

as yet to become a chief department of her empire. It is twenty-two years since the Romish bishop of Cincinnati wrote thus, in the *Quarterly Register*: "The missions of America are of high importance to the church. The superabundant population of ancient Europe is flowing toward the United States. We must make haste, the moments are precious. America may one day become the centre of civilisation; and shall truth or error establish here its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence."

Bishop England, of America, in an address to his clergy, after his return from Rome, said of the Romish bishops of Ireland—"They are ready, as far as our hierarchy shall require their co-operation, to give it their best exertions in selecting and forwarding, from among the numerous aspirants to the sacred ministry that are found in the Island of Saints, a sufficient number of those properly qualified to supply our deficiencies. In Paris, and at Lyons (said he), I have conversed with these excellent men who manage the affairs of the Association for Propagating the Faith. This year, their grant to this diocese has been larger than usual. I have also had opportunities of communication with some of the Council, which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure, as has the Holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance."

Let us now look at the bearing of all this on our present subject. In 1775, the United States had twenty-six Romish priests, and fifty-two congregations. About the year 1830, the Romish Catholics of the United States were estimated at 500,000; in 1832, 150,000 were added, and their numbers have continued steadily to increase, so that now the Romish Catholic church in the States has thirteen colleges, four archbishops, thirty bishops, 1,073 churches, 1,081 priests, and 1,199,700 members. Archbishop Hughes estimated the American Romanists at 3,000,000 in 1850, but the *Catholic Almanack* makes them 1,650,000.

To strengthen the hands of these, the three great Romish missionary societies of Paris, Vienna, and Rome, are lending effective aid; and the Irish church is sending to their help those hopeful students of Maynooth for whom she has no room at home.

For what purpose do this money and these men go forth? From all that the lessons of late years have taught us, we may be quite sure that Austrian money does not go for the diffusion of light and liberty and the free Gospel of Christ; for according to the report of an American traveller, "the Austrians are slaves, slaves in body and mind, whipped and disciplined by priests to have no opinion of their own, and taught to consider their emperor their God. They are the jest and byword of the northern Germans, who never speak of Austrians but with a sneer, and as slaves, unworthy of the name of Germans—mentally and physically slaves." France, too, needs no expositor of her intentions in helping American Popery. Rome's people unhappily know it too well. Rome's Pope, protected by French bayonets from the vengeance of his own subjects, no doubt knows well that France is prepared to do again what one of her "MOST CHRISTIAN" majesties did before—bind himself by *concordat* to the Pope "to employ, in concert with the Holy Father, all the means in his power to cause to cease, as soon as possible, all the disorders and obstacles which obstruct the welfare of religion and the execution of the laws of the church." Were all disorders and obstacles which disturb the welfare of the Romish religion to cease, woe to the Protestant missions, and Protestant churches, and Protestant men! For what is the explanation which, from the lips of a pope, we have of the laws of the church? Pope Pius VII., in his instructions to his agents in Poland, in 1806, says, that the laws of the church do not recognise any privileges as belonging to persons not Catholic; that their marriages are not valid; that they can live only in concubinage; that their children, being bastards, are incapacitated to inherit. "From this polluted fountain of indifference," says a succeeding pontiff, "flows that absurd and erroneous doctrine, or rather raving, in favour and defence of liberty of conscience, from which most pestiferous error the course is opened for that entire and wild liberty of opinion, which is every where attempting the overthrow of religious and civil institutions. Hence that pest, of all others most to be dreaded in a State—unbridled liberty of opinion, licentiousness of speech. Hither tends that worst, and never sufficiently to be execrated and detested liberty of the press." He then proceeds to quote, with approbation, the words of his predecessor, Clement XII., respecting what he esteemed bad laws. "No means must be here omitted, as the extremity of the case calls for all our exertions to exterminate the fatal pest, which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of the evil."

