

he begged pardon—well from their point of view, and acted most consistently in forbidding Roman Catholics the use of the Bible, for it was wholly opposed to their system, a system which had well been called the “mystery of iniquity;” a system the most odious and detestable, excluding from man’s soul the light of God’s truth and crushing all his faculties. He had no ill-feeling towards Catholics. He had been on friendly terms with very many of them, socially, professionally, and politically, and had many friends amongst them still whom he would be sorry to offend. It was their religious system which he abhorred, and which he would never cease to denounce whenever there was fit occasion to express his opinion of it.

His brother, Judge Parker, had stated that Pius VI. once issued a proclamation in favour of the reading of the Bible, which Roman Catholics are not now allowed to read; but why was this done? It was to stem, if possible, the tide of infidelity which had then begun to rise. Voltaire and his associates were publishing books for the dissemination of infidelity, selling a portion at a high price, to meet the expense of printing, and then circulating the others free of charge; and ten years after came that living tide of fire which was the offspring and the consequence of Popery, and which swept the King from the throne, the Priest from the altar, and devastated France so cruelly. In all this the retributive justice of God was most manifest. Two hundred years before, the two Henrys had been assassinated by Clement and Ravaillac, both he believed Monks, and when on St. Bartholemew’s Day they had slaughtered fifty thousand true-hearted Protestants, then there were rejoicings at Rome, and a medal was struck on the occasion, and under the pictures of Clement and Ravaillac was placed the inscription, “Happy is the man who kills a King.” And when, 200 years after, those men assembled in that dark chamber in Paris, to plot the revolution, was it not strange that in that apartment should be the pictures of Clement and Ravaillac, with that inscription. If it were good to kill Henry why not good to kill Louis? And Louis was killed. He then went on to paint the horrors of that period, all which he attributed to Popery, and after having described Popery as a system most hideous and abominable, and applied to it all the epithets his imagination could suggest, he went on to say that he intended to deliver a lecture in a few days. He invited Roman Catholics to attend, and if they would allow him he would prove to them on the testimony of most respectable and trust-worthy witnesses that there was a Christianity existing before Popery, in the ages of persecution and suffering and bloodshed, and he would prove it by the tombs and monuments erected by Christians before Purgatory was ever thought of. (Loud applause.) He invited Catholics to attend that lecture.