

Here, then, my Lord, we see eighty Members of Parliament virtually returned—or allowed to be returned—by a small body of men, whose oath, I hope, you remember—by men who have comparatively no interest in their country's welfare—and who are predominantly guided by the interests or commands of a foreign government—hostile to civil and religious liberty, and hostile to Great Britain! Yet to this hierarchy, with its dependent clergy and its accredited civil agent or plenipotentiary, these eighty Parliamentary Members owe their seats—they are turned out at its pleasure—are bound by pledges of its dictation, and are united as a phalanx on every measure that concerns the interests or wishes of their masters. The leader again of these creatures is far the most powerful man in the House of Commons; by only passing from this side of the House to that, he can make a difference on any question proposed of one hundred and sixty votes!—If joined to any respectable opposition he can impede all the functions of Government, and turn out, in fact, any ministry by a judicious plan of watching opportunity and of seasonable surprises—joined to the Whigs he can turn out the Tories—and then, as his pledge requires, he must join the Tories, and turn out the Whigs; thus making a football of the British State!!—or if permitted to become a Cabinet Minister, still, in the Cabinet his influence and office are retained, only by retaining his followers, and these he retains only through permission of the Romish Clergy—He must therefore still proceed in the same course, exercise, no doubt satisfactorily, his Ministerial patronage in the Church of England, still shew his old respect for the pledges, and for ever, in fact, disturb the House, the government, and the country, by successive measures and motions of Romish suggestion. And what should a new king arise, or heir apparent, and become a convert—by the influence of this Jesuit-Minister, or of some Romish episcopal peer, now one of the high Lords Spiritual, and having free access to Majesty—can any one present predict or follow all the awful consequences of such a possibility?

So much then for the plans of tranquillising the country, and “settling the question;” and so much for the argument that we have conceded, and, therefore, must “go on”—an argument more like the principle of a ruined and desperate gambler, than of a sage legislator or patriotic statesman. For such a man, my Lord, there is but *one* principle—to act at all times for the good of his country—and as that principle directs, he must go either forward or backward—he must, I repeat, go any way, to which the public good may elad him.

And thus we may understand slightly, the possible modes of Romish interference even with the Legislature and Government of the Country. And yet, one Romish Bishop, before the Parliamentary Committee, tells me, that the powers of Church and State are parallel lines that never meet; and another states “that they have an alliance of perfect equality, and sometimes admit an interchange of powers”—that is, that the parallel lines