

with grateful justice, that in all my exertions to promote the temporal comforts of the destitute of my own faith, as well as the social harmony of the community, I was most cordially supported by very many excellent individuals, noblemen and gentlemen, laymen and clergymen of other communions.

It is not likely that with such convictions and experience I should be tempted on my arrival in America to change so suddenly the tenor of my whole life—to offer violence to feelings so long and so dearly cherished.

And yet I have been arraigned before the public, through the columns of one of your Journals, as a persecutor, and a disturber of the public peace.

The publisher of these grave charges must have known very little indeed of the subject on which he wrote, when he inserted and approved of, this anonymous slander.

From nature, and principle, and religion, I abhor persecution. It is not in my nature, I thank Heaven, to persecute the smallest insect. Persecution is an odious injustice which right reason condemns. Persecution is opposed to the mild and beneficent spirit of the Gospel of Him who came 'not to break the bruised reed, nor to extinguish the smoking flax.' (Matt. xii. 20.) Persecution is alien from the maternal feelings of the Glorious Church to which we have the happiness to belong, and which teaches us in the language of Christ, 'to love our enemies, to do good to those that hate us, to pray for those that persecute and abuse us, that we may be the children of our Father who is in Heaven.' (Matt. v. 44, 45.)

But if I were so disposed, I could easily retort this odious charge, and clearly prove that instead of persecuting others, I have myself been the victim of a most unchristian and relentless persecution—a persecution avowed, proclaimed, and announced to me before my arrival, and continued with increasing acerbity to the present hour—a persecution which no suffering could appease, no patience mitigate, no clarity subdue—a persecution which despi-

pled on every engagement, abused all confidence, and destroyed all charity.

But that religion commands me to sling the mantle of charitable oblivion over the painful scenes that have passed, I could enter into details which would excite the indignation and sympathy of every Christian breast.

However, I ask no sympathy, and look for no consolation except in the testimony of my own conscience, and the approbation of the venerable Head of the Catholic Church, by whose authority I have been appointed to this arduous mission, and by whose confidence I have been honored.

I have reason rather to 'rejoice' that I have been 'accounted worthy to suffer reproach for the name of Jesus' (Acts. v. 41) and on behalf of that Church for which he died. For I know full well that this unnatural warfare has been waged, not against me (with whom as a mere stranger there was no personal cause of quarrel) but against that venerable authority which placed this formidable charge on my feeble shoulders—an authority which has survived the ravages and assaults of two thousand years, the fall of dynasties, the ruin of kingdoms, the wreck of empires. I believe that if an angel from Heaven had been sent in my place, he would have met with opposition. But, 'there is no wisdom, there is no prudence, there is no counsel against the Lord' (Prov. xxi. 30.) 'For, even the foolishness of God is wiser than men: and the weakness of God is stronger than men' (1 Cor. i. 25.) The unhallowed persecution to which have alluded will assuredly fail, and will only bring confusion and ruin on its promoters, abettors and connivers.

I now come to the cruel and unfounded assertion, that though a Minister of peace I have stirred up dissensions in this community. A more untrue charge was never preferred. Why, it was well known to you all that 'I was peaceable even with those who hated peace' (Ps. cxix. 7.) I have been treated with contumely and insult. I have been calumniated, slandered and abused. 'But I as a deaf man, heard not: and as a dumb man not opening his