

roughly know and comprehend what he proposes to teach; and he must be heedfully listened to.

The first only of these requisites the legislator can in this case partially secure. The main point—the rendering those who teach truly and deeply themselves religious—lies not within the scope of human laws. Yet he can employ the means in his power, and is as culpable, if he neglect them, as is a parent who neglects the religious education of his child under the pretence, that that education will not suffice to make him religious. Now what ever enlarges the mind, and gives greater scope and force to the moral, intellectual, and reasoning faculties, makes the man who is religious more deeply so; enables him to trace out more clearly the wonders, and to avoid entangling himself in the difficulties of religious truth; and vastly increases his power of impressing his convictions on others. On this account—on account of the increased energy it gives to the intellectual powers, and the weapons with which it furnishes the christian advocate, secular learning the study of the languages and sciences, has ever been held by all sound thinkers to be a most desirable, if not an essential part of the education of the professional divine. We conceive therefore that it is the duty of the legislator to make such provisions as may secure that the clergy whom he supports be a learned body. For this purpose we would propose that a fit proportion of the annual appropriation granted by the province to each religious denomination, should be devoted to the support of a college to be under the superintendence of that particular denomination; that, in case this sum were insufficient, two or more different sects might unite in support of a common institution. To secure the efficiency of these institutions in the secular departments of education it would be requisite that they should be placed under the superintendence of a general board qualified to exercise such superintendence, the constitution of which we shall afterwards consider. After a certain period—say five years from the commencement of the schemes being put in operation, no clergyman should be appointed as a minister in any of the churches who had not gone through with credit the established course of general study. It would obviously be altogether out of the legislator's place to attempt to dictate in any way as to the particular course of divinity studies which the student for any church should pursue; but a provision might we think with propriety be made as to the length of time to be devoted by him to this exclusive object—perhaps the term of three years might be a reasonable period.

(To be continued.)

WHAT IS POPERY?

This is an inquiry which ought to be discreetly but earnestly prosecuted by all who have the temporal and spiritual welfare of the inhabitants of this land sincerely at heart, and especially by those who are called to bear rule either in the Church or in the State. The true character and tendency of Romanism is not to be learned by a superficial inspection; and with the bulk of protestants of the present day, and especially in this country, the subject has hitherto scarcely attracted the slightest attention, and there prevails an almost total ignorance and indifference respecting it. The views and feelings of our forefathers in regard to the Popish system—at least in its influence on states and communities—are either forgotten or considered as highly exaggerated and as having little or no applicability to the present condition of society; and thus popery is considered by multitudes of men of all classes, including rulers and legislators, as almost or altogether as good and safe for the purposes of civil order, peace, and prosperity as any thing else. That this is the state of opinion and feeling on this subject to an alarming extent amongst us, will hardly be doubted by any one who is acquainted with our community; and the proceedings of our legislature prove conclusively that it is so, especially during last session, when a bill was introduced under the highest colonial auspices, and actually passed by the Legislative Council, placing the Roman Catholic priesthood on an equal footing with the most favoured protestant denominations, as to participation in the proceeds of the Clergy Reserves. Even in Great Britain it is only of late that public attention has been generally and powerfully awakened on this subject. In the meantime popery has been gathering fresh strength. The heavy blow she received in the end of the last century on the continent of Europe from the infidelity to which she herself gave birth, has been almost recovered, and in every quarter of the world she is putting forth unwonted energies at this moment. There is therefore abundant reason for directing general attention to the above question, with the view of furnishing something towards an answer to this question. We have selected the following statements, which were made at the recent anniversary meeting of the Protestant Association in London, Lord Kenyon in the chair. We begin with an extract, showing the importance of the inquiry which we now urge on our readers.

"Nobody said now a-days," it was remarked by the Rev. Dr. O'Sullivan, "that the inquiry was unnecessary, because the subject was an insignificant one, or because the church of Rome is obscure or feeble in this country. From all sides accounts