behalf, to some extent, that independence of the priesthood which I understand it to be an object of your association to obtain for our Roman Catholic fellow subjects here.

. I have now endeavored by a simple narrative of undoubted facts, to place succinctly before you some evidence of that spirit of hostility towards public education which animates the Church of Rome. With much solicitude I have striven so to discharge the duty demanded of me as not to offer avoidable offence to any Catholics who may be present, and who naturally cherish a strong affection for the system in which they have been nurtured. I have no quarrel with those Roman Catholics who conscientiously adhere to a Church which they believe to be founded upon the Apostles and Prophets, and to offer the only means of eternal salvation. Them, as well as Protestants, I regard as my brethren; the children of the same Father who is in heaven; placed here with the same object of serving out in time a probation for eternity; gifted with the same powers of discriminating evil and good; and clothed with the same prerogative,—of which no power on earth is entitled by force or cunning to deprive them—of deciding for themselves upon all matters which come within the ken of the human mind. Can greater liberality than this be demanded of us? No. It is the very extent of our concessions to the people, not to the priests, that offends the Papacy. *IT* requires that we should deny the birthright of the human mind; refuse to the Roman Catholic the right to investigate the Book of History, the Book of Nature, or the Book of Life. This, by the grace of God, we will never consent to do. Roman Catholics must be as free as Protestants, under the British flag; as free to peruse the sacred oracles of God, while none may challenge their *right* to accept the Church of Rome as the interpreter of His will. As free as Protestants they must be to dive with Miller into the