

have endured. At another she would be seen kneeling beside the dying soldier, binding up his ghastly wounds, and bathing his fevered brow with as much care and tenderness as she would one of her own household. Again, she could grace the throne as became the Queen of a mighty nation, and when this was unnecessary, doffing her royal robes—which she scarcely ever wore except on state occasions—and taking her work, she would go and sit beside some of her bereaved or invalid subjects, cheering them with words of joy and comfort. "No wonder, then," you say, "that her subjects were so attached to her." But it may be asked—"Did she ever make a blunder? Had she no faults as well as virtues?" Certainly, at least as we now look at matters from our degree of civilization, nor do we intend to omit them, but while presenting them will show as clearly as possible that they were mistakes caused rather by the times, and influences brought to bear upon her, than by any fault of her own. Before charging her with any crime, we must remember that the world was but just emerging from barbarism, and many acts which are now looked upon as inhuman were then regarded as perfectly legitimate and just. Moreover, the doctrines of Catholicism were so impregnated in the very natures of the people that the priests had almost absolute control of the destinies of nations.

Two of her acts seem hard to excuse; namely, the expulsion of the Jews, and the establishment of the "Holy Inquisition," the most diabolical institution that ever disgraced the face of the earth. The workings of this institution, and the terrible ordeal through which tens of thousands of innocent persons have been compelled to pass, are well known to all. Isabella's whole nature revolted at brutal treatment, and had it not been for the influence which her ghostly advisers had over her, these two acts would not disfigure his otherwise illustrious reign. From her youth she had been taught to ever re-

gard the advice of the Catholic dignitaries. But, as we said, her nature was such that the priest never gained absolute control, and oftentimes the Pope himself had to swallow his chagrin at her refusal to obey his mandates. We can more readily excuse these blunders than those similar ones of our ancestors in New England several centuries after.

Isabella was human and consequently liable to err, yet Spain has never had her equal, and the whole world, we believe, has never produced her superior. Her name is ever used with reverence by all Spaniards and of all the bright luminaries of the past she will ever be retained in the memory of after ages as the Venus of the starry firmament.

LIEBER'S CIVIL LIBERTY AND SELF-GOVERNMENT.

As the above has lain on the library shelves unnoticed, I thought, after carefully reading the work, that it was a duty to give it a brief review. Though I have heard from my childhood the term liberty resounding from all, its meaning had ever perplexed me, until I chanced to meet Dr. Lieber's work. But few authors are able to give an impartial view of sociology. They are seldom able to get beyond the confines of their own country. Like many theologians, who think that their creed is the only medium of salvation they believe their country is the only one possessing liberty, and the only one fit for it. As a result, we hear nothing but English, French, Swiss, or American liberty, as though each one held and derived liberty within itself. But Dr. Lieber's mind is broad and unbiased. He seems never to have become contaminated with narrow sectional views, which enables him to give us a clear idea of government.

Like the French, we are in danger of confounding liberty with the absolute power of the populace—*vox populi, vox Dei*. Dr. Lieber, from his vast knowledge of historical facts, plainly shows that the