

## Missionary Record.

## THE DEALINGS OF PROVIDENCE WITH IRISH AND AMERICAN POPERY.

SOME remarks of Dr. Edgar's, at the late meeting of the Evangelical Alliance in Dublin, have suggested the above topic,—and we desire to direct the attention of our readers to it, confining ourselves chiefly to the facts which of late have become so marked, especially in their bearing on Christian missions and the Providence of God.

The early history of Ireland is obscure, but at whatever date Druidical superstitions gave way to the religion of Christ, that religion continued to reign over Ireland long after the rest of Europe had submitted to the yoke of Rome. There was once a day in Ireland when the Book of God was free; when, under the ministry of the pious Culdees, the mass, and purgatory, prayers for the dead, and such like "lies in hypocrisy," were unknown. Gradually, however, corruption spread; and in 1155, Pope Adrian made a present of Ireland to Henry II., on condition of its being entirely subjected to the dominion and religion of the "Man of sin." Thus, by force and fraud, unhappy Ireland fell; and, in one short century, under the withering curse of Rome, her purity and her glory were no more. And now, after six hundred years' experience of unmitigated popery, Ireland is before the civilized world, an awful example of how Romanism blinds the mind, debauches the morals, and ruins even the political condition of any people over whom it has sway. Then mark the influence of this Irish popery, as it is designed to act on the destinies of our race. Romish heathenism is adding fearfully to the number and the wickedness of those dangerous and perishing masses which crowd the cities of Edinburgh, Glasgow, Liverpool, London, &c.

But the United States, above all other countries, has an intense interest in this subject. It is no secret, what are the principles, the efforts, and the avowed intentions, of the Papacy toward this country.

What are these principles? Pope Pius VII., in his instructions to his agents in Poland, in 1808, says, that the laws of the Church do not recognize any privileges as belonging to persons not Catholic; that their marriages are not valid, that their children, being bastards, are incapacitated to inherit. "From this polluted fountain of indifference," says a succeeding Pope, "flows that absurd and erroneous doctrine, or rather raving, in favor and defence of *liberty of conscience*, from which most pestilential error the course is open for that entire and wild *liberty of opinion* which is every where attempting the overthrow of religious and civil institutions. Hence that pest, of all others most to be dreaded in a state—unbridled liberty of opinion, licentiousness of speech. Hither tends that worst, and never to be sufficiently execrated and detested *liberty of the press*." He then proceeds to quote, with approbation, the words of his predecessor, Clement XIII., respecting what he esteemed bad books. "No means must be here omitted, as the extremity of the case calls for all our exertions to exterminate the fatal pest, which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of the evil."

The efforts of the Papacy are consistent with these principles. It has long been the aim of Popery to fore-occupy these United States, through its agents, the Jesuits. Millions of dollars, and multitudes of priests, with a large influx of Popish emigrant population, have been poured into this country for that purpose,—the aim being to assimilate our population as much as possible to those of Mexico and Brazil. Accordingly, while they only spent 13,750 francs on South America last year, they spent 763,234 francs on North America.

Ireland is chiefly relied on for the accomplishment of their purpose. She supplies the priests, and divinity students from Downpatrick, Maynooth, &c., and also the popish population.

The Commissioners for Emigration, in their Report for 1851, state that, from 1841 to 1851,—in ten years—1,289,133 of the Irish people have emigrated, chiefly to America,—and also that the money sent to Ireland from North America, or prepaid as passage money, from 1848 to 1851, amounted to \$2,947,000. While Ireland supplies the priests and people, popish France, Austria, and Rome contribute the money, to aid the Romish cause in America.

Their avowed intentions coincide with their efforts. They make no secret of their objects. It is twenty-two years since the Romish Bishop of Cincinnati wrote

thus in the Quarterly Register: "The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. We must make haste,—the moments are precious. America may one day become the centre of civilization, and shall truth or error establish here its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence." Again, the Romish Bishop of Charleston, Dr. England, after his return from Rome, in an address to his clergy, said of the Romish Bishops of Ireland: "They are ready, so far as our hierarchy shall require their co-operation, to give it their best exertions in selecting and forwarding, from among the numerous aspirants to the sacred ministry that are found in the 'Island of Saints,' a sufficient number of those properly qualified to supply our deficiencies. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for propagating the faith. This year their grant to this diocese has been larger than usual. I have also had opportunities of communication with some of the Council which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure, as has the holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance."

Here, then, is the avowed design of Rome on the United States,—and such was the part which unhappy Ireland was intended to answer in that design. Accordingly, Protestants have been aroused and alarmed, at the prospects before us. Dr. Beecher when he wrote his "Plea for the West," twenty years ago, little thought what a verification of his own words he would live to see, when he beholds, as he now does, a tide of immigration to the amount of nearly 1,000 per day, dashing upon these shores, four-fifths of which are Irish Romanists. So much for the policy of Popery in relation to Ireland and America.

(To be Continued.)

