

—of colleges, eleven—of convents, thirty-four—of monasteries, fourteen. Fifty years ago there was no Roman Catholic See in the United States:—now, there are twenty-six dioceses, twenty-four bishops, eight hundred and twelve churches, eight hundred and thirty-four priests, and thirteen colleges; besides forty-three “Female Religious Institutions,” and sixty-six “Female Academies.”

While it is granted that the extraordinary extension of Romanism is mainly owing to the natural demands of an emigrant population, it must be obvious that the planting of so many priests in the midst of Protestants presents a form of danger against which we cannot be too carefully guarded. It is further to be considered, that a large amount of political influence is gained. In some of the States of the Union, the Roman Catholics are already numerous enough to govern the elections. When it is borne in mind that they are entirely under the power of the priesthood, and will vote for or against a party, as they may be directed, without venturing, in most cases, to think and act for themselves, it will be readily acknowledged that the increase of their numbers in any Protestant country cannot but be regarded with apprehension.

There is another consideration which must not be overlooked. We allude to cases of conversion to Popery, including many Protestant clergymen, and to the wide dissemination, in England and America, of principles tending toward Rome. Much may be feared from this quarter. English literature is to a great extent infected with anti-Protestant sentiments; and in the bosom of the English Church are to be found very many, who, while they outwardly uphold Protestant Institutions, are doing all they can to lessen their influence, and to indoctrinate people

with notions derived from a Romish origin.

False friends and sworn foes are engaged in the same unholy work. It is sustained with profuse liberality, and encouraged, in the usual manner of the papacy, by grants of indulgences, and by “lying wonders.” In every direction we see Romish missionaries hastening on their way, substituting the crucifix for the cross of Christ, the worship of the creature for that of the Creator, and the follies of superstition for the spirituality of the religion of the Bible. Thus the souls of men are deluded and ruined.

Under these circumstances, it is high time that true Protestants should combine for the defence and extension of the truths which they justly hold so dear. The NECESSITY for such union must be apparent to all. We proceed to submit some observations on its IMPORTANCE.

“The unity of the Papists must not be overlooked. Bound together by a common creed, and an undivided allegiance, they are also animated by singular zeal for their cause, arising from the view which they take of all dissidents. It is with them a settled principle, that there is no salvation out of the Roman Catholic Church. Hence, proceeds, very naturally, their ardent desire for the conversion of the so-called heretics. Here there is full harmony among them. The interests of their orders are various and conflicting; among themselves, too, opposite opinions are entertained on many subjects, though always in professed subjection to the authority of the Church; but they can drop all differences, and march in one phalanx against Protestantism, adopting the same arguments, and employing the same means, with a view to the result which all equally desire to attain.

The state of Protestantism presents a seemingly unfavourable contrast. We are divided—whether necessarily or not, is not now the question—