

tell, on this subject? What does the experience of the Mortara family tell—deprived of their child on the ground that having been surreptitiously baptized, it has become immutably the subject of the Pope? What is the testimony from the dungeon of Poerio? What is the voice from the many dungeons in Naples and in Rome? If the Papaey is not a conspiracy against civil and religious liberty, will any one try to explain how it is that, everywhere, it is just as Popery triumphs that liberty suffers? that there is such an utter extinction of it in Naples and in Rome—the headquarters of Popery? Or how is it that it is only the Roman Catholics who dwell in lands where the Word of God has free course, and is glorified, who dare to raise their voice in favour of civil and religious liberty? They may profess to admire it here; they may use the phrase as a watchword here; they may assert their claim to it here: and find abundant sympathy. Yes! from the bottom of our hearts do we wish that they would rise up as one man, and assert their civil and religious liberty. But I have to remind them that that is a blessing which cannot be enjoyed under Popish rule—it is known only where Protestantism prevails. Even France, with all her pretensions, is a stranger to it. Not only are Protestants there, in the administration of the laws by Roman Catholics, deprived of their constitutional rights and liberties; but, according to late accounts, a distinguished writer, an earnest Roman Catholic, was about to be put on his trial for stirring up dissatisfaction among the people, because he had expressed his persuasion that there was liberty, and national progress, and prosperity in Britain, beyond what was enjoyed in France. There is no reason to suppose that the Emperor of the French, at least, has any doubt about the correctness of that opinion: but Popery cannot bear the light. Our conclusion, therefore, is, that if we Protestants, and our Roman Catholic fellow subjects, are to continue in the enjoyment of civil and