold poor Catholic Ireland—downtrodden, despised, persecuted, she has through ages of unrelenting persecution preserved in all its lustre the priceless gem of divine faith; and ever ready to contribute to the glory of God's Church, she sends to the Roman See, from her every necessities, sums which by their amount fill with surprise and astonishment even those who thought they knew best her generous heart. Oh let the noble example given by your brethren produce in you its full effect. Imitate their generosity as you share their faith in the Church and their love for their Supreme Pontiff. You will contribute to this the most laudable of all purposes, to maintain in truth against error, Catholicity against heresy, innocence against guilt and iniquity, the cause of Christ and His Church against all the efforts of Satan. Can it be possible that any one calling himself a Catholic could be so dead to every noble and generous feeling as to refuse to contribute his mite; on the contrary, filled with holy emulation will you not vie with one another to see who will contribute most in favor of this most sacred cause.

Do not allow the suggestions of worldly prudence to dry up the sources of Christian charity. If it be true, as we cannot doubt, that he who giveth to the poor lendeth to the Lord, how much more true must these words be when our offerings are made to the representative of Christ on earth. Come then, dearly Beloved, come and make your offering to the Holy Father. Whatever may be your position in life, rich or poor, come and give according to your means. Let none remain behind, however small may be your mite it will be

acceptable in the eyes of that God who reads your hearts and who knows your dispositions. If God has given you an abundance of the things of this earth, give generously and God will reward your generosity. We ardently desire that all should share in this holy work, because we feel that it will draw down on all those who shall have contributed to it the most precious graces, the richest blessings of Heaven.

We have therefore decreed, and by these presents do decree as follows:

1st.—A collection shall be taken up in each Mission of this Diocese, to form a tribute to the Holy Father.

2nd.—The Reverend Pastor in each Mission will take such steps as he may deem best calculated to ensure the success of the collection.

3rd.—All the monies thus collected must be sent to us before the 15th July next.

This, our Pastoral letter, is to be read in all the Churches and Chapels of this Diocese, on the first Sunday after its reception.

Given at the Episcopal Palace at Kingston, under our signature and the seal of the Diocese, the fourth day of June, one thousand eight hundred and sixty.

† E. J., Bp. of Kingston.

(L.S.)

PROCESSION OF THE BLESSED SACRAMENT.

—This imposing ceremony, whereby the Church publicly professes her faith in the real mystery of the Real Presence of Our Divine Lord in the Adorable Eucharist, took place on Sunday last, according to the programme indicated in our last issue. The weather was propitious, and every thing passed off with the greatest decorum.

FILIBUSTERS AND SYMPATHIZERS.

For "filibusters" and "sympathizers" the Great Britain entertains a profound aversion—so long as the piratical expeditions of the former are not aimed at British possessions, or the sympathies of the latter are with the victims of British misrule, and of Protestant Ascendancy. An expedition from Cherbourg for the national emancipation of Ireland would find few apologists amongst the most ardent of Garibaldi's admirers, and sympathy with the Popish subjects of Great Britain, if expressed by Russians in the form of mine musquets and rifled cannon, would excite a storm of indignation in the breasts of those who profess the hellest sympathies with the insurgent people of Sicily. What kind of treatment "filibusters" and "sympathizers" may expect from British hands, when British interests are concerned, was strikingly exemplified during the Canadian insurrections of '37 and '38, and in the destruction of a "filibustering" and "sympathizing" Yankee steamer near Niagara.

Now this is all right and proper; but the pity is that the Great Britain will still be so inconsistent; that he will ever persist in asserting one rule of right and wrong for himself, and another, and directly opposite rule, for his neighbors. If it were wrong, a violation of international law—as no doubt it was—for the Yankees to aid British subjects in armed rebellion against their legitimate sovereign, it must, by all the laws of logic, be equally wrong, equally in violation of all international law, for British subjects to aid, by men or money, the subjects of the King of Naples in armed rebellion against their legitimate sovereign. This however the Great Britain is loth to admit; and at the actual moment we see the press of the British Empire pursuing a conduct towards the subjects of a foreign Prince with whom their Sovereign is at peace, which they would denounce as a flagrant iniquity, if pursued by the French press towards the subjects of Queen Victoria in Ireland. What would be said, what would be done in England, if, in case of an outbreak in Ireland, the leading Parisian journals were ostentatiously to publish advertisements for raising money to aid the Irish insurgents?—and yet this is precisely the course that the London Times, the leading journal of the British Empire, is actually pursuing with respect to the insurgents in Sicily.

