

is not diffused, — it requires, I say, no labored argument to show that that book is eminently favorable to free institutions and popular instruction. But if further evidence on this point be required, we have it in the history of the Scotch Covenanters and the English Puritans.

Little did these men, who for two hundred years suffered an unrelenting persecution from despots and hierarchs, imagine that they were working out and giving to the world the great principles of civil and religious liberty. Driven from their native land by the persecutions of Mary, Providence sent them to Geneva, where, in the church founded by such men as Farel and Calvin, they found freedom of opinion and the rights of conscience asserted. Having caught the spirit of that church, when permitted to return to England and Scotland, they could not resist the impulse to establish religious freedom there. But, in this attempt, they found that they could not secure freedom of conscience without securing also civil liberty. Hence they threw themselves manfully into the contest; and the result was the independence of Scotland, and the establishment of the commonwealth in England. A later, but still more important, result was the settlement of this country by men who drew their religious principles directly from the Bible, and who carried their lofty ideas of religious freedom into the civil constitution and into all their plans of education. To these men, therefore, was the world indebted for the first clear development of the true principles of civil and religious liberty. To them, says Hume, the English people owe the whole freedom of their constitution; and, as a more recent and eloquent writer observes, “then were first proclaimed those mighty principles which have since worked their way into the depths of the American forest, which have roused Greece from the slavery