

encies can now afford to be tolerant to Roman Catholics. But, considering what Popery is, what are its avowed principles, and what its history, it appears to me the most deplorable infatuation in Protestant statesmen to foster and encourage that which would destroy both them and the institutions which they so justly value, if it had only the power.

But what is to be done with Popery? it may be asked. I would simply reply, let it alone. I would deprecate any attempt to lift up the hand of violence against it in existing circumstances, but much less would I do anything to foster or encourage it.

For a government to confer grants of public money, indiscriminately, on religious bodies, because they may be numerous or clamorous, I believe to be as unsound in policy, as it is unprincipled and injurious to true religion; and sooner than see grants of public money bestowed indiscriminately on denominational colleges or schools, I would see all grants withdrawn from all educational institutions, and the people left to provide education for their children themselves. This, in the existing state of the country, might be an evil, but not so great an evil as the recognition and fostering of error by a national act, and the affording facilities and means for the growth and extension of that which is sure to prove injurious in proportion to its strength, and has ruined every country where it has gained the ascendancy.

"At the risk," says Coleridge, "of passing for a secret fawner of superannuated superstitions, I have spoken out my thoughts of the Roman theology." So, and at far more serious risk of being denounced as an intolerant bigot, I will declare what, after some years' residence in exclusively Popish countries, and in situations and under circumstances that afforded more than ordinary means of acquainting myself with the workings and process of the machinery, was the impression left on my mind as to the effects and influences of the Romish (most uncatholic) religion,—not as even according to its own canons and authorized decisions it ought to be, but as it actually and practically exists. I shall repeat the answer long since returned to the question put by a friend:—"When I contemplate the whole system, as it affects the great fundamental principles of morality, the *terra firma*, as it were, of our humanity; then trace its operation on the sources and conditions of national strength and well-being; and, lastly, consider its woeful influences on the innocence and sanctity of the female mind and imagination, on the faith and happiness, the gentle fragrantcy, and unnoticed ever-present verdure of domestic life, I can with difficulty avoid applying to it what the Rabbinic fable of the fratricide Cain, after the curse, that the *firm earth* trembled wherever he strode, and the grass turned black beneath his feet.' The voice of history, and the present aspect of thoroughly Roman Catholic countries, amply corroborate this testimony. Look at the present condition of Spain, Italy, and Austria, countries where Popery has had its full swing for centuries, and you will find that, notwithstanding their almost unparalleled natural advantages and glorious associations, they have been reduced to a condition of extreme social degradation and national imbecility. Look to Mexico and South America, with their balmy climate, and fertile soil, and noble rivers, and spacious harbours. In the present unprogressive, miserable, and distracted condition of these countries you have a specimen of what Popery will do for any country where it obtains and keeps for any length of time the ascendancy. Turn we now from these sunny climes of the South to the Northern portion of our Continent, and there, with far fewer natural advantages, you will see a people free, prosperous, and advancing, with almost unparalleled rapidity, to national greatness, and there you have an illustration of what an open Bible and a free pulpit can accomplish for the promotion of a nation's welfare even in a present world. It is to the Bible, and the free institutions which spring from it, that we owe our present happiness and prosperity. Let me call upon my readers then to show their appreciation of, and gratitude for the inestimable privileges