## IRISH CHURCH MISSIONS.

ON Saturday a very numerous attended Meeting took place at the Hanover-square Rooms, in aid of the Society for Irish Church Missions to the Roman Catholics. The Meeting was specially convened for the purpose of communicating information regarding the very encouraging success of the Missionary work in Ireland. The chair was taken at twelve o'clock by Lord Bernard, M. P. There was also present the Earl of Mayo, the Earl of Clancarty, &c. The Chairman said the Meeting was convened to carry to a successful issue the most important undertaking that had agitated the country since the Reformation. England owed much to Ireland, as being the chief cause of her subjection to Rome; and it, therefore, devolved on the English People to unite their best exertions for the spiritual emancipation of that country. The Bishop of Tuam had been eminently successful in his district. Formerly there were only two churches and two clergymen in his district, in the west of Galway. At present there are eight more in the course of erection, besides numerous houses licensed for divine worship, which gave full occupation to eighteen clergymen. They had also Missions in twenty-one out of the thirty-two counties in Ireland. The several speakers who followed adduced, in proof of the progress of the Society, statistics to show that in all directions the peasantry were flocking in immense numbers to receive instruction at the hands of the agents of the Society. The Bishop of Tuam, in his diocesan Visitation, 21st July, confirmed no fewer than 1,291 individuals, 457 of whom had been originally Protestants, and the remaining 837 converts from Romanism. He had also consecrated and founded fourteen new churches, and the spread of Gospel truth was becoming so universal that the priests and the *Nation* newspaper were up in arms against the Society. The following were the noblemen, clergymen, and gentlemen who successively addressed the Meeting: Rev. A. Dallas; Earl of Clancarty; Earl of Mayo; J. C. Colquhoun, Esq.; Rev. Robert Bickersteth, and the Rev. F. Dowling (a Missionary.) Among other subscriptions announced were those of John Bockett, Esq., £100; Colonel Alexander Hall (of Ireland), £50, the Earl of Clancarty, £10. Thanks having been voted to the noble Chairman, the Meeting separated, the proceedings having occupied four hours.

*Inroads on the Sabbath.*—Cursed is that gain, cursed is that recreation, cursed is that health, procured by criminal engagements on this sacred day.—*Rev. Dr. Love.*

## Youth's Department.

## PRAYERS FOR CHILDREN IN CHURCH.

SIR,—I do not know whether I can say anything which may be useful to others not very experienced in teaching the children of the poor, but commenting on an omission of my own which was not brought before my notice, until in a country parish, my little scholars were immediately under my own eye in Church: but I think others may pass over, as I passed over for some time, a little duty of great importance—viz., the seeing that children are supplied with a short form of prayer, to be used on entering and before leaving Church. When I first accompanied my little scholars to Church (to week-day services, when they could not be under other superintendence), I found that they all knelt as I did, but I found on inquiry, that not one was provided with any form of prayer. We cannot, of course, be too careful to guard against acts of mere formalism, and we cannot suppose that children generally can lift up their hearts in prayer without the help of words. It seems, therefore, very important that they should not be suffered to get into the habit of doing what becomes an act of mock worship. I find it expedient, from time to time, to enquire whether those who have now been taught a form of prayer continue the use of it always as an act of duty, for those who have got into a habit of kneeling, without a purpose, are very apt to fall back into its easy and irreverent custom, as many of my scholars have confessed to be the case on a first inquiry. As simple forms of prayer, with no hard words, no long sentences, are not to be found in all books, though probably there are some with which I am not acquainted more suitable than those I have used, I will offer these last mentioned to those who have not any that seem better for the purpose.

ON ENTERING THE CHURCH.—O Lord God, Who seest me here and everywhere, help me reverently to pray to Thee, to praise Thee and to hear Thy Holy Word, and to remember that Thou art present in this holy place.—Amen.

BEFORE LEAVING CHURCH.—Almighty and most merciful Father, accept my unworthy and imperfect services, for the sake of Thy dear Son, my blessed Lord and Saviour.—Amen.—*English Churchmen.*

LAYING TRUANT.—We never knew a boy in the habit of playing truant, and wasting the golden hours of youth, to become a great and distinguished man.—Most often the idler of early life is the laggard in the world's race. Truly happy is the boy whom parental or friendly care saves from this alluring danger of youthful days. The reason why truancy is so serious an evil is not the loss of a day or two at school now and then, or any other immediate or direct consequence of it; it is because it is the beginning of a long course of sin; it leads to bad company, and to deception, and to vicious habits; it stops the progress of preparation for the duties of life, hardens the heart, and opens the door for every temptation and sin, which, if not closed, must bring the poor victim to ruin. These are what constitute its dangers.

A GOOD DAUGHTER.—There are other Ministers of love more conspicuous than she, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond. She is the steady light of her father's house, the gentle nurse of his sickness, and the constant agent of those numberless acts of kindness which are the expressive proofs of love.

There is no greater obstacle in the way of success in life, than trusting for something to turn up, instead of going steadily to work and turning up something.

## Selections.

EUROPE RULED BY PRIESTS.—The following from the Edinburgh Witness, gives a striking view of the present position and designs of Popery in Europe, and furnishes food for serious speculations as to the future.

"Europe is now ruled by priests. Everywhere Jesuitism is invested with the purple. There is not a royal conscience on the Continent, if we except the King of Sardinia, which is not in the keeping of a father-confessor, and entirely subservient to ghostly guidance. The King of Naples has made the 'Philosophical Catechism,' from which Mr. Gladstone has presented us with some extraordinary extracts, the statute-book of his realm. The Duke of Tuscany is an imbecile, without firmness to prosecute even an evil course with vigor, but, from that very weakness, the more thoroughly the tool of the Jesuit, his keeper. That man it was, rather than the Duke, who shut the