

fact that they have an origin that lies deep beneath the surface. They are indicators of doctrine. We have no fruit unless we have a plant whose root is in the soil, and I point you to these letters as unanswerable proof that anti-Protestant and unscriptural views are held and enunciated by some members of the Church of England in this Diocese.

With my Roman Catholic fellow countrymen I am entering into no controversy, and I beg to assure them one and all, that not only do I not wish at present to dispute with them their tenets, but I ever studiously avoid uttering one word that could be construed into a voluntary insult or be deemed an intentional disrespect to their views of religion,—as thousands who have known my public ministrations for the last nineteen years will bear me testimony. Thus, the point now is, not whether the Church of Rome is wrong and the Church of England right; but whether the Church of England holds the doctrines and authorizes the customs of the Church of Rome. In short, is the Church of England Roman Catholic? Impossible,—Is all history false? Why all that waste of blood in days gone by, and the outbreak of those terrible revolutions upon which successive generations look back with fear and shuddering? Why did a Roman Catholic Sovereign persecute Protestants, and a Protestant Sovereign persecute Roman Catholics? Were they fools or mad men, or were they both? Whatever moderns may think, those old champions on either side believed with all their heart that there was a gulf, and a wide one, between them,—*and that great gulf still yawns between us, as all true Protestants and true Roman Catholics still equally maintain.*