

and the multitude of Roman Catholics who assist in raising it. The Society was established in the year 1822, and in that year raised somewhat more than £600. Since then it has continued steadily to increase. Eight years ago the whole amount of its receipts did not exceed £39,000. This last year it has risen to more than three times that sum; and there is every prospect that it will continue to increase. The priests, moreover, whom it employs, are all single men, having no wives or females to support—men, moreover, who are taught by their religion to attach a peculiar importance to voluntary poverty, to abstinence to all sorts of austerities, and who, in consequence, require much less money for their support than the missionaries of other religious bodies. Besides, in many instances, a great additional source of wealth to the missions is found in the profits of the Sisters of Charity, who establish boarding schools, in which often the children of wealthy Protestants, as well as of rich natives, receive instruction for a large board; while in other cases, native converts contribute very largely, as was the case at Sirdanah, in India, where a college was established for the education of native priests, through the contributions of an Indian princess who had embraced the Romish faith. It is further to be remembered, that the receipts of the Society are raised from a vast number of small subscriptions, and consequently indicate the extensive interest that is felt in the cause. The ordinary contribution is one half-penny per week. Each collector visits ten subscribers, and receives a copy of each number of the “Annals of the Society,” to lend amongst them. Of this Missionary Record, 162,000 were printed and circulated during the last year, of which 86,000 were in French, 23,000 in German, 14,000 in English, the remainder in the Italian, Spanish, Portuguese, and Dutch languages. This magazine or record contains the letters of the bishops and missionaries from all parts of the world. Viewed as a whole, they are decidedly superior in literary talent, in general information, in all that is calculated to interest the public mind, to the correspondence of any of our missionary societies; while the vivid descriptions they contain of the privations, and persecutions, and labours of the priests, and the spirit of devotion which they breathe to the Romish Church, and the extensive plans and operations which they develop, cannot fail to produce a powerful effect upon those who read them. Take France alone, and consider that every one of the 86,000 copies that are circulated will be lent to at least ten different individuals, in many instances to ten different families, and it will be seen what a powerful engine this Record must be for reviving Roman Catholic zeal. And not merely are its pages

read with avidity by the humbler classes, but the higher and more influential are also beginning to peruse them; and the Queen of France herself, and some of the royal family, regard them with intense interest. The very publication, indeed, and wide diffusion of these annals of the Society, are themselves among some of the most important causes of the rise of Popish influence. They are establishing a communication between the Roman Catholics in all parts of the world. They are teaching them to feel a deep and lively sympathy with one another, and awakening an intense *esprit du corps*. By developing missionary operations without parallel in extent and variety, and unfolding prospects, they are rousing the belief that Popery is marching forward to universal dominion, and are preparing for still more energetic labours and more splendid sacrifices. They are kindling in the breasts of the young men of ability the burning desire to consecrate themselves to the missionary cause, and in the breasts of the laity the ambition of advancing it by the most costly sacrifices they are able to make.

But a second view of the importance of the missionary operations of Popery arises from a survey of the rapid progress which these are making in all parts of the world. In reviewing these it must be remembered, that a number of the missions were established long before the Society for propagating the Faith came into existence, and are now supported, for the most part, by the exertions of their own adherents. There is, however, a large number of them which have been greatly extended, and had their missionaries doubled, tripled, or quadrupled by that Society, while a great many others owe their establishment solely to its instrumentality. Now, if we examine the map, we shall find that Popery is rising simultaneously in all the quarters of the world.

Let us first direct our attention to Europe,—not to those parts where Popery is the established and prevailing religion,—that is not my object at present,—but to those parts in which for centuries it could scarcely be said to possess any footing at all. Thus, the Protestant cantons of Switzerland were long remarkable for their determined opposition to the Man of Sin, and those in particular, of Geneva and of Zurich, with their numerous staff of Clergy, labouring with all their energies to induce the Protestant inhabitants to embrace the Romish faith. In Geneva there are one priest and three cures, all supported by the Government. In the surrounding cantons there are already twenty-three of the Romish clergy, while a considerable number are labouring at Lausanne. The importance attached to the spread of Popery in Geneva and Lausanne may be judged from the fact, that last year the sum of 68,460 francs was granted by the