

4

every country, she has excited the worst passions of the worst men. Intrigue, treachery, and anarchy, have alternately been imputed to her. My Lord, I presume not to constitute myself her apologist. I am unequal to the task. Moreover she requires it not.—The nations she has raised from the savage state,—the fetters she has struck from the slave rusted by the tears of ages,—the myriads she has enkindled with the fire of religion,—the uniform tenor of a benevolent policy, as exalted for wisdom, as it was profound in judgment, display to the world an assemblage of learning, and religion, and benevolence, to which no institution under heaven can afford a parallel. This, my Lord is the evidence of impartial history, and it affords a supreme refutation to the bigotry and intolerance which disgrace our country.

My Lord, in your memorable letter to the Bishop of Durham, you declare that “no foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long, and so nobly, vindicated its right to freedom of opinion, civil, political, and religious;” “that the liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences,” and that the religious practices of the Roman Catholic Church are “superstitious mummeries.” Let us, my Lord, calmly look into these assertions; and first, that the Pope shall not fasten his fetters upon us. My Lord, I for one do not dread the attempt. I know of no one individual, lay or clerical, learned or unlearned, noble or ignoble, that does dread it. I have not even heard of one. Do you, yourself, my Lord, really dread it? In other words, do you really believe in what you have written to the Bishop of Durham? Will you forgive me if I say it is the wretched subterfuge of a more wretched fear of losing office? No one fears that the Pope will attempt to fasten his fetters upon this country. The act would be worse than madness. The Pope has no temporal power in England, no, not one iota. *And you know it, my Lord.* Were he to attempt to assume it, the Roman Catholics would rush to arms, and drive him from our shores. This is their avowed and acknowledged doctrine. *And, my Lord, you know it.* I pass by the cruel and withering doctrines, which the perusal of this portion of your missive suggests. It would not become me to dwell upon the fiendish vandalism you have provoked, nor the wretched distinction you have acquired by the sacrifice of political principle. Turn we then, my Lord, to your assurance that “the liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences.” It were truly an exercise of charity, to believe that you were profoundly ignorant of the meaning of what you have written, for a knowledge to the contrary could not fail to attribute to you the most discreditabie motives. The Government of the Roman Catholic Church is essentially Episcopal. Her Bishops are to-day, in England, precisely what they were seven years since—with this simple distinction that now their titles are derived from the towns in which they reside, recently they were derived from places which probably they had never seen. Until lately they were termed Vicars Apostolic—now they are termed Bishops in Ordinary. By the late system they were removable at the will of the Pope—by the establishment of the present system he has resigned that authority. No Roman Catholic Vicar Apostolic ever assumed to officiate in this country until he had first been authorized by the Pope; but every Vicar Apostolic up to the present time has been authorized by the Pope, therefore, according to your Lordship’s doctrine, they were aggressors. Many have been appointed within my remembrance. Yet had there come forth no Prime Minister to parade his fanatical rhodomontade before the public—no