

## General Intelligence.

### INTRODUCTION OF CATHOLICITY INTO CHINA.

The labors of the persevering and devoted Catholics of France to introduce our faith into China has caused great alarm among the Protestants on both sides of the Channel. The *Church and State Gazette*, an English paper, thus alludes to the matter:—

#### ESTABLISHMENT OF POPERY IN CHINA.

We have lost China. The millions of Cathay, however profitable they may be to us as commercial customers, will be no source of glory to the Church of England. The opportunity has passed; and if the great empire be destined to conversion she will become Romanist, and be our foe forever.

It is now more than a year since we urged the necessity of the Church, or of some of those societies to whom the honour and usefulness of that Church are professedly dear, to send missionaries to the wide field, open, ready, and waiting for missionary work—for Christian culture. We pointed out the great advantage that was expectant and hoping for seizure in Asia: we, at a later period, noticed the golden opportunity that offered itself in Africa. But Abyssinia is quietly abandoned to semi-infidelity. She may decorate her half-barbarous cathedrals with pictures of the Quorn Hounds, and portraits of running horses, and may oscillate between ignorance, infidelity, and a slight glimmering of truth, for anything that we appear to care to the contrary. Out of her own mire we allow her to fall into the slough of Romanism, without manifesting energy or humanity enough to raise her to the rock where alone her establishment would be rendered secure.

And so in China. The outcry and the hope were equally great when first the prudent valor of Sir Henry Pottinger shattered into fragments the adamant barriers that for untold ages had kept the outer world at a respectful distance from the Happy Valley which has acknowledged the imperial rule of a score of dynasties. The gain to commerce was to be great; the gain to Christianity inconceivable. Disappointment has followed either expectation. Commerce has not yet realized her hoped-for profits; and the gain to Christianity has been "inconceivable" only in the sense of inconceivably small.

In the meantime, while the Church of England is represented in China by two voluntary missionaries, the Church of Rome has despatched to the harvest her working hundreds. We should rather say that France has done this; for as French priests were commissioned to Tahiti on purpose to come in collision with the English, and thereby bring on a necessity for the interference of Go-

vernment in Paris, so are French subjects chosen to do the double labor of politics and Popery in the celestial empire. These men have now been recognized by the head of the State. They are established as teachers: permitted to pray, preach, and visit; and to confirm converts. We may start from our slumbers at hearing this—but we awake too late. The weapons that might have been employed effectively ere the time for action was past would now prove dangerous to those who would use them. The Gallic Church is in possession of more points than have been conceded to English commerce; and any attempt to share their enjoyment by missionaries from our own country, would prove inglorious and abortive. The French would soon establish a grievance. French priests would call in the aid of French consuls; French consuls would appeal to their Government; that government would send out a fleet to serve many purposes besides the real one; and we should have a French protectorate in China, the object of which, like that established in Oceania, would be to cripple our commerce, insult our people, and cheat the natives; while the authors of it vaunted their own purity of intention, and held England up to the world as a monstrous example of avarice, tyranny, treachery and heresy.

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