

Please, then, allow me to satisfy them through your columns.

In 1861, the Roman Catholics, after a great number of trials, in which they failed, determined to make a last effort to dispossess us of our college and our church, and the 11 acres of land on which they were built.

But, having failed before our Kankakee Court, the suit was twice brought before the Supreme Court, which again decided it in our favour. In the last judgment, the judges of the Supreme Court advised me to take that case before the Court of Chancery, as the only way to destroy for ever the pretensions of the Bishop, and prevent him from continuing these vexatious and expensive trials.

It is, then, to follow the injunction of the Supreme Court that I have been forced to take the offensive part, and bring the Bishop before the Chancery Court, to prevent him from continuing those ruinous trials. I send you the printed exposition of my principal arguments; by perusing them you will see that the Bishop's title is a perfect nullity, for it is founded on a threat of excommunication. He had no more right to our property than he had to the ground where your house is built. But he did what the thieves do to the defenceless travellers; he put his dagger on our breast, and forced us to sign a paper to save our lives.

It is known that the Bishops regret to-day to have begun that battle with us; for there is not the least doubt about the issue—they will surely lose. But what is more serious to them, is that the loss of that suit will shake the validity of the greatest part of their Church properties all over the United States. There are many who wait for our victory over the Papist autocrat, to retake the valuable lands which have been given up only under the terror and threat of the excommunication.

You know that the Church of Rome herself has often declared that "*excommunication*" is death; an excommunicated man *has no right* to his property, to his honor, and to his life. This will be proved by the evidence, the first week of January, before the court of Kankakee, from the very Bishop's lips. We intend to force his Lordship to translate his own Theologians on that matter, from Latin into English. Yes, in a few weeks the Bishop will have to take away his mask with his own hands, he will have to confess that the law of his Church is to *exterminate* you and me, because we are both incorrigible heretics. In the pamphlet which I send you to-day, you will find some specimens of the toleration and liberty-loving spirit of Rome. Perhaps your reader will like to have them; for there are too many Protestants to-day who believe that the Church of Rome of to-day is not the bloody Church which dragged their ancestors to the scaffold and exterminated them. The Priests of Rome to-day are so skilful and so bold in their pulpits and in their lying press about their love of liberty; they conceal their own true principles with so much care; they deny them with such effrontery, that many Protestants are deceived; they cannot suspect that there is such treachery, such deception, such a want of all christian and manly and honest principles in those Priests and Bishops who look so pious, so honest, so kind, so genteel! But let them read the few extracts which I give you from the Council of Lateran, and from St. Thomas and Liguory, and they will see the folly of putting any trust in the deceitful appearances by which the Priests of Rome and their slaves conceal their plans, when they have not the power in their hands. Ah! if they had heard the multitude of those poor and blind followers of the Pope, crying so often against me, "*Kill him! Kill him!*" If they had seen the hails of stone thrown at me in the streets; the windows of the church