The subject was brought under the notice of the Solicitor General, and the House of Commons on the 17th ult., by Mr. Hennessy, and provoked a long and animated discussion, which ended, as such debates usually do, in a bottle of smoke. Yet was the discussion most valuable, both on account of its bringing into strong relief the inconsistencies of the British Government as towards Foreign Powers; and as affording its originator an excellent opportunity for displaying in their true colors the characters, and objects of the leading Italian revolutionists.

The advertisement in the Times, which provoked the discussion, announced that at a meeting held in St. Martin's Hall, on the 4th of May, a subscription to aid the Sicilians in their insurrection against a sovereign with whom Great Britain professes to be at peace, had been opened; and called upon all persons inclined actively to sympathize with the insurgents, to send in their contributions, in order that they might be forwarded as speedily as possible, to the central committee in Genoa, presided over by Garibaldi. The fact of the publication of this advertisement was notorious; and Mr. Hennessy in calling the attention to it of the Solicitor General, requested to be informed by that official, whether the publication of such an advertisement was not an offence against a friendly power?—and whether the law officers of the Crown intended to take any steps in the premises? In the course of his speech the honorable gentleman quoted some very important documents bearing upon the objects of the party with whom the Protestants of Great Britain, and wholesale distributors of tracts and bibles, so warmly sympathize, and to forward whose success they have recourse to such illegal means.

The Italian insurrectionary movement is essentially anti-Christian; and in that it is, for the same reason, essentially anti-Papal, British Protestants, and evangelical societies in particular, are most active in forwarding its objects. What to them is the overthrow of Christianity, if, in the *cabute generale* the Papal Throne comes toppling down? what to them if the Redeemer be driven from His seat in the hearts and affections of the Italians, provided only that Pius IX., the "man of sin," be once more an exile? For it is not because evangelicals love Christ, but because they hate the Pope, that they sympathize with Garibaldi and his anti-Christian associates.

What manner of men these Italian revolutionists are, what their ultimate designs, and the nature of their aspirations, shall be apparent from the following extracts from documents quoted by Mr. Hennessy in the House of Commons, and whose authenticity or genuineness, was not so much as called in question. Indeed, the London Times itself had previously published them; and the British public could therefore scarcely plead ignorance of their contents, or of the true characters of the revolutionists with whom it sympathized. Here, for instance, is an extract from the manifesto, or political programme, of the Italian revolutionary party, put forward by Ricciardi, the friend, companion in arms, and compatriot of Garibaldi:—

"Independence requires revolution and war. All considerations as to progress of knowledge, civilization, industry, riches, and public property must be set aside."

Whilst such is the attitude of the Italian revolutionary party towards progress, civilization, the rights of property, and the rights of the individual, their attitude towards Christianity is equally worthy of attention. Of Christianity, the Liberal Italians—the objects of evangelical sympathy—in their public documents speak in the following terms:—

"The fatal plant born in Judea—that error which has taken root among men—has only reached its high point of growth because it was invigorated with waves of blood. But a new era will soon begin for men, the glorious era of a redemption very different from that of Christ."

Here is certainly one of the not least amusing illustrations of the cant and hypocrisy of British "Tract and Bible distributors." The men whom they hail as the champions of Protestantism, and of the Holy Protestant Faith, openly avow and boast that their designs is to inaugurate an era which shall repudiate the redemption of Christ, and which shall account His blood an unholly thing. And yet we are forsooth to believe that it is by the love of Christ, zeal for His glory, and the extension of His Kingdom, that the evangelical sympathizers with the writers of the foregoing effusion, are entirely animated. A drunkard is a loathsome sight, and is a spectacle certainly calculated to inspire one with a low and humiliating opinion of human nature. But there is a spectacle infinitely more loathsome, there is an aspect of human nature far lower, far more degrading than that afforded by the drunken brute sprawling and vomiting in the gutter, or anon, with foul oaths, crushing the life out of his helpless child. That spectacle is the spectacle of a lot of evangelical Great Britons in Anniversary Meeting assembled professing themselves disciples of Christ, and disciples of Garibaldi; that low degrading aspect of human nature is afforded by your miserable Popery Maw-worms, your sanctified stigmatics, who from evangelical platforms, profess themselves "Ministers of the Gospel of Christ," and blasphemously offer a prayer for the extension of His Kingdom with ardent aspirations for the success of Italian Protestant Reformers, and their anti-Christian efforts to inaugurate a new era when the cursed plant born in Judea shall be rooted up, and cast to the dogs.

