

pleasing to the distributor.—Thus to the Crusaders Indulgences were given for military achievement, afterward for gold—and thence chiefly sprang the Reformation—Afterwards for exterminating heretics, and now in this country a very usual condition is that of frequent and fervent prayer repeated so many times, for “the exaltation of the Holy Church, and the extirpation of heresy”—This very power of ordering prayer, without permission of the state, I take to be a dangerous political engine.—When millions are collected in different chapels through the land, the Priests can prostrate their respective congregations by a word, and make them in that impressive attitude, with uplifted hand and eye, express any sentiment desired.—It was a Dr. Coppinger, I think, that composed a prayer lately for the simultaneous meetings, and whether in such occasional prayers they speak plain English, or whether we are shielded by unintelligible Latin, I am not able to say.

All this, then, partly shows you the *source*, as you have often seen instances, of Church influence upon the lay population—You see education, ordinances, liturgies, catechisms, disciplines, all religious instruments, and spiritual artillery, in full play—and the whole view, embracing laity and clergy, may partly establish and derive from the peculiarities of Romish polity and doctrine, a system of close and formidable combination, (well illustrated by the “simultaneous meetings” assembled on Sundays, and by the universal “organization” so graphically described by an eloquent Association orator)—a system of combination, I say, for carrying any grand point that may be useful to a foreign and a hostile government!!—In that system you have seen the monastic, priestly, and episcopal orders all invincibly secured and sworn to promote, energetically, the power and interests of Rome—and the laity, not indeed so strongly or universally bound, but still combined to a degree, and by an influence, that is fearfully extensive—You thus see, in part, the wheelwork of Romish machinery; the main-spring, indeed, is not so visible, while local bishops and priests, and still more, their instruments, are seen in full motion, taking their rounds with a mischievous and apparently self-originated activity; still all are held fast and fettered, and are moved mainly by one common object.—It is the name and exaltation of Rome that is the primum mobile, the principle of union, and of all general motion! It acts, in fact, upon the combination as gravitation acts upon the earth, allowing waves to traverse the ocean, winds to blow, and all the peaceful or fiery elements to exert their several activities, while still it maintains all the busy atoms in sufficient union, and guides them in their proper course.

But, Gentlemen, we have accomplished two things at once, for in ascertaining the power, we have ascertained the disposition that moves and governs the whole combination. And mark particularly, that we are only concerned with the disposition of *the government*; as for the “subjects,” a submissive obedience and blind guidance, (or in some cases, mere consent