

Rome arose, and shook herself from the dust. The crafty and enterprising Order to which we have already alluded left no means untried for the revival of Popery. By attractive preaching—by the monopoly of confession, wherever practicable—but especially by improved methods of education, thoroughly imbued with Romanism, and most diligently worked, they sought to regain lost influence, and to win the heretics to their faith. Other measures, exceptionable and unchristian, were also adopted. It mattered not how adverse they were to humanity, honour, and true religion—how dark was the intrigue—how fierce the persecution. The Church was to acquire the ascendant, at all events, and at all risks. In the accomplishment of this object the end would sanctify the means. That end was secured, in many places, inasmuch that in some instances Rome ceased to act on the defensive, and became the successful assailant.

In like manner, we have witnessed in the nineteenth century a considerable revival of Romish zeal. It has been probably stimulated by the success of Protestant efforts in foreign lands. Writers like Dr. Wiseman may labour to depreciate those efforts, and speak of them most slightly, as if they were unworthy notice. But it cannot have escaped the observation of the chiefs of Romanism, that since the commencement of the century a broad foundation of evangelical enterprise has been laid, on which a glorious superstructure will be ultimately reared. Although owing to the jealous care exercised by Protestant Missionaries, the number of converts appear to be small, the translation of the Scriptures into so many languages, and the wholesome instruction communicated to tens of thousands of the young, have prepared the way for future labourers, and effected a lodgment in the very citadel of heathenism.

These successes have roused the energies of the Romanists, and led to a series of counteracting efforts. Missionaries have been despatched in various directions, particularly to the Islands of the Pacific Ocean, with instructions to establish themselves in the neighbourhood of Protestant stations, and endeavour to enlist the natives under the Romish banner. The purpose has been avowed, to send a priest to every place now occupied by Protestants, and with the express object of opposing them, and neutralising their labours. In the choice of policy and modes of action, the utmost latitude is granted. To the seductive influence of a splendid ceremonial may be added the use of mean and disreputable endeavours, and, if these should fail, of open violence, whenever it can be safely adopted. In consequence, many flourishing missions have sustained serious injury, and some have been nearly crushed.

Coincident with these transactions has been the adoption of measures arising out of social arrangements. We allude to the extensive emigrations of the last five-and-twenty years. England and Scotland have received hundreds of thousands of Irish labourers, whose services have been required for railways and other public works. Vast numbers have also settled in the United States, and in the British Colonies, attracted by the facilities for purchasing land, and laudably desirous of bettering their condition. Spiritual guides have accompanied or followed them, as well to preserve them in Roman Catholicism, as to spread more widely their peculiar tenets. An extensive diffusion of Popery has necessarily resulted. In 1782, there were not, in the whole of Great Britain, thirty Roman Catholic chapels; there are now six hundred and two, while the number of priests is seven hundred and seventy-six—of bishops, fifteen