

were heard of her increasing strength, of her enlarged resources, of her bolder spirit of enterprise; and there was a class of persons who objected to inquiry, not in the spirit of scorn, but of fear. But if they would open their eyes, they would see far more to encourage than alarm them, provided they honestly did their duty. It was quite true that to whatsoever part of the world we turned our eyes, we saw Romanism in a state of activity. He had alluded to the stages through which Romanism had already passed, and it was impossible to look to its present activity, without seeing that it was making preparation for some change more momentous than any that had taken place yet. Romanism was now endeavouring to provide itself organs by which to exist in an atmosphere where there is freedom of thought and inquiry; and to prepare itself for such a state, it must cast away thought, and assimilate itself to the condition of the times. But would Romanism continue in such a state? If she gain the power, will she not impose heavier fetters than were ever imposed on human reason, when she sees it no longer necessary to accommodate herself to circumstances? Every where varied manifestations of activity and even of discrepancy were to be seen; but in those manifestations of energy there was unity of purpose. In one region was to be found the grossest, the most childish, the most debasing superstitions of the darkest ages repeated, and even surpassed; in another region and society, statements were put forth, from which it appeared that she was resolved to be judged at the tribunal of human reason. In one place she was aggregating multitudes into democratic masses, and propagating democratic principles; elsewhere, she was muffled up in the curtains that surround the throne, whispering counsels to monarchs, and describing how popular movements might be arrested. But everywhere she pursued the one great object of gathering the people to herself in masses, detaching them from all national feelings and interests, marshalling and arraying them and furnishing them with arms, moral or physical, and all for some vast enterprise not yet announced, and in which they would, according to their respective powers, be made to labor for her interests. But further, every where her abstinence was not less remarkable than her execution. Among all the activities and schemes by which Popery at the present day is distinguished, she most carefully guards against setting forth a full, and comprehensive, and definite formulary of her faith and doctrines.—The observations which he now made were the result of careful, and protracted and varied examination, and he believed that she had not uttered a single sentence which he could not verify by various continental publications. He had lately seen an account of the endeavours of Popery in Bavaria to pervert the Protestants there, and sometime since he fell in with a book of high note on the continent, called *Le Symbolique*, the production of an eminent professor at Munich, and by the special favor of the Pope, translated into French, and circulated with the approbation of the Romish Bishops. What think you of its professing to set forth the Romish faith, when it had not merely not brought forward, but actually rejected as not of authority the creed of Pius IV., the only creed of Romanism? But the inconvenience of maintaining it was felt, and therefore it was said, "This creed is not of decided authority, because it was produced after the Council of Trent." The object of such conduct was clearly to acquire power at any cost, at any sacrifice, postponing until the day she should recover her strength the framing of such

a system of faith, and discipline, and doctrine, as should be a perpetual legacy of thralldom to her children."

Our next extract, will exhibit to our readers this actual principles and tendencies of Romanism, as they are taught in the Popish Seminary at Maynooth, a seminary which derives a large annual revenue from the British Government.

The Rev. R. G. McGee thus spoke :—

"They shall not say as they continually do. 'Oh, you impute to us your own principles; you bring charges against us out of your own head. You don't bring our own documents; you don't bring books of authority that we acknowledge. You charge us with principles that you invent yourself, or take from writers we disown, and then you try to fasten upon us your own false charges.' Now I shall not bring one document before you which I do not satisfactorily demonstrate to belong to the College of Maynooth. We have not here a labored process of demonstration to go through, as we had with respect to Coyne's advertisements and the priest's directories, and questions for conferences, as in the case of Denis. We have immediate evidence on the subject on the authority of a Parliamentary record. In the year 1826, his then Majesty was pleased to appoint a Commission of Education to inquire into the various institutions for Education in Ireland. The College of Maynooth was one of those which were investigated. The President, Dr. Crotty, and the Professors in that College made then a return to those Commissioners, of the class-books and of the standards that were used in the College of Maynooth. I take their own class books and their own standards as then returned by those gentlemen. There are two classes of these books. The first is, as returned by these professors in this Parliamentary Report, the Appendix to the Eighth Report of the Commission of Education, p. 449,

*"A list of the books used in the different classes of the Roman Catholic College of Maynooth, and which the students are obliged to procure at their own expense."*

Among these books are the Commentaries of Meuschenius. Here is one of three vols. 4to.

Another of these is the Dogmatic Theology of De la Haye. Here is one of five vols., his *Tractatus de Ecclesia*.

Another is Bailly's Moral Theology. Here are three of five volumes.

Another is Cabassutius on the Canon Law. Here it is.

You will observe here that these are the class-books of Maynooth, which the students are obliged to purchase at their own expense. But there are other books used in this College returned by the President under a different head. They return them as follows, p. 460 :—"A list of the works recommended by the Professors of the Roman Catholic College of Maynooth for the perusal of the students, or referred to by them in the course of their lectures." The President explains the use which the professors make of these books, that they refer to them only on particular points which they are supposed to treat more at large or more correctly than the class-books." You perceive, therefore, from this, that the principles which we find in these class-books which the students are obliged to purchase, are treated more at large in those standards to which the professors refer. Of these standards I have brought here several of the most important for your information. In Moral Theology there is Collet. Here are two vols. of seventeen.