

were occurring all over the South during the long years of slavery, and yet Bishop England was very eager to explain that Pope Gregory XVI's Bull or apostolic letter of December, 1839, did not condemn slavery "as practiced in the Southern States."

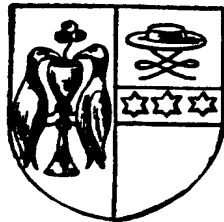
As further evidence that the Catholic Church considered slavery as altogether just and proper, we quote from page 128 of England's volume III, an extract from his letter No. 5 to John Forsyth, as follows:

"I shall now proceed to show, from a variety of ecclesiastical documents, that the church which he (Christ) commissioned to teach all nations, all days to the end of the world, has at all times considered the existence of slaves as compatible with religious profession and practice."

That the reader might be able to judge for himself the apparent purpose of Gregory XVI, and study the devious reasonings of Bishop England, in seeking to circumvent the charges of abolitionism against the Catholic Church which resulted from Gregory's letter, we will go to the trouble of giving this letter in full. It is found in this same volume III of England's Works, at page 110, with note as follows:

"N.B. The translator has aimed at a verbatim rather than graceful translation:

Apostolic Letter
of our most holy Lord Gregory XVI,
By divine providence, Pope:
Concerning the not carrying on the trade in Negroes



At Rome:—By the Types of the Urban College.—1840

Gregory XVI, Pope

For the future memory of the matter.

Placed at the supreme height to the Apostolate, and although no merits of our own assisting, vicegerents of Jesus Christ, the Son of God, who, by reason of his exceeding great charity, having been made man hath also vouchsafed to die for the redemption of the world, we consider that it pertaineth to our pastoral solicitude that