

The *censorship* was applied to religious journals as well as political pamphlets. Before imparting to his readers his thoughts on the great interest of the soul, or the constitution of the church, the editor of a periodical journal must obtain leave of a civil officer; and how often the censor's hand erased articles which might offend the suspicious temper of a prince! Was such a situation to be endured in the country of Luther?

If a prince made any concessions to the spirit of the times, he took great care (and I will give an example presently in the conduct of the king of Prussia),—he took care, I say, to impose so many conditions, so many restrictions on the liberty of dissenters, that these new rights became nugatory. Favours for the national church! vexations for dissenting communions! was the motto of German sovereigns.

The Jews were yet more oppressed than the members of Christian sects; they must bear the same burdens as other citizens, pay heavy taxes, shed their blood in the service of the prince; but they could not hold office in the government nor in law courts, nor in seminaries of learning. The famous theory of a *Christian state* was constantly referred to against them. Further: the unhappy Jews could not even change any thing in their own worship without leave of the civil magistrate. Lately, a Jewish community at Königsberg having resolved to hold the meeting of their synagogue on Tuesday instead of Saturday, were prevented by the government, as if the Prussian cabinet ought to be more attached to Judaism than Jews themselves! No liberty for them. An influential statesman dared to say, some weeks ago, that if the Jews were emancipated, the curse of God which weighed upon them, would fall upon the Prussian nation! Horrible sentiment! fitter for a Spanish inquisition than a protestant writer!

I should never end, if I attempted to tell all that there was irregular and censurable in the religious state of Germany. Well then! the revolutions broke out; the people triumphed; and these old abuses have disappeared! The public voice has cried from one end of Germany to the other: 'No longer any difference between citizens on account of their faith! no more exclusive confessions of faith! equality of civil and political rights for all! liberty for dissenters! emancipation of the Jews! thorough reforms in ecclesiastical constitutions!' And these noble wishes have been realized. A century would have elapsed, in ordinary circumstances, before such great changes would have been effected. But the revolutionary storms have swept away obstacles, overthrown all opposition, and achieved a mighty work in a few days.

Last summer, a gentleman was robbed, on the frontiers of Austria, of religious books designed for his own use, and he retained his Bible only by showing his name written on the first page. The disciples of Ronge could not travel in the interior of the empire. Protestants were harrassed in various ways. The Romish priesthood, in connexion with prince de Metternich, exercised a brutal tyranny. The empress-mother was a narrow-minded bigot, and the emperor Ferdinand,—