But then it will be urged that these Italian Protestant Reformers are patriots, lovers of liberty; and that patriotism like charity can cover a multitude of sins. What manner of liberty it is of which these Italian patriots and Italian Protestant Reformers are enamoured, may be gathered from the following paragraph from the patriot Ricciardi's address:—

"We do not want a popular assembly, fluctuating, uncertain, and slow to deliberate; we want a hand of iron to rule a people hitherto accustomed to differences of opinion, and enervated by slavery."

Such were the openly avowed opinions of the Italian liberal party in 1848, and such are their sentiments to-day. What manner of men they must be who sympathize with them; and who, boasting themselves Christians—yea, moved to compassion at the sight of the Popish idolatry—contribute to the funds for promoting their designs—we leave our readers to determine.

Mr. Hennessy, in the course of his long and able speech, made some further most damaging, but unimpeachable revelations, as to the characters and objects of the "filibusters" with whom British evangelicals sympathize. He reminded the House that prominent amongst Garibaldi's brethren in arms stood the blood-stained Zambianchi, a beast whom it would be impossible to compare even to the filthiest brutes of the Revolution of '92, without gross injustice to the latter:—

"The other companion of Garibaldi was Zambianchi, of whom some account would be found in a work with which a right hon. gentleman opposite (Mr. Gladstone) was well acquainted—Farini's *Stato Romano*. In that work it was recorded that in 1849 Zambianchi had gathered together all the priests in San Onalisto, and there slaughtered them. He was well known in Italy by the title of the 'Priest Slaughterer,' and was a prominent member of the society known as the 'League of Blood.' A correspondence took place last summer between two noble lords as to General Garibaldi. In communicating with one of them on this subject he (Mr. Hennessy) called his attention to the character of the secret society of which Garibaldi, as a member, had taken the oaths, and his letter was published in some of the continental papers. It attracted the attention of a distinguished diplomatist employed by Her Majesty, who wrote to him to say he was very much struck by the rules of that society, as they completely confirmed the impression he had previously formed, and to ask permission to make use of his authority on the subject. He would read to the House some of the rules of the society in question:—'Members who will not obey the orders of the secret society, or who unveil the mysteries, shall be punished without remission.' 'Each secret tribunal is competent not only to judge guilty adepts, but to put to death all persons whom it shall devote to death.' 'If the victim succeed in escaping he shall be pursued incessantly in every place, and the guilty shall be struck, were he sheltered on the bosom of his mother, or in the tabernacle of Christ.'"

Again we ask—what title to the name of Christian can they shew, who sympathize with Garibaldi? And yet the most ardent and the most active amongst those who sympathize with him, are the evangelical gentry who frequent Exeter Hall, and at May meetings blaspheme Pope and Popery through the nose. Is it—we ask again—possible to conceive even a viler phase of human nature?

Religious Liberty.—The controversy, whether Protestantism or Catholicity be the more favorable to religious liberty, is of perpetual recurrence, and promises to be interminable. The Protestant naturally claims the credit of favoring religious liberty, for Protestantism; and the Catholic, in like manner, naturally claims it for his religion. And whilst both appeal to history, and adduce often the same facts in support of their respective theories, their conclusions from those premises are in direct contradiction to one another, and strange to say, both are right.

The explanation of this apparent paradox is to be found in the fact that, in the mouth of Protestants, the words "religious liberty," mean the direct opposite, or contradictory, of that which they mean when employed by Catholics; the "religious liberty" of the one, is the "religious thralldom" of the other. With Protestants, "religious liberty" means the subjection of the Church to the State, or the supremacy of the civil magistrate in things spiritual. With Catholics, on the other hand, "religious liberty" consists essentially in the total emancipation of religion from all State control, and in the independence of the Church in things religious or spiritual.

