

has come to be described by the very term, *jesuitical*, "*No faith with heretics*," is one of its adages. It was a matter of lamentation and regret with the Emperor Charles, near his death, that he fulfilled his engagement to give Luther a safe escort to Worms; and that, having him in his power, he permitted him to escape.

That a mighty effort is at the present time put forth, with great sagacity and perseverance, by the papal authorities, with the view of extending their influence in Protestant countries no observer of the signs of the times can fail to perceive. The evidences of it are every where apparent.

In the "*Catholic Herald*," published in Philadelphia, of the 6th inst., a full and glowing account is given of the consecration, at Rome of Dr. Wiseman, as a bishop, with the most imposing ceremonies—"the venerable and apostolic dignitaries of the Catholic hierarchy, with their ancient robes and oriental mitres, kneeling round the altar! and their attendants and the entire congregation prostrate, calling on Heaven for mercy, and, according to the venerable doctrines of the old church, appealing by name to the holy mother of God, to the angelic choirs, the patriarchal and apostolic fathers, and all the host of martyrs, confessors and virgins, now in bliss, for their united prayers at that most solemn moment." Thus, Dr. Wiseman, one of the most artful, insinuating and zealous, and we may add, learned, popular and able advocates of the papacy, has been raised to the episcopal dignity, to be sent forth on the apostolic mission from Rome to Protestant England—a second Augustine, sent by another Gregory—the first the planter, the second the restorer of the same divine unchanged, and unchangeable religion." There is perhaps, no other man of this age so well fitted to promote the object on which he is sent, in Protestant England, as is Dr. Wiseman. Popery is evidently on the increase in England. The labours of the Oxford divines and all who sympathize in their views, both in England and here, are duly appreciated by the Papists themselves, on both continents—"The Churchman," of this city, is quoted by the "*Catholic Herald*," with manifest complacency, in language like this, "It is true, a good deal of the old heaven runs through the heaven of which it is composed; yet still we hail the spirit in which the whole article is written, as an auspicious omen of the happy amelioration that is taking place in public opinion, on the subject of Catholicity. At once to renounce inveterate prejudices, and to shake off the force of old associations of thought, is more than reasonable expectation can hope for.... We are willing to excuse some error and misapprehension, under the persuasion that a sincere desire to attain the truth will ultimately be sure of its object."

Our country is inundated with Popish ecclesiastics and emissaries. No effort is spared to

gain to the utmost the controul of education throughout the whole length and breadth of the land. There is a deference, on the part of political men, to popish prejudice, and projects of a striking and peculiar kind, and of no auspicious omen. And, at the present time, in the very midst of us, the most extraordinary claims are put forth in reference to the Common School Fund of this State. It is claimed by the papists in the proportion of their numbers, not of their contributions, for avowedly sectarian uses, whilst under the existing administration, it is as open to them as to any other portion of the community! The object is prosecuted and pressed in a manner that is truly calculated to beget surprise. The old Catholic paper, perceiving the true bearing of the measure, and refusing to co-operate in its promotion, has been superseded by one that advocates all its extravagance. A weekly meeting of the "*New York Catholic Association*" is held for the express object of agitating the subject—and the most exciting appeals are made by their strongest men, both lay and clerical. It is not our wont to indulge in hard words, and it gives us pain to find occasion to speak as we have done—but this project, viewed in its various bearings, and in the manner in which it is prosecuted appears to us to be monstrous and audacious—and in connection with other indications, calls for the vigilance of all who prize the perpetuity of our precious liberties, civil and religious. What would be thought of similar pretensions, on the part of Baptists, Methodists, Episcopalians or Presbyterians?—*Christian Intelligencer*.

That which gives the greatest terror to Jesuitism, is its constant and universal individualization. The policy of Rome is, in every land, what the character of its inhabitants may require for their subjugation. It yields to every form of government, and conforms to every kind of taste. It stands prepared to seize on every department of thought, of influence, and of feeling. In England it is sweetened with pleas for toleration; and in Spain, it is as intolerant as the grave. In heathen countries, it leaves scarcely a line of demarkation between itself and the habits of the heathen; but here, it labours with incessant toil, to cover its absurdities with seeming conformity to Scripture truth. It adapts itself to individuals, as readily as to nations; and to this, in particular, their priests are trained. The fraternities of Rome have, with one design, secured the advantage of a division of labour; and they conduct their departments with terrific skill. The Jesuit commands the literary sphere, corrupting the courses of history, and tinging its narratives with the colouring suited to his purpose. The Dominicans preside in the department of discipline and errors, and lead the proceedings of the inquisition. The mendicant orders, descended to the lowest grades of society, adapt-