

state functions strove to gain the support of the clergy. Consider how many persons are ambitious of being appointed to some post or other. Who does not wish to be a municipal counsellor, king's counsel, justice of the peace, tax collector, peer, or deputy? Add to these, their relations, connexions, and friends, and altogether you have a countless host of persons, each of whom became very attached and obliging to the priests the instant they saw by the great vane of government which way the wind blew. How useful, how fortunate this for the Romish revival! There are persons who assert that the revival is *wholly* attributable to this cause, and that if the government had declared against the priest-party, the latter would have become as feeble and as isolated as before. This is to take an exaggerated view of the matter, but it is undoubtedly true that the support afforded by the political authorities, has vastly increased the influence of the sacerdotal body.

It were superfluous to say, that the priests suffered no opportunity of regaining a portion of their former authority to escape them. Is there an individual in the world ignorant of the adroitness of the agents of Rome, great and small, in turning everything to account which promises to subserve their temporal interests? All history gives proof of their talent and ability in this respect. They excel in making themselves *all things to all men*, not like Christ or St. Paul to gain souls, but to extend and strengthen their power. Religion is with them a *means*, rather than an *end*; instead of serving it, they make it serve them, and when they succeed in ruling on earth, they easily forget heaven, both for themselves and their proselytes.

It will be understood, then, that they zealously spread every sail of their bark immediately a favourable

gale set it. But it is right that the reader should be made acquainted with the precise line of conduct which they adopted. It would be difficult to invent anything more crafty or better combined. It was a *plan of operations* as complex as that of the general of an army preparing to combat the troops of all Europe.

One of the means to which the priest-party had recourse as soon as it had conceived the hope of attracting the multitude, was *preaching*. Generally speaking, Rome is not disposed to preach; for a sermon is always more or less an appeal to the right of private judgment. The preacher must necessarily reason, argue, and furnish proof, whether good or bad, in support of his doctrine, and he thereby invites his hearers to decide upon the truth of what he teaches. Thus, when all goes well with Popery it speaks but little in the vernacular tongue, and gives to its neophytes nothing but the *opus operatum* of external ceremonies. The Reformation found in the pulpits of the Romish Church none but ignorant monks or buffoons, who now and then ascended the sacred desk in order to fill the coffers of their monasteries. But when things go on badly, Popery is compelled to avail itself more frequently of the oratorical art. Thus it acted in the seventeenth century, to arrest the progress of Protestantism, and thus it has again acted, in the present day, to cope with the power of infidelity.

Rome, then, preached. But the word *sermon* was grown quite old and threadbare. What fashionable gentleman, what elegant lady, would have consented to go to hear a sermon? Sermons were fit only for their grandmothers! The Jesuits, therefore, sought a new term which might sound more pleasant to ears polite, and they adopted that of *Conferences*. Already the Abbé Fraysinious had given a precedent for this