

processions, and their reception at Court (hitherto refused). We might point to still further consequences, whereby Her Most Gracious Majesty may, by her own Parliament, be placed in which King James II. wilfully placed himself. In few words, there is imminent danger that the Throne will be opened to Roman Catholics, the Religious Reformation and the Revolution of 1688 ignored, and the last remains of the Constitution of 1688 trampled out. And these dangers are to a great extent occasioned by the false test usually applied to the Ecclesiastical Titles Act; namely, the mere fact that no conviction has occurred, or is likely to occur, and no penalties are enforced or are likely to be enforced. The real test is, that the Act, consistently with the leading features of the Constitution, negatives the power of the Pope to interfere territorially with England and English Sees; and reduces the created hierarchy to their proper position, whatever titles they may illegally assume amongst themselves. The enactment was doubtless too feeble, as a repulsion of a deliberate national insult; but, although too feeble, the Act must be retained, if England wishes to be free.

*Ninth.*—The apparent indifference of the people the gradual progress of Constitutional destruction (which doubtless helps forward their work), arises from the following causes—grievous ignorance of passing events, and of the effect of these Constitutional changes: incessant occupation, which leaves little time for thought or action out of the range of business; a general conviction that no political parties can now be trusted, and, therefore, that matters must take their course; and, in many instances, utter indifference to all forms of religion.

*Tenth.*—History and experience lead to the conclusion that there must and will be, sooner or later, a fearful reaction on the part of the Protestants of the Empire, the final result of which can at present only be surmised.

*Eleventh.*—Confidence can no longer be placed in public men (whatever may be their party or their professed political opinions and actual pledges), for the protection of the British Constitution. And henceforth they must, by their constituents, be divided into two classes, Protestants and Pro-papists, and votes for Members of Parliament must be given accordingly.

*Twelfth.*—Finally, we are in the position of loyal men, who seek nothing except the prosperity of our Queen and Country. As such, we now enter our solemn and earnest *Protest* against the dangerous concessions and unjustifiable alterations of the Constitution, which have been, and will doubtless hereafter be made at the dictation of the Roman Catholics, who will never rest satisfied with anything short of *Supremacy*. We thus protest, not from the inclination to persecute or injure any portion of our fellow subjects, but from an anxious desire to secure for all parties that liberty which the present course of Parliamentary procedure (if unchecked) must ultimately, for a time at least, destroy. We do not wish to see a convulsive restoration of freedom and pure religion. Probably this, our Appeal, will influence neither the Government nor the Country; but at all events we shall hereby avoid the future taunt, that no persons out of Parliament opposed or remonstrated.

We place upon record our prayer that England may remain *The Protestant Nation of the World*, whilst granting to all other creeds and persons toleration to the utmost limit, consistent with that position. And we avow our conviction that, when England ceases to be in Church and State essentially Protestant, she will cease to be great, prosperous and free; if, indeed, she be permitted to retain an independent European existence. And we declare before the world our inflexible determination to support, at all times and under all circumstances, the House of Hanover, *being Protestant*; and to contend