There can be no mistake as to the motives and aims of France, Austria, and Rome, in contributing money to the Romish cause in America. They are of one mind in promoting the interests of a religion which never prospered, but in alliance with despotism; and which always has been, and which will ever be, the deadly enemy of liberty of conscience, free speech, and free inquiry. Are the Irish prelates influenced by different motives in sending their supply of men to the help of the same cause? Assuredly not. These young priests go forth to teach in America what their seniors teach at home, the avowed and sanctioned, and stereotyped and unrepented principles of Romanism—that theirs is the only true church, out of which there is no salvation—that no man may read the Bible but by permission of the priesthood, nor understand

it differently from what they prescribe—that heresy is a capital offence, to be punished by loss of property and death—that priests have at their command both heaven and hell—that popes may dethrone kings and release from a thralldom—and that a priest may grant pardon for any crime.

Since, then, Ireland exercises such a powerfully pernicious influence in spreading over Scotland, England, America, Australia, that fell religion which, despotic in its own constitution and doctrines, has ever been the friend of despots; which extinguished the last lingering remnant of liberty in old Rome; which waged a thirty years' war against the revival of civil and religious liberty in Europe; which for ten centuries has swayed an iron sceptre over one-third of the population of the globe—blood-stained system which has murdered about 68,000,000 of human beings, and holds in darkness and bondage one-half of the civilised world, what is to be done?—what does duty to the church, and the world, and to God, require? Whatever is to be done, one thing is clear—the Man of Sin is doomed. Babylon shall sink, like a millstone, in the great deep, to be seen no more. With impossibilities, therefore, we have nothing to do; God does not command impossibilities. There is nothing practicable which we ought not to do for our brother's good and our Redeemer's glory; if we fail, on our own negligence or cowardice be the blame. Englishmen, Scotchmen, Americans! it is wise and well that your great and all-important work should be the education of your own nation, the culture of its conscience, the regulation of its affections, heart, and conduct; you must, as you would live and die in peace, and meet your God in peace, you must extend intellectual culture and evangelical light to your Roman Catholic population; but is that all? Did Hannibal wait to allow the Roman army to ravage the towns and desolate the homes of his native land, or did he mow down their armed thousands, in the field of Cannæ, at their own gates? Did William wait till the Popish bigot James had so broken the strength of Protestantism in England that weak nations like his own would fall an easy prey? The crocodile's egg is easily crushed; it is astonishing what a multitude of ugly grubs a couple of swallows will carry to their young in a single day.

(To be continued.)

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We take the liberty of sending parcels of extra copies of this number of the *Magazine* to several ministers, with the view that they may extend its circulation, and trusting that their aid in this matter will, as formerly, be cordially given. In cases where subscribers cannot be procured to the extent of the copies sent, it will be a favor if the remaining copies be returned. Where new subscribers are obtained, we particularly desire to have their names by the 10th of February, that arrangements may be made so that enough copies may be printed to disappoint none, and not more than enough, to cause unnecessary outlay.

No means have been used to increase the circulation, except in the *Magazine* itself—and we gratefully acknowledge the hearty response that has been given in this respect. But there is another matter to which allusion may be made—that is, the want of regular contributions of Presbyterian news, general Church news, and articles on various religious topics. It is true that Presbyterian Clerks, or others, may think the business coming before their Presbyteries so unimportant as to be unworthy of report, but still we could wish to have it; and it would be agreeable to the most of our readers, as well as tend considerably to make our congregations feel less isolated in their interests, and to cherish more of the denominational fraternity. We shall always be glad to insert communications relating to the progress and efforts of congregations, and trust that ministers will not, under a false modesty, hesitate to chronicle what may be to the credit of their respective charges.

There are many topics connected with the operations and success of our Church which require to be taken up for discussion, and practical articles of that nature will be always acceptable, and the *Magazine* be made doubly useful, by conveying, through its pages, what may be profitable for doctrine, or reproof, or correction, or instruction in righteousness. We hope, then, that several ministers who have given their promise to write, will begin in earnest to fulfil. There has been too much of trusting to one or two, and hence a few have had a too great burden to bear, though they have done it cheerfully; and there has not been that variety of topics introduced which is desirable, and which would be, were more to take a share in a work they have hitherto left to a few.