

THE SPIRIT OF POPERY—ITS  
DOWNFALL.

To the Editor of the Record.

Tokoro, Dec. 16, 1851.

Ma. Editor,

A single fact or so often speaks volumes of argument. Take, for instance, the following. In a well known French journal, the *Presse*, there appears a proclamation dated "August 30, 1851," by the Prefect of the Lower Alps, deposing the Mayor of the city of St. Michael from his office, and that at the order "of my Lord the Bishop of Digne," and other authorities, and for this reason, namely, that "in the part of the Cemetery reserved entirely for Catholics, he had, by his own authority caused to be interred a young child who was not baptised according to the rite of that religion, and whom he ought to have considered as dead without baptism, and therefore to be interred as such." How did they use to be interred? The bodies of Protestants were drawn to the graves upon a hurdle, because their religion was held as a criminal heresy. Now, they dispense with that ceremony, but refuse them a place in the public Cemetery, because though baptised regularly by a minister of the gospel, they ought to be regarded as dying without baptism, seeing it was not Popish. It is no doubt true, that by a law of Napoleon Buonaparte, (unrepealed) Protestants at St. Michael have an equal right with other citizens over the Cemetery. But so weak is the law, even in liberal France, that Protestants cannot alter death counts upon any places of sepulture but those, which public opinion considers infamous! and yet in France it is said "there is equality of worship!"

By the way—How would matters stand in Canada as to such questions? What would be the decision in a similar case in the Lower Province, where "the beast" reigns; and in Canada West where "a beast" somewhat smaller in size and less majestic, is said to prowl about. Those better skilled in the classifications of "natural history" than I am, may be able to tell us, and the enquiry is not without its use. Puseyism, I fancy, stands in somewhat the same relation to Popery, that the feline species of animals stands to the tiger or leopard. On this very interesting question, however, I wait for some more explicit information.

I observe, Mr. Editor, that on November 4th, his Holiness, Pío Nono, attended the ceremonial of All Saint's Day at Rome, but he was very feeble, and tottered so as to require to be supported by two priests. The attendance was very small. Of Italians, there were none; a few Germans, English, and Americans, and some twenty Carmelite and Franciscan monks, formed the whole. 'This is something. I observe also, that the speech of M. Kossuth, on his landing in England, has been read with great eagerness by all parties at Rome, and has been much commented on according to men's different views. What with Gladstone's masterly exposures, Kossuth's noble appeals, and Gavazzi's withering delineations of Popery, most serious wounds have been inflicted on the Papacy, and they are felt even in the central locale of its agency. It was the remark of some Romans in Italy, a few weeks ago, that "the Holy Father" (Pío IX) "never stirred out now but he met with a squall," drawing therefrom also the conclusion, that his influence in the Church, even when "shewing himself to be God," is lessening. He left the splendid ceremonial at the church of San Carlo, on November 4th, in "a storm of hail and rain," and certainly the bad weather, which his "infallibility" gave him no power to prevent, quite marred the brilliancy of the spectacle. One hopeful sign for us protestants was this—that while the troops all knelt down at the arrival and departure of the Pontiff, "many of the inhabitants" yea, of the holy city, the seven-hilled Rome—"did not even lift their hats."

At Milan, there are many protestants; and they had agreed on certain religious meetings, after the manner of the missionary weeks in London and New York. It appears that the Austrian military commander at that city had prohibited them from taking place. Such instances of intolerance will work their own cure. One specimen of the same, though rather in the civil department, occurred in Paris not many weeks ago, when a nephew of Mr. Gladstone had been excluded from a club, by the influence of the priestly party, for the crime of being the nephew of said gentleman! The influence of one man, for good or for evil, has often been noticed. In the case of the exposure of Neapolitan tyranny, one man, and one book, have been the means of incalculable good.

In proof of the reality of extensive conversions from Popery to Protestantism, we may refer to the testimony of the *Dublin Evening Post*, one of the ablest organs of Popery. In a late number, speaking of emigrations, the editor thus expresses himself:—

"There is no foreseeing where the emigration will stop, or when. Now, although great numbers of Protestants of every denomination, particularly of Presbyterians, emigrate—there is no doubt that the overwhelming majority are Roman Catholics. This drain, therefore, will reduce the proportion of the Catholics in reference to the Protestants of the Establishment at any rate. That ratio had been already fearfully reduced by famine and pestilence, and it is diminishing by the still more rapid and continuous progress of emigration. This is not all, however. We learn from unquestionable Catholic authority, that the success of the proselytisers in almost every part of the country, and we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no Catholic who does not regard the movement—if he be a sensible and sincere one—and not a brawler and a mountebank (we shall have something to say by-and-by to one of these); with, we were going to say, dismay—but we shall substitute for the word, indignation and shame. Well, then, would it not be advisable to trace back this awful defection to its remote causes?"

