

mumble unprofitable prayers over the bones of dead men, to prostrate himself before stone saints, and to worship flour wafers. And yet, though thus blind and ignorant himself, he possessed a power of controlling and prescribing the beliefs of his subjects. But a principle of tremendous energy has arisen among the masses,—a principle destined to convulse empires and overthrow dynasties,—to curb the tyranny of rulers, and to spread wide among the people the blessings of freedom and the light of civilization. Kings are no longer to prescribe the beliefs of their subjects: subjects, on the contrary, are virtually to prescribe the beliefs of their kings. Monarchs are to profess the religion of their people, or to resign their thrones. Is the doctrine challenged? Mary might well challenge it; nor was she left long without the opportunity. It darkened her brief reign, and rendered the gloom of that dreary procession exactly what a few melancholy spirits had deemed it,—a gloom too significantly ominous of the long troubles which followed. It convulsed the country for more than a century, reddening many a battlefield, and staining many a scaffold, from the scaffold of the infatuated monarch who died at Whitehall, to that of our noble covenanting peasants and mechanics who suffered scarce two hundred yards from where we write, and whose honoured bones moulder in the neighbouring churchyard. But, whatever it might be in Mary's days, it is surely no disputable doctrine now. It is the doctrine of the "Protestant Succession," of the "Coronation Oath," of the "Revolution Settlement." Except for this doctrine, the royal personage whose progress through the city on Saturday drew together so vast an assemblage, would not now be the Queen of Great Britain. She could have come among us merely as a high-born, but not the less obscure, Continental lady, who, were she to be pointed out to some curious spectator, could only be pointed out as the niece of a German prince.