

CATHOLIC MISSIONS.

Concluded.

If from Europe we turn to Asia, we find a still more striking display of the rapid rise and spread of the papal power. Whether we contemplate Western Asia, where Mahommedanism is the general religion, or Central Asia, where Brahmanism prevails, or Eastern Asia, where the doctrines of Boodha are almost universally diffused, in all these parts we find Romanism making rapid and daily advances. We find, moreover, that all its art and ingenuity has been exerted to induce the Eastern Churches to submit to its domination; and that in regard to several of those it has already prevailed. We discover the same sagacity in the choice of important and influential positions, from which, as from centres, their doctrines may radiate into the surrounding regions; the same skill in adapting their mode of action to the character and habits of the people among whom they labour; the same system of policy in regard to the young; founding schools and colleges, in which they may be gradually led to adopt the Romish faith, and then be enabled by their superior knowledge, to exert a powerful influence on the minds of their countrymen, which characterised the Jesuits in former times, and which still distinguish that remarkable body.

In Western Asia, so interesting, as containing the country in which the Son of God lived and died, so hallowed by solemn and affecting associations, as the seats of the earliest Churches which were planted by the Apostles, and which, for a time, sent forth a light to irradiate the surrounding darkness, they are pursuing their plans with great energy and success. They have seized hold of these touching associations, and wielded them as means for increasing their power over the minds of men. Numerous monks crowded the holy land, amid the scenes of the Saviour's labours and sufferings. Antioch, Ephesus, Smyrna, once so well known in the Christian Church, have called forth their especial efforts. At Smyrna in particular, the See of Polycarp, a college has been opened, a numerous clergy is rising up, and about 700 children are receiving the lessons of the Brothers of Christian Doctrine and the Sisters of Charity. Schools, also, under the direction of the Jesuits, are rising up in Syria, at Damascus, Aleppo, Beyrout. Of Central Asia, the seat of the British Indian empire, I shall write more particularly afterwards. Omitting Bombay, Madras, and Calcutta, in all of which Popery is increasing its agents and adherents, but especially in the last mentioned city, the most important in India, we come to Pondicherry, a French settlement which belongs to this part of Asia, and whose missionaries have, in a few years, been raised in numbers from five to twenty-five. Agia, once the capital of the Mogul empire, a city containing 150,000 inhabitants, is the seat of a Romish bishopric, from which priests are spreading in various directions, carrying the doc-

trines of Romanism among the inhabitants of the lofty Himalayas, and to other distant parts. If the Popish accounts be correct, in this city Romanism is rising with great vigour. The church is not sufficiently large to contain the people who are anxious to attend; and Protestants crowd in numbers to hear the bishop and the priests. There are already in it two establishments of the Sisters of Charity, the first of whom trod the Indian soil for the first time only two years ago, but who now have a numerous boarding-school, filled with young girls from the first English and Irish families; thus exhibiting one of the skilfully-devised methods by which, when professing Protestants are indifferent to their religion, they are gradually led to adopt the Romish faith. To Eastern Asia they are at present sending numbers of priests, with the view of seizing the great opening which recent events have made into China, so long the scene of some of the greatest triumphs of Jesuitism. Omitting Siam, Cochin-China, Corea, Mongol Tartary, in each of which they have their numerous priests and adherents, we observe that in China itself they are making great advances, carrying on their operations on an extensive scale. In one year they sent to China about forty missionaries. In the island of Hong Kong, in particular, various religious establishments have rapidly risen up. Numbers of the natives have made a profession of Romanism. Events portend the rapid progress of Popish influence both there and in other parts of the Chinese empire.

In Africa, also, the Romish cause is rising. Omitting the recent missions to the Arabs, to Abyssinia, to the Quineas, the priests who have been sent to the Cape of Good Hope, and other missionary operations in this quarter of the globe, I would particularly direct attention to two, the mission to Alexandria, and the mission to Algiers and the surrounding country. The Society of Missions have contemplated spreading Popery through Egypt; and hence they have chosen the best position for doing so, and have concentrated their efforts, in the first instance, in Alexandria, where a college is rising, numerous priests are labouring, and the whole machinery of Popish missions is in active operation. The main effect of the French conquests in Africa seems to have been, to prepare the way for the French Catholics spreading their religion in that part of the world. The French marshal has been rapidly followed by the French priest. The bishopric of Hippo, where Augustine so long laboured, has been revived, as if to take advantage of the early associations connected with the name of Augustine; and there is now a bishop, surrounded by sixty-six priests, occupying fifty churches, and diffusing Popish principles by means of eighteen different houses of education. * * *

Finally, I have just a word respecting Polynesia and Australia. Events have recently occurred in Polynesia, brought on, beyond all doubt, by Popish influence, operating steadily on the French Govern-