We have nothing to do with the "causes" to which the writer may trace this "defection," but assuredly the facts with which alone we have to do, are all important, and they speak many lessons in regard to the duties of Protestants to the children of Erin. It is not by Orange processions and mobs we are to promote true religion, but by prayerful christian effort in connexion with the diffusion of the word of God, and the zealous prosecution of every evangelistic plan.

Mr. Editor, yours,

A PROTESTANT.

## FOREIGN MISSIONS—FREE CHURCH.

THE INCOME AND EXPENDITURE connected with the Foreign Missions of the Free Church during the year ending in March last, have been as follows:—

CHARGE.—Balance of last account £1813 1s. 1d.; contributions during the year, £9493 4s. 2d.; dividends on stock, £124 13s. 9d.; contributions for mission buildings, £5663 6s. 9d. Total, £17,294 6s. 9d.

DISCHARGE.—Salaries to missionaries, £6812 18s. 5d.; travelling expenses and outfit of missionaries and their families, £756 14s.; books for stations, £6; African Mission, Cape of Good Hope, £329 5s. 9d., and Caffreland, £851 9s. 11d. = £1180 15s. 8d.; payments for special objects, £229 9s. 8d.; mission buildings, £2673 19s. 2d.;

general charges, £230 10s. 10d.; expenses connected with annual collection, £31 6s. 11d.; printing and advertising, £45 13s. 11d.; expenses, £73 19s. 5d.; interest, £23 1s. 1d.; balance in favour of the committee, £4229 16s. 8d. Total, £17,294 5s. 9d.

From these statements it appears that the entire sum contributed for this great cause by the Free Church of Scotland during the past year has amounted to £15,171 4s. 8d. This of course includes the large subscriptions for the erection of buildings at Madras and Bombay; but the Assembly will regard this sum as a token of the resources of the Free Church in regard to missions, and of the interest taken in the cause when proper means are employed to draw it forth.

In turning to the OPERATIONS at the different stations in India and Africa during the past year, the Committee begin with the oldest, and speak first of

## CALCUTTA.

An: the briefest mode of presenting the condition of that branch of the mission is to notice what took place at the annual examination at the commencement of the present year. The central institution then contained no less a number

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| than.....                    | 1328 pupils. |
| At Chinsurah there were..... | 740          |
| At Banabheria.....           | 904          |
| At Culna.....                | 204          |
| In all.....                  | 2478         |

## The Female Schools.

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|--|-----|
| Mrs. Ewart's, for Armenians and Jewesses, contained..... | 104 |
| Miss Laing's, about.....                                 | 60  |
| Jagadishwar's wife's.....                                | 20  |
| In Behari Lal's day school.....                          | 184 |
|  | 154 |

Making a total of 2810

It thus appears that at the different institutions of the Assembly there are nearly 3000 of the youth of Bengal under earnest Christian training. From day to day, or from hour to hour, they are kept in contact with the truth which came from God to guide man to Him; and it were superfluous for the committee to occupy the time of the Assembly by any attempt to shew what must eventually be the result of such appliances, blessed by the Spirit of God. The superstitions which have so long domineered over that portion of the world are in the course of being gradually broken up; and though the work be one which only Omnipotence can achieve, we know that Omnipotence has undertaken to achieve it; and while we labour in faith, we may be encouraged by the assurance, that at the name of Jesus all these obstacles must yet disappear, as the evil spirits of old were cast out by that name. Mr. Mackay, in announcing the results of the last examination, stated that the number attending these institutions may be 'indefinitely increased,' and adds, 'that if the people of Scotland will furnish us with teachers and funds, we can procure more children by thousands. I ought not indeed to say children, for many of our pupils are above twenty years old, and very few below six or eight'; and surely, with such openings before us, and such opportunities for sowing the good seed of the kingdom, the Free Church of Scotland will not begin to suppose that it has nearly touched the limits of what it should do for India.

During the past year there have occurred several interesting cases of admission into the Church by baptism. We refer only to the case of Mohammed Beker, a Mohammedan, who was baptized by Rev. David Ewart, on Sabbath, 29th December. His training for that solemn ordinance, and the dispositions and desires, which he evinced, were such as to warrant your missionaries to administer the rite; and we refer to his case the more, because hitherto conversions among Mohammedans have been rare, while the case of Mohammed Beker was not the only one. Els Buz, who is also of that nation, as well as the