Now, in the Protestant sense of the words, Protestantism is eminently favorable to the development of "religious liberty." The tendency of Protestantism since its origin has ever been to make the Church the servant of the State, to reduce her to subjection, and to prescribe how, and in what fashion, God is to be worshipped. With Catholicity, on the contrary, the tendency ever has been, and still is, to emancipate religion from the control of the civil magistrate; and one of its fundamental axioms is, that the Church is an autonomy, owing no account to man of her faith, or of her teachings. In a word, Protestantism claims for the civil magistrate exactly what Paganism claimed for Cæsar, and recognises in him the *Pontifex Maximus*. Catholicity, on the other hand, in the XIX. century, as in the IV., from the Vatican, as from the Catacombs, refuses to burn incense to Cæsar, and proclaims aloud the civil rulers unpalatable—doctrines—"Render unto Cæsar the things that are Cæsar's, but unto God the things that are God's."

In one form or another this struggle for supremacy betwixt Church and State, betwixt Christ and Cæsar, has raged since the origin of Christianity; and, to all appearance, it is destined to accompany it to the consummation of all things. We find to-day the same arrogant pretensions to spiritual jurisdiction put forward by kings and emperors, as were put forward by a Nero and a Diocletian; and, on the other hand, we find on the part of the Catholic Church the same heroic resistance to those impious and anti-Christian pretensions. Not a grain of incense would the Christian martyrs of old, burn before the image of Cæsar; not a note in the Ambrosian Hymn will the Bishops and Archbishops of the Catholic Church to-day entone in honor of a usurper, and excommunicated Prince. The latter has no longer the rack or the Amphitheatre at his command; he cannot, indeed, sentence the recalcant Catholic Prelates to the lions; but he does what he can, and he drags them before his tribunals at Turin, to answer for their refusal to prostitute the sacred functions of the Priesthood at his bidding.

Noble is the spectacle thus presented to Christendom—noble, instructive, and consoling. By their heroic resistance to the edicts of the tyrants, the captive Prelates inspire the Catholic world with a firmer determination than ever, to resist, at all hazards, the slightest appearance of encroachment of the civil magistrate on the domains of the Church. By their Christian endurance of unmerited persecution, they teach us how we should demean ourselves towards our enemies—in patience and in fortitude possessing our souls. And by the identity of their cause with that of the noble army of martyrs, now singing canticles of praise to the Lamb Who hath given them power to overcome the world, the flesh, and the devil—we are assured of the perfect identity of our holy faith with that of the faith which inspired so many tender virgins and children even with courage to defy the utmost cruelties of Cæsar, and his savage cohorts; and of the identity of the Church of the Vatican, with the Church of the Catacombs. "It is better to serve God than man," was the answer of the Christian captive to the Pagan magistrate, when the latter claimed from him the performance of the customary, and by law prescribed, homage to Cæsar. "It is better to obey God than man," is the reply of the Italian Prelates to the impertinent understrappers of the excommunicated King of Sardinia.

Almost equally instructive and profitable are the comments of the Protestant champions of civil and religious liberty upon the conduct of the Sardinian Government towards these Bishops and clergy, who have refused to recognise its right to prescribe to them how, when, and in what terms, they should address themselves to Almighty God. In things temporal, these Prelates have offered no shadow even of opposition to the intrusive Government; not an act have they been guilty of, not a word have they uttered, upon which their enemies can base an accusation against them—this only they have done: that in things purely spiritual, they have refused to yield obedience to the dictates of the civil magistrates; and they have claimed the right to sing and to not to sing, the Ambrosian Hymn according as to them it seemed right. Hereupon the Sardinian Government has assigned to the recalcant Prelates the treatment of felons; and the Protestant press, with one accord, proclaim this action as a noble and salutary assertion of the principles of "civil and religious liberty."

Had a Catholic Government behaved thus towards its Protestant subjects; had the Emperor of Austria ordered the pastors of the Protestant congregations of his Empire, to recite the *Stabat Mater*, or to repeat the *Angelus* twice a day; and upon their refusal had cast them into gaol—his conduct would, in every feature, have been the exact counterpart of the conduct of the Sardinian Government towards the Archbishop

of Pisa; and the columns of the Times would not have sufficed to afford a vent or outlet for the quantity of Protestant indignation that such conduct would have produced. For, be it remarked, if the Civil Magistrate has the right *proprio motu* to prescribe any one form of prayer, or to enjoy any one act of worship or religion, he has the right to prescribe any form of religion he pleases, and to visit the disobedient with civil pains and penalties. If he has the right to enjoin that the *Te Deum* shall be sung whenever he pleases, he has just as good a right to prescribe that every Romish Priest shall thrice a day, from the front of the altar, recite aloud the Mahomedan confession of faith. There is no medium; either the right of the Civil Magistrate to enjoin forms of worship is absolute, or it is nothing. If, at his command, his subjects are not bound to burn incense before his image, then neither are they bound to pay the slightest heed to ought that he may enact on the subject of religion, or of the worship of God.

Protestants themselves, have before now felt this truth, and in their own interests, have often proclaimed it, and sometimes asserted it with arms in their hands. When Charles the First enjoined the reading of the Anglican Liturgy in the Scotch churches, a rebellion was the immediate consequence; when the Covenanters rose in arms against the son of Charles, they asserted a thoroughly Romish principle—that the Church is an autonomy, a spiritual kingdom, in which the Civil Magistrate has no lawful jurisdiction. The Covenanters of Scotland, the Pilgrim Fathers of New England in their hatred of Erastianism, were the Ultramontanese of Protestantism, asserting in their own behalf, the great distinguishing principle of Ultramontanism, viz.:—that the Civil Magistrate has no authority over the Church or in things spiritual. Unfortunately, the Covenanters and Puritans made a bad use of this good principle; firstly, by applying the designation Church to themselves, and secondly by limiting the principle thus incorrectly applied to their several sects, yet though *materially* in error, the Covenanters and Puritans were, in many respects, *formally* right. They had hold of one end at least of a great and vital Christian truth; and even for this we honour them.

But for their descendants, we cannot but entertain sentiments of profound contempt and aversion. With one breath, they applaud the armed Covenanter who refused to yield even temporal allegiance to a Stuart King, and preferred death even to acknowledging in the "son of the man" any right to dictate how or in what form of words he should worship the God of his fathers; and with the same breath, they applaud the King of Sardinia for that, in the plenitude of his power, he has cast into gaol old blameless men, unarmed men, against whose morals not even calumny dare utter an insinuation, merely because they have declined taking any part in certain spiritual acts which he had ordered.—This Protestants describe as a vindication of religious liberty; and the *Montreal Herald* alludes to it, as placing ecclesiastics "in the position they hold before the law in all well ordered States." From whence we conclude that, in the opinion of Protestants, a "well ordered State" is one in which the Civil Magistrate even though a notorious immoral person, although a drunkard, a libertine, and a debauchee,—prescribes the forms of prayer to be addressed to God, and regulates the religion of his subjects, even as he regulates the uniform of his soldiers, or prescribes the official cut for the full dress coat of "Jack-in-Office."

Differing then essentially as to the meaning of words "religious liberty"—the "religious liberty" of the one being the "religious thralldom" of the other—how is it possible that the controversy betwixt Protestants and Catholics as to the effects of their respective systems upon "religious liberty" can ever be brought to a conclusion?

"The insurrection in Sicily is a commendable effort of the Sicilian population to obtain a better sort of Government." So at least said Lord John Russell at his place in the Imperial Parliament, and the congregated representatives of the British people applauded his words. By the friends and admirers of British representative Government, the representatives of the English nation are said to be that nation itself. Their will is its will; their voice is its voice. Accepting this hypothesis for the nonce, that the voice of the assembled lawyers, military men, and lordlings is the voice of manufacturing and shop-keeping England, we must consider then that when Lord John Russell uttered those words, and Britain's representative applauded its sentiments, that it was the expression of the sentiments of the British nation too. Now, Catholics, and especially Irish Catholics, are accused of the utmost disloyalty (and God knows they have little reason to be loyal) to the British throne; but never did Irish Catholic utter words half as disloyal as those Lord John Russell uttered; never did Irish Catholic applaud words more disconcerting and disloyal than did England's representatives when they applauded those words. England's amiable and gracious Queen, when at her breakfast-table next day, she heard her beloved Consort read those words in the morning's Times, must indeed have felt the deep humiliation of her position. Her heart must have sunk as low as did that of Maria Antoinette when she heard the Revolutionary rabble enter the palace gates—to hear such sentiments falling from the mouth of England's Premier. What are Kings and Queens then, and herself amongst the rest, but the puppets of the peoples' stinking breath? Was she not Queen in her own right and not a bauble? Was she not Queen of England the most powerful nation of the world? What?—Are Kings and Queens to be so only at the will and nod of the *profanum vulgus*? When the fat butcher throws up his greasy night-cap, Kings may reign; but when the drunken huckster clamours for a change, then Kings—eh! and Queens, too—and such a Queen tremble in their shoes—when she looked around her and beheld her dear and little ones, and knew that they had been nursed in regal splendour—when she beheld the riches of